

the Elders generally. True, it is not every one that knows and understands all things; it is also true that men are liable to falter and fail in their judgment; but that is nothing against the real character of the man, if he is doing the best he knows how. It is true that at times Elders need correcting, and they receive correction in this place. It is also true that, when you correct an individual in his errors and try to place him in better circumstances pertaining to judgment and discretion, it is annoying, it is grievous, it is painful to the sensation of that individual. It is very true that chastisements are grievous when they are received; but if they are received in patience, they will work out salvation for those who cheerfully submit to them.

If the time was that the Elders of Israel could not be chastened and corrected for their wrongs, and be set right, you may know that they have proved recreant to the faith. And if those who are appointed to lead this people dare not rise up and tell them of their iniquity and chastise them therefore, and teach them the way of life and salvation, you may know that your leaders have fallen from their station.

The Lord has bestowed the everlasting Priesthood upon the children of men for their salvation. It is not believed for a moment, by any person who believes in the Bible, that a man or woman can be saved in their sins. They have to be separated from their sins and iniquity; they have to put off the old man, with all his deeds, and put on the new man Christ Jesus. If ever we see the time that we dare not tell men of their evils, and correct them when in fault, you may despair of salvation in this kingdom.

One grand cause of the enmity entertained towards us by officials sent here by the General Government has simply been, that I take the liberty

of telling men where they do wrong and wherein they do wrong—both those who are in the Church and those who are out of it; and my brethren take the same liberty. If men do evil, we tell them of their meanness; whereas, in the other portion of our Government, men dare not speak their minds. They are tied up, bound up; they are in fetters and chains in every particular—as much so as brother Taylor has told you, and a great deal more. He said that if a man was found in Congress who dare speak in favor of innocence, justice, truth, and mercy, he dare not speak. If there were any there, when our petition was expected to be presented, who felt in their hearts to favor it, they dared not open their mouths in favor of its being granted; for if they spoke at all, they must speak according to the popular notions of the people; they must go with the tide of popularity.

This is the case with the whole world; but we are chosen out of the world. And if we accept salvation on the terms it is offered to us, we have got to be honest in every thought, in our reflections, in our meditations, in our private circles, in our deal, in our declarations, and in every act of our lives, fearless and regardless of every principle of error, of every principle of falsehood that may be presented. We have no difficulties with our Government: we never have had any difficulties with any government under which we have lived. But there has been a difficulty, and what is it? The "Mormons" have got something that the rest, of course, have not, "and we will kill them out of the way; we will not have them."

As brother Taylor has said, speaking of the wisdom and power exhibited by the people of the world, there are men of talent, of thought, of reflection, and knowledge in all cunning mechanism: they are expert in that, though they do not know from whence