

salvation to a fallen world. Well, then, it is the Gospel, after all, for which we respect Jesus. There was nothing about Jesus but the Priesthood that he held and the Gospel that he proclaimed that was so very singular. But he died for the world. Yes; and what man that ever died for the truth, did not die for the world? Prophets have died in our day. Men have testified to the truth, and for that truth have died; but has their blood redeemed us from the sin and transgression we were previously guilty of? Have we found redemption through them? As far as we have obtained it, it has been by walking in the truth. Jesus, who was the bright and full reflection of the character of his Father, was himself a perfect pattern of obedience. He not only recommended to the world obedience, but was himself a living pattern and example of that obedience which he taught, and through that obedience merited that which was conferred upon him. Hence we read that he was exalted above his brethren, simply because he loved righteousness and hated iniquity; and it is that same principle that saves you and me. We may talk of men being redeemed by the efficacy of his blood; but the truth is that that blood has no efficacy to wash away our sins. That must depend upon our own action.

Can Jesus free us from sin while we go and sin again? What is it that frees us from sin? Did not Jesus preach the word of life? Yes. But who is it that shall believe—that shall be benefited and instructed? It is we that are to be redeemed. Jesus could preach of heaven, of the works of Omnipotence, and the vastness of his creations, because he understood them. And if we were only a little more enlightened, we could probably understand a great deal more than we do; but in our present darkness we

need further instruction. Truth exists all around us to a vast infinity, yet we pass on in our darkness from year to year, and add folly to our transgressions, and still continue to hope that yet, through Jesus, we shall be redeemed; but it will be when, by our own actions, we shall be released from the thralldom of sin.

"Well," says one, "you do not think much of Jesus." Yes, I do. "How much?" I think he was a good man. "But," says the inquirer, "I think that is a very low estimate of him." What, then, would you have him to be better than a good man? What and who is he? "Why," says one, "he is the Lord from heaven." Who are the characters or beings of whom the Apostle spoke, when he said—"There are gods many and lords many?" I suppose them to be good men. Jesus himself, when speaking in these last days, and explaining to the Prophet of this great and last dispensation, says, "Man of Holiness is my name; Man of Counsel is my name." Well, what does this all show? Simply that Jesus was a man. We also learn that his Father was a man.

Jesus came to do the will of his Father, and none other work than that which he saw his Father do. And we, through our obedience, became brethren and sisters with him, and joint heirs to the rich inheritances that he is heir to. Why, the practicability of this principle is demonstrated in the case of Jesus himself. He came to this earth as a living example of the truth—of the fact that it was possible that man, though weak and feeble, can be exalted, saved from his ignorance, and exalted to the capacity of a God—that we, poor worms of the dust, partakers of the evils and afflictions that trouble and torment mortality—that we could be exalted—that we could come into this