

them in every possible condition we can place them in, to encourage them to call upon the Lord, and trust in Him alone; for those who will trust in the Lord will be made strong.

As for the weaknesses of human nature, we have plenty of them; weakness and sin are with us constantly; they are sown in the mortal body, and extend from the crown of the head to the soles of the feet. We need not go to our neighbors for sin, to palliate all our crimes, for we ourselves have plenty of it; we need not crave weakness from our fellow man, we have our own share of it; it is for us to trust in the Lord, and endeavor to deliver ourselves from the effects of sin, plead with every person to take the same course, and propose and plan every possible means to become friends of God, that we may thereby become friends of sinners, and receive a great reward in a day to come.

I am satisfied with the remarks of brother Babbitt and if we sum them all up, and make a close calculation upon the whole, looking over the lives of Prophets, Patriarchs, and Apostles; not overlooking the circumstance of Peter denying his Lord, or any of the old ancients faltering in their steps, transgressing, falling into weaknesses, turning away from the commandments of the Lord, or being overtaken in any fault whatever—sum up the whole, and add the weaknesses and sins of modern Prophets, Apostles, and Saints; then sum up all the weaknesses and sins of mankind, and bring them together, and you will find that it will never justify you nor me one moment in doing a wrong thing, in forsaking the Lord, and serving the devil, or any of his emissaries. Consequently, I feel to urge upon every person who has named the name of Christ, the necessity of his being faithful to the requirements of his religion, and of shunning all evil, as quick as he becomes acquainted with the principle by

which he can discriminate between good and evil; and cleave unto the good, follow after it, pray for it, and cling to it by day and by night, if he wants to enjoy the blessings of a celestial kingdom. I wish this for myself and for my brethren. Never think that the Lord will permit you to commit a little sin here, and a little sin there; that He will permit you to lie a little, serve yourselves or somebody else a little, besides Him, because you have faith, and are a professed friend of God, and have a desire to see His kingdom prevail, thinking you will be saved at last. This throws a person, at least, upon the ground where he is liable to be overthrown by the enemy. It is a risky position to stand in, to say the least of it, for a Saint of God to say he can serve himself, or the enemy, or anything else in this world, for gold; those who do it, stand upon slippery ground, and if they are saved at all, it will be by the skin of their teeth; so I will not justify any person in pursuing such a course. Brother Babbit has to law it here, and law it there; though he may not feel justified in doing so, I rejoice to hear him declare that the root of the matter is in him. Would I not rather see him an almighty man before God, thundering out the truths of eternity, and living in the flame of revelation, than see him engaged in the paltry business of pettifogging? I thank the Lord for all the good and for all the faith there is in him. Brother Babbit is near to my heart, for notwithstanding all the faults of the brethren, I love them—the old, middle-aged, and young; if they have a particle of love in them for the truth, they are near to my heart. I wish to bind them to the Lord, and to His cause upon the earth, that they may secure to themselves salvation.

I am happy, and am made glad this day. If you wish to know what I think of brother Babbit, I will tell you.