

pass through this state, and be subject to all the weaknesses of the flesh—that he should also be subjected to the buffetings of Satan the same as we are, and pass through all the trials incident to humanity, and thereby comprehend the weakness and the true character of human nature, with all its faults and foibles, that we might have a faithful High Priest that would know how to deliver those that are tempted; and hence one of the Apostles, in speaking of him, says, “For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin.” (Heb. iv. 15.)

Here, then, we find the reason why he was tempted and afflicted. He stood at the head of that dispensation, and came to atone for the transgressions of men—to stand at the head as the Savior of men.

It was necessary that he should have a body like ours, and be made subject to all the weaknesses of the flesh—that the Devil should be let loose upon him, and that he should be tried like other men. Then, again, in Gethsemane, he was left alone; and so great was the struggle, that we are told he sweat, as it were, great drops of blood. In the great day when he was about to sacrifice his life, he said, “My God, my God, why hast thou forsaken me?” He has passed through all this, and when he sees you passing through these trials and afflictions, he knows how to feel towards you—how to sympathize with you. It was necessary that he should pass this fiery ordeal; for such is the position of things, and such the decrees of the Allwise Creator.

In regard to any circumstances that have taken place with regard to this people, my feelings are and have been for over twenty years, that I am aiming at eternal life, and am independent of the derision of fools. If a

man has a mind to determine upon pursuing another course, I have nothing to do with it. I believe in God, in Jesus Christ, and in the exaltation of the human family, and consequently have acted and do act in accordance with that belief. If others choose to do otherwise, that is their business. But, says one, Don’t you want to send them all to hell? No, I don’t; but I would be glad to get them out of it; and if I could do them any good, I would do it with pleasure. I do not believe in this wrath and dread; but if a man acts meanly, I will tell him that he is a poor, mean curse. Then, if I find him hungry, I would feed him; or if I found him naked, I would clothe him; for the Gospel teaches me to do good and benefit mankind as far as lies in my power.

I believe that everything is permitted of God, although I am far from believing that he sanctions everything. By this, some will consider that I am a fatalist. So far as this goes, I am; but not in the way that the term is generally understood. These things are permitted for our good and perfection.

Suppose that you are wealthy and abound in the things of this world, and have everything good, and have the honor of the world, what would it amount to? Let me know that I have the approbation of God, that I am to my word, that I do not do wrong, that I treat everybody right, and withal possess the favor of the Almighty, then I am satisfied. I do not trouble as to these minor things. If I can only have the blessing and smiles of my heavenly Father, whether that comes in the shape of wealth or poverty, in the shape of affliction or peace, it is a matter of very little consequence to me; but if prosperity, wealth, and peace come along with it, all is right. And I consider things of this kind, for I know that all we have is in the hands of God.