

this Church, because he has been rebuked in his evil course. All such will have the supreme satisfaction, as brother George A. Smith remarked, last Sabbath, when they lift up their eyes in hell, of reflecting upon their former connection with this people, and saying, "We are abused." What a comfort! What a satisfaction!

We wish the Elders of Israel to understand that when evil is presented, that evil must be rebuked. Could we attribute all the mistakes or evils that we see in men to total depravity, and conclude that there is nothing good within them? Not by any means. If we see one of our brethren out of the way in word or in deed, learn, in the first place, whether that person designs a wrong, or whether he has a desire to do good. Learn whether the spark of the Spirit of God is left within him; and when there is one particle of the light of God within him, and he wishes to do right, do not attribute that wrong word or deed to total depravity. It is a weakness—it is a fault—it is a want of better judgment—it is the want of revelation—it is the want of a correct understanding of things. Attribute it to his weakness; tell him of it kindly, fatherly, brotherly; take him by the hand and tell him the evil he must leave.

How many I have seen, when you tell them of a few of their faults, and say, "Why, brother, you are so and so: do you see how you have missed it here and there? Can you perceive that you have wanted better judgment? What a wrong you have committed in this or that!" who will be at once cast down in their feelings, and will say, "I believe I am good for nothing; I really think I am not worthy of a name in the kingdom of God." You will hear wise men make this expression. Tell them that they have reported that which is false, not designedly; tell them that they have

said thus and so to their friends, or that they have committed this or that act that is unwise, foolish, sinful in its nature; and you will see a wise man, perhaps, rise up and say, "If I am guilty of this, I am not worthy of a name in the kingdom of God." That is a most unwise expression. Do you expect you are perfect? No. Do you expect to see people that are perfect? No, not for a great while. Do you expect that every trait of your character is perfect? I do not. You may expect this, that if I see a wrong in you, I shall tell you of it. I shall rebuke that wrong, and do it with all kind feelings. What do you say, High Councilors, Bishops, High Priests, and all the officers of the kingdom of God on the earth—will you rebuke a wrong? Yes, most of the Elders of Israel will, and too many will do so in the spirit of malice and personal enmity. When this Elder, and that Elder, and another Elder sees a man do wrong, but his wrong is with his neighbors, a little outside the Elder's immediate path (the Elder says, "It does not directly infringe upon me, though he is doing wrong with his neighbors"), will he rebuke him? No; he waits until he infringes upon him, and then the Elder rises up in the malice of his heart, and rebukes him in the spirit of anger. That will do hurt: it is not the rebuke of a friend; it is the rebuke of one that has become an enemy.

When you see a person out of the way, no matter whom the injury is inflicted upon, rebuke the individual who commits the evil. Will this do good? Yes, if you rebuke in the spirit of the Gospel—in the spirit of meekness. Rebuke as a father should reprove his children, not as a tyrant rules his servants or slaves. Take this course with your brethren, and you will learn that "Open rebuke is better than secret love," and that the