

attributes of God are what make God, and that without these attributes He would not be God, hence that the attributes alone are God. Do you not see how fallacious this reasoning is? What is a principle without being acted upon? It is no more than the iron in the ore, it is inert and dead. Of what benefit are principles in the abstract, however good they may be? They are of no benefit to humanity unless manifested through organized intelligence. Food when appropriated to its natural use imparts vigor to the system, but unappropriated it is comparatively worthless. The same is true of water and other beverages—they are good to quench thirst if rightly used, otherwise they are of little value. By partaking of the Spirit of God, our thirst for knowledge will be satisfied, and it will be within us as a well of water springing up to eternal lives. But if we partake not of that Spirit we will sink, and our course will be continually downward. Hence we see, that in and of itself, the attribute is no more than the iron in the ore, to be beneficial it must be developed by use. If there is a disposition in me to live according to good and true principles, they are bound to elevate and exalt me, just the same as the growth of a child is promoted by proper supplies of nutritious food, whereas if it did not partake of this food it would starve and die. It is just so in spiritual matters. It is not in those matters themselves, but in the individual, and the capacity of the individual who receives and applies them to his own use, and practices upon them, that they are calculated in their nature to elevate and exalt him.

Such views as I have referred to, do away with God entirely; they do away with the Savior and the virtue

of the atonement. They are worse than infidelity. They turn things completely around. Men advancing them say if such things had been so and so, other things would have been so and so. For instance, "What would have been the condition of the world of mankind if the Savior had not died?" I do not know anything at all about it. It was in the plan devised in the councils of the Gods before man was brought forth to inherit the earth. One came with, and as a consequence of, the other. I do not know what the condition of man would have been if the Savior had not died. I do not suppose man would have been here if that had not been part of the arrangement. It is not a supposable case with me. I take things as they are. The Lord has arranged it, and if I do not like His arrangement it will not make any difference to Him, though with mankind generally it might. It is for me to submit to the arrangement as I find it, having faith and confidence that it is the best and the only way for us, as the children of God, to walk in, that we may obtain salvation and exaltation in His kingdom.

Do you suppose that our heavenly Father would have sent us through this probation of sin, trial, misery, and death, if it would have been as well for us to have stayed in our spiritual state in the eternal world? I do not suppose any such thing, but I believe there is a wise purpose in sending us to pass through this mortal state, and that was so well understood by our spirits that they were willing to come and run all risks, and descend below all things, that they might have the privilege of rising above all things. The principle of the thing is plain, beautiful, and correct to my mind. I begin to understand my origin and the pur-