

gathered poor being defrauded by those who have borrowed money and do not return it. It may become quite a question as to how far we are justified in permitting those who have been assisted, by this public fund by withholding what they justly owe, to block the wheels of the institution and deprive others, who may be more meritorious than themselves, of obtaining that relief which is justly their due. But do you believe in being grasping? No. Do you believe in covetousness? No, I do not. I think that as Latter-day Saints we ought to have our minds fixed on something else—something more elevating, more exalting, more honorable, and more in accordance with the position we occupy and the principles we profess to believe in.

As this subject has been broached, I wish now to speak a little in regard to our manner of doing business. We are mixed up a good deal at present—you, here in Ogden, are especially, and we in Salt Lake are too—with Gentile institutions, and their practice is strictly upon the ground referred to by brother Joseph, "an eye for an eye, and a tooth for a tooth, pay me that thou owest," etc., which in one sense is all very correct; but there is a better way to settle difficulties, which is by mixing up with it a little charity and benevolence, and then it does very well. But when we talk about "popping men through" the courts who do not do thus and so, as has been referred to, I tell you what you should do, whenever a man would attempt to "pop" you through the courts of the law of the land, you should "pop" him through the courts of our Church; you should bring him up for violating the laws of the Church, for going to law before the ungodly, instead of using

the means that God has appointed. We think, as Latter-day Saints, that the laws of God are a little in advance of the laws of the land; and, in fact, it is not an infrequent thing for men not belonging to our Church to express themselves desirous to bring their cases for trial before our High Council, believing they could get better justice than they could before the courts of the world; I believe it with all my heart. Latter-day Saints, we ought to be controlled by correct principles; and if anybody is sinned against, we have our remedy. If the brother that Brother Joseph F. Smith has referred to, instead of cherishing and harboring those unpleasant feelings, had gone to his brother who had given him offense, and told him that his feelings were hurt at some word he had spoken, and he thought he would come and talk the matter squarely to him, that little affair would have been settled, and good feelings would have existed between them. But then, supposing after being so waited on, your brother would not hear you, it would then be proper to wait on him again, taking with you another brother; and if he still persisted to manifest hard feelings, it would then be proper to report him to the Church, and let the matter be brought to the notice of the Teachers or the Priests, as the case might be. If he refuse to hearken to their counsel, let a charge be preferred against him to his Bishop who, with his counselors, should hear and decide the case according to the evidence, with all long-suffering and humility and justice and prayer before God, to guide him in his decision. And when they operate together in this way, such things will be disposed of aright. And if either party should be dissatisfied with the decision, an