

or, "Oh, how I love you, mother! How glad I am to see you! I really feel glad and happy to be with you!"

As far as these go, they are all very well. But suppose the child would never lie—would never curse and swear, but observe the rules of propriety; do you not see that he honors his parent? And the observer comes to the conclusion that the fountain is pure. The tree is known by its fruit. The children are our fruit, and the character of the children is an index, more or less, to the quality of the tree that bore them. It appears so to me.

I find that after covenants have been entered into among the Saints, as, for instance, between husband and wife, there are sometimes divorces called for, and the covenant is broken. When we go back whence we came, to give an account of our stewardship, what apology can we plead before the King of kings and Lord of lords? If either party have been guilty of adultery, then divorce may be justifiable; but upon what other ground? I await the answer. Will the plea of the hardness of hearts meet with favor at the final bar?

Look, for instance, at the person who renounces his faith, and goes again to the spirit and practices of the world. He has broken the terms of the everlasting covenant, and is gone whoring after other gods, and is consequently divorced. What kind of an account can he render, if he repent not? How is he going to meet it in a coming day, when the veil shall be rent asunder, and he shall see his own handwriting subscribing to the everlasting covenant produced against him. Is it not written in the beautiful song sung by brother McAllister this morning, that "Angels above us are silent notes taking?" and was not that song inspired by the Spirit of God, and just as true as any line in the Bible, and just as faithful?

Well, then, it stands us in hand, brethren and sisters, to look well to ourselves, and be sure that neither the husband nor the wife is the transgressor; for the one that is really in the fault, when weighed in the balance, will be found wanting; and I fear for such.

It is well for us to look at these things, and make ourselves fully acquainted with the obligations we are under one to another, to discharge them in the fear of God; and I know not how we can discharge them, unless we have the Spirit of the true and living God; for that is what gives life—what gives energy and animation, and should inspire us in all our ways.

In relation to the wickedness that is alleged to exist among the Saints, I will tell you what conclusion I have come to. When I have seen persons that I thought were out of the way, if a convenient opportunity offered, and I have felt it was wisdom, I would reprove them. At the same time I say, Let me take that as an admonition to regulate my own conduct, and see that I do not go astray, that I may not be swamped in the spirit of evil—in the spirit and pride of this world. Let me take care of number one, and keep him clear of all iniquity, free from a spirit of murmuring or faultfinding.

Some suppose that because men in higher authority than themselves do so-and-so, they can do so-and-so with less impunity. It is immaterial to us what So-and-so does; it gives no license to us to do wrong; and we may plead that argument before God and angels, but it will avail us nothing. Our own improprieties and unwise course will be so plain in our minds that we shall never think of giving utterance to any such argument.

If we have good, let us distribute it as we have heard this morning. Let us sow good. It is immaterial what