

wounds you make are better than the deceitful kisses of an enemy. This is a principle I have thought much upon. I have talked some about it, and have tried to comprehend the principle, and I have sought to have the people comprehend it. If your neighbor commits an evil upon another of your neighbors, you are under obligations to see that the person who has committed the evil be suitably chastised, as much so as though the wrong had been committed upon you. Now this is hard to believe; but if you wish to correct people, and lead them to life and salvation, what difference is it where the evil is committed, or upon whom? Is it not the duty of a minister of God to correct evil and take it from an individual or from the people, and place them upon saving ground, whenever an opportunity presents itself? It is the duty of every individual.

You need not wait until somebody infringes upon you—until he comes and intrudes upon your premises. If you see your neighbor John turn his horse into the wheatfield of your neighbor William, you pass along. That, I may say, is the road that too many of the Elders of Israel travel in, as well as the great majority of the world. "Oh, it is not my wheat; it is William's: it is no matter of mine." When you know that John has turned his horse into William's wheat, or in any way disturbed his property, or berated his character, or done him an evil, will you wait until he commits an evil upon you? If you do, you are as sure to meet evil with evil as you are to breathe; you will meet wrong in a wrong spirit. But if you will meet evil when it does not personally concern you as an individual, but only as a member of community, you will feel all that fatherly kindness to John that an earthly parent does for his son, and will go to him and point out the wrong, and

show him the correct path to walk in, and give him a suitable chastisement. But if you wait until he takes one of your poles from your fence—till he turns a horse or an ox into your wheat—until he picks up a stick of wood from your woodpile, and burns it, and you then meet him, you meet him in a spirit of wrath. You are indignant at such conduct, and you say that you will not put up with it. Is this true? I do not wish to say much about the matter, but I wish to have you understand that the principle of correcting the people—taking their wrongs from them, giving them true principles, instead of their imbibing wrong principles—errors, and practicing them in their lives, is the way for us to be purified and set right.

I have seen Elders covenant to sustain each other at all hazards, under all circumstances, and in all places. Now, what will this amount to? You make the covenant to sustain each other without any reservation whatever, and the first you know, one of the number has done wrong. You meet him, and he says, "You covenanted to sustain me, and that too with an uplifted hand; you promised, in the name of Israel's God, to sustain me; and now do it. I will hold you to your covenant." Another does wrong, and you wish to have him rebuked before your Quorum. Says he, "No; you have made a solemn vow that you will sustain me: now do it, or break your covenant." It amounts to just this, and will lead from step to step in evil.

I have observed, many and many a time, a feeling among the people that "I will not receive this rebuke from you." I have had quite a number of the brethren tell me—"Brother Brigham, I will not bear this rebuke from you." My reply is, "What are you going to do about it? I will chasten you until I am satisfied. I