

nesses—with all the temptations that hang around us, the same privilege that is extended to him of attaining salvation is also extended to us—that it is simply salvation that was extended to Jesus, and that the same as that which is extended to us. That heaven of glory and perfection which is offered to us in the Gospel is the same that was offered to Jesus; and the right to the possession of all those riches and this great glory that was attained by him are equally open to us. This is encouraging to me. Why? Because I am not only contemplating myself as a mortal worm—a creature that is annoyed with the faults and follies of fallen humanity, but I view myself in connection with this principle that is associated with the work that is to prepare us to be associated in that better condition, in which we view the Savior of the world as existing in that perfect sunshine of bliss, enjoying the rich reward of the saved and sanctified in the presence of God.

This view of the subject should create within us an ardent wish for the same glory, remembering that this is the door—this the salvation that is offered to us in the Gospel that we have received. But upon what principle shall we avail ourselves of these blessings? Has Jesus done anything that will bring salvation to you and me? The chief of what he has done is that he has revealed the plan of the Gospel—the scheme of human redemption, and manifested himself among his brethren; and we may say he has done a great deal more, for he has shed his blood for it. So have others shed their blood. But whose blood has cleansed you and me? It is said that the blood of Jesus cleanses from all sins. Then why is it that we remain sinners? It is simply because the blood of Jesus has not cleansed us from sin—because it has not reached us. What is the

reason? It is because we have not been found in that perfect path of obedience that ensures us a freedom from sin.

One of the old Apostles boasts of having been made a king and priest, washed in the blood of Jesus. What was required of Jesus? He was required to be baptized the same as you and I. He was required to walk in the path of obedience, in order that he might be an example of that obedience which is required of you and me, by which we may be cleansed from sin.

We will suppose that Jesus had come into the world and died on Calvary as he died, but that he had not left the principles of life in the world. Suppose he had never called the humble fishermen and endowed them, how much wiser would the world have been? Who would have been delivered from sin? Who would have realized the blessings of the Gospel of salvation? But Jesus lived, and Jesus died. Then what is it that should make us rejoice? It is that Jesus, who was here, has returned to the heavens—that his work is done. We should also be thankful for the truths that he taught, for the many good things that he said, for the Priesthood he left, through which the Gospel is revealed, and a medium opened through which you and I could be brought to the knowledge of the truth, accomplish that which will produce a deliverance from sin.

Then let us not rejoice altogether because Jesus lived, or that he died in the world, but that coming into the world he brought with him the Priesthood—that he brought with him the power, the right to officiate as well as to teach the Gospel of life; and by virtue of his appointment he had power to appoint others to act in his name. When he was crucified, and for a few days left this state of existence, it was to open the door of