

the great burden that he bore, together with the vast amount of vitality that was at various times communicated from him to others, he did not faint under the load; his mortality did not give way. But no man, unsupported as he was, could have done it without sinking under this weight; none other could have grappled with devils and cast them out of individuals and held them at bay, as he did, without suffering from bodily exhaustion, and therefore had to seek retirement and rest. He, however, waged war constantly, and was well prepared for this work, having an inexhaustible source of strength to draw from, the Spirit having been given to him without measure. But at length the time came when the Father said, You must succumb, you must be made the offering. And at this dark hour the power of the Father withdrew itself measurably from him, and he was left to be taken by his enemies, and, like a lamb, was led to the slaughter, but he opened not his mouth, because his hour had come. And when he was led to exclaim in his last agony upon the cross, My God, my God, why hast thou forsaken me? The Father did not deign to answer; the time had not yet come to explain it and tell him. But after a little, when he passed the ordeal, made the sacrifice, and by the power of God was raised from the dead, then all was clear, all was explained and comprehended fully. It was necessary that the Father should thus measurably forsake his Son, leaving him to his enemies, otherwise they never could have fulfilled what had been prophesied concerning him. So we may say with others, it is only a sample for us to reflect upon, that may be equally applicable to us all in our times and seasons.

It is not necessary, in the providence of God, that we should all be martyrs; it is not necessary that all should suffer death upon the cross, because it was the will of the Father that Jesus should so suffer, neither is it necessary that all the Saints of this last dispensation should perish because our prophet perished, but yet it may be necessary that some should, that a sufficient number of faithful witnesses of God and of his Christ should suffer, and even perish by the hands of their enemies, to prove and show unto the world—the unbelieving and unthinking—that their testimony is true, and that they are ready not only to bear testimony in word, but in deed, to sustain and honor their testimony through their lives; and also in their death; and greater love than this no man can have for his friend or for his bosom companion, not even David and Jonathan, whose love for each other is said to have surpassed the love of woman. No one can give a stronger assurance of his devotion to the principles he has received and which he teaches to his fellow man, than to patiently endure suffering, for their sake, and, if need be, to continue that suffering and endurance even unto death.

In the economy of heaven, it has been deemed necessary, at various periods of the world's history, that such witnesses of Christ should suffer death for their testimony's sake, and that others may yet have to suffer in our own time is probable. Nay, the Scriptures give us clearly to understand that such will be the case, that more or less will suffer, but to what extent the servants of the Lord may be called upon to thus suffer is not given us to know, nor is it necessary we should. For what difference does it make when we