

tations, the buffetings of Satan, the weakness of the flesh, and the power of death which is sown in it, there is no necessity for any mortal man to live a single day without rejoicing, and being filled with gladness. I allude to the Saints, who have the privilege of receiving the Spirit of truth, and have been acquainted with the laws of the new covenant. There is no necessity of one of these passing a day without enjoying all the blessings his capacities are capable of receiving. Yet it is necessary that we should be tried, tempted, and buffeted, to make us feel the weaknesses of this mortal flesh. We all feel them; our systems are full of them, from the crown of the head to the soles of the feet; still, in the midst of all these weaknesses and frailties of human nature, it is the privilege of every person who has come to the knowledge of the truth, to rejoice in God, the rock of his salvation, all the day long. We rejoice because the Lord is ours, because we are sown in weakness for the express purpose of attaining to greater power and perfection. In everything the Saints may rejoice—in persecution, because it is necessary to purge them, and prepare the wicked for their doom; in sickness and in pain, though they are hard to bear, because we are thereby made acquainted with pain, with sorrow, and with every affliction that mortals can endure, for by contrast all things are demonstrated to our senses. We have reason to rejoice exceedingly that faith is in the world, that the Lord reigns, and does His pleasure among the inhabitants of the earth. Do you ask if I rejoice because the Devil has the advantage over the inhabitants of the earth, and has afflicted mankind? I most assuredly answer in the affirmative; I rejoice in this as much as in anything else. I rejoice because I am afflicted. I rejoice because I am poor. I rejoice because I am cast

down. Why? Because I shall be lifted up again. I rejoice that I am poor, because I shall be made rich; that I am afflicted, because I shall be comforted, and prepared to enjoy the felicity of perfect happiness, for it is impossible to properly appreciate happiness, except by enduring the opposite.

I was glad to hear brother Babbit speak this morning. He wondered why he had been called to the stand to speak, and could not conceive of any other reason, except it was that the people might know whether he was in the faith or not. He guessed pretty nigh right. He has been gone some time, and travels to and fro in the earth, playing into law up to the eyes, mingling with the bustle of the wicked world. Has he got any faith? We think he has. I wanted to hear him speak, and to know what his feelings were, and if the root of the matter was in him; so we had him come before the public congregation, to exhibit it there. My reasons for pursuing such a course are known to myself; but one thing is certain, if we magnify our calling as Elders in Israel, we are the saviors of the children of men, instead of being their destroyers. We were ordained to save the people, and to save them in the manner the Lord has pointed out. The Savior came not to call the righteous, but sinners to repentance; and we preach to the people, and call upon them to be saved—not the righteous, but we call upon sinners; for those that are well, need no physician, but they that are sick. With those who are saved already, we have nothing to do. But it is those who are in sin and transgression, who are in darkness and in weakness, those who are wrapt up in the superstitions and false traditions of the nations that have lived and passed away, whom we must plead with and try to save; and if they begin to see, continue to anoint their eyes with truth, that they may see clearly; and put