

chasten a person, never chasten beyond the balm you have within you to bind up. I might call some of you to witness that I chasten you, but there is not a soul that I chasten but what I feel as though I could take them and put them in my bosom and carry them with me day by day. They deserve chastisement, but God forbid that I should chasten beyond the healing balm I have to save them and make better men of them. It is not my daily study to know what a Prophet meant in relation to things that occurred before the flood, or will occur after the millennium, how Adam set out his currant bushes, and in what part of the garden Eve was when she partook of the forbidden fruit; but I want to know how to lead you with that intelligence to enable you to live to an everlasting life, that you may be saved in the kingdom of God. I say again, Do not chasten beyond the balm you have within you. If you have the saving influence within you, it is well. When you have the chastening rod in your hands, ask God to give you wisdom to use it, that you may not use it to the destruction of an individual, but to his salvation. Can you save all? Yes, you can save all that will be saved. If people are not saved, it is because they are not disposed to be saved. They act for themselves, and act from choice.

Would I compel a person to be saved in the kingdom of God that chose to go to hell? No. If I had all the power of the Gods in the eternities, I would not save one soul in the kingdom of God that chose to stay out, neither will the Gods. All who wish to be saved and desire good I wish to be saved, and Jesus will lose none except the sons of perdition. I may be instrumental, in the providences of our God, of saving thousands and millions in the celestial

kingdom that otherwise perhaps would not get there. We are to be like the good physician; and if we see the sick—those afflicted with pain and distress in the head, eyes, teeth, or in any of the limbs or other portion of the body, it is our duty to have the medicine—the remedy to administer to that pain, to heal, to cure, to rebuke the disease and save the sick like a good physician, and not kill them by dosing down the medicine as do some of our doctors. Administer the medicine in all mildness, and with good judgment and discretion. Seek until you learn the medicine to administer to each patient, and how much to give to each. There is just as much difference in the spiritual organization as you see in the temporal organization. You can see that eternal variety in both. You may go to a man taken with a fever, and if you treat him as you did a similar case last week, you may consign him to the grave. You ought to know better.

I could preach a sermon on doctoring the body, we have so many that do not understand it among those who profess to; but it is of no use. I would rather have the sisters wait upon me in sickness than many of those who profess to be physicians.

Elders of Israel, learn to be spiritual physicians. Carry the medicine with you to deal out to every patient as he needs it. If a patient has chills and fever in his spirit, you must carry the medicine to cure it; also for the erysipelas, or the dumb ague, or the rheumatism in the spirit, you must carry the medicine to heal. Thus learn, when you have chastened enough, to cease; and be sure you never chasten beyond the balm you carry in your portmanteau.

I will bring our forenoon meeting to a close. May God bless you! Amen.