

must fall on us, and that salvation and full redemption from our sins is only to be obtained by ceasing to do evil, and learning to do well—by turning from the path that leads to death, and taking the road that leads to life. In this way we secure to ourselves the blessings of the atonement, which opens the door of salvation to all such, and points out the way of life which he himself has entered.

Let us follow him. As it is written, "I am the true shepherd. The true shepherd entereth in at the door, but a thief climbeth up some other way." He is also denominated "The captain of our salvation," "The Great Apostle and High Priest of our profession, to show our feet the way."

There is one precious privilege which the Gospel of Jesus Christ has extended to those that believe and obey it—their sins go to judgment beforehand. It is written, "Some men's sins go to judgment beforehand, while others follow after." Who is it that has the privilege of being judged beforehand? And who is it whose sins follow after? All who repent of their sins and turn to the living God, their sins go to judgment beforehand. "What, immediately at the time they repent?" Yes. When they repent and pursue the course that is marked out to them by which to obtain pardon, their sins go to judgment beforehand; that is, they obtain pardon to the extent they are capable of receiving it.

Do I obtain pardon for my transgressions, so that I shall escape the penalty of death? No, I do not. I may so far obtain forgiveness by faith in Christ that the sentence of death may be commuted, and life prolonged, like it was with Hezekiah of old, whose life was lengthened out fifteen years.

There are hundreds and thousands before me here and in this Territory who have had their lives lengthened

out through obedience to the Gospel of peace, who were languishing upon beds of death, under the sentence of death, and they were on the verge of the grave; but, through repentance, and the Elders of Israel administering to them, the power of death was stayed, and their lives were prolonged: yet the sentence of death was not revoked, but it must pass upon all mankind. Through the exercise of faith we may gain a reprieve for a few days longer, or at the farthest for a few years, to live and do good. And some might possibly attain to that glorious privilege Enoch and others obtained, that they should not sleep in the earth, but be changed in a moment, in the twinkling of an eye, and pass from mortal to immortality, by which means the penalty is executed and the law satisfied.

But it pleased God our Father that the Savior should be subjected to all the temptations and pangs to which flesh is heir. I will say that his grief and sorrow was not that which is unto death, but it sprang from his sympathies for his blood relatives; I mean his Father's family that is here on the earth, for whom he came to suffer. He bore our sorrows and carried our griefs. He took upon him the sicknesses of us all and felt our infirmities. No blind man or leper cried to him for help in vain; but he felt their infirmities, and stretched forth his hands and helped them, and exerted himself to ameliorate their sufferings. Did he suffer hunger and fatigue? Yes. And when his hour was coming, and he felt his end was nigh at hand, all the infirmities of the flesh, as it were, crowded upon him, and he felt even to shrink from drinking that bitter cup; and said three times, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt."

It pleased our Father that he should be clothed in mortality, that he might