

low condition, and pass from that low state of ignorance that we were in, and thereby gain an experience that would fit us for exaltation. Then the Gospel comes to us as a source of encouragement and comfort: therefore it should give us strength in our weakness, when the way may appear dark and almost without hope—when afflicted through the perplexities and hardships that we have to encounter; for Jesus has traveled on the way himself: he has traveled it, step by step, and piece by piece, and degree by degree, and has experienced all the grievous afflictions that flesh is heir to. Has he been exalted by it? We shall all say that he has. He has been exalted from that degree of imperfection in which we exist to his present condition, with power, might, and excellence, even all that is possible for him to enjoy. Then if it is possible for you and I to travel this same road, let us begin to inquire if we are doing it; for be assured that if we obtain that victory and exaltation that he possesses, it will be by doing as he did. He was obedient to the truth. He did not even presume to shrink from the bitter cup, though his feeling, as a man, rather inclined him to the seat of life. Hence, said he, Father, I would a little rather that this cup pass by; but on reflection he said, "Father, not my will, but thine, be done."

Well, now, how would we have distinguished between this offering and one similar to the natural eye, but different in its design? Suppose a thing of this kind had transpired with us—supposing that it would have taken place in our midst, would we have any idea that it was a good man, a man of integrity, that died? How could we have known this? When he gives his own account of himself, he simply says, "Man of Holiness is my name." He did not wish to have it understood that there was any being

in existence, no matter by what majesty, might, and power he might be surrounded, that could go beyond the good men—the holy men.

What view does this lead us to take of the Gospel that this Jesus has led us to look into? Simply that it is a practical system of piety, purity, holiness, and truth—truth that is to be exhibited in our actions, purity that is to extend to all our motives and designs, and holiness that is to be a characteristic of our lives, and to extend to all there is connected with our lives, our actions, and all that we do and say; for the action of the mind is considered. If these thoughts be correct—be pure, the actions that will reflect those thoughts will be good and beneficial, and the body that sees it will be correspondingly pure.

Then where is this purity to be wrought out—this propriety of thought—this perfection of holiness? Where is it to be read of, that we may be benefited by it—that we may travel in the way that Jesus has traveled—that we may follow in the example that he has set? Can we get our neighbor in the way to be the holy man, the righteous man, for us, and we reap the reward in heaven? Oh no. We must be the obedient men and women ourselves. We must be the patient men and women, and feel all that forbearance and mercy, that loving kindness and charity ourselves; we must be the men and the women that will put on the habiliments of truth—the garments of holiness, and wear them for ourselves. We must wear them day by day, month by month, year by year, and forever.

I want you to see this, and to comprehend that the whole matter of your salvation is your own business and work. What else has Jesus done? What did he require of man? You examine principle in the Gospel as it is taught to you, and what