

views. If there is a work left for us to do, it will be accomplished as the result of our exertions.

When we cling to what Jesus Christ has done for us, do you not see that our part will never be done? We may pray and sing, and pay Tithing, and go to church, and attend to all the outward forms of religion, and attend to all those things that thousands believed in doing, and then we shall find that our salvation will not be wrought out.

Now, I am not myself very much in favor of preaching long sermons about things that are a great way from home. Some people interest themselves at times by telling and undertaking to explain how Gods are made, and what they are made of, and all about it. There is only one way that I have any idea of knowing anything about Gods. There is only one class of them that I have had the privilege of forming an acquaintance with; and I would only wish, on the present occasion, to allude to this matter with a view to bring it down to our capacities—to our circumstances, as a matter that is practical.

We entertain various notions with regard to the Savior of the world. Now, whether this excellence that he possessed constituted him the Son of God—the heir of all his Father's vast dominions, whether there were any of them that he inherited, or whether he acquired all the great and glorious qualities that he possessed, we will not now stop to inquire. Now, if Jesus is regarded as God, and if we wish to learn his history, let us read it as it is developed in the Scriptures; and if he is God, and you would know the history of the Father, learn it in the Son; for he assures us that he came to do the works which he saw his Father do. Of Jesus it was said, "He was anointed with the oil of gladness above his fellows," and for

this reason—"he loved righteousness, and hated iniquity."

This is the way matters look with us—the way we examine everything that is presented to us. We are promised a victory over sin, if we will break off our iniquities and our sins by turning to God. There is no remarkable difference between us and Jesus, if he was anointed because he loved righteousness. What is the difference? We have the promise of becoming heirs of God, and joint heirs with him to all those extensive domains possessed by the Father, upon the conditions that we are as obedient to the commandments of God as Jesus was. Jesus was anointed and preferred before others, from the simple fact that he loved righteousness better than others, and hated iniquity more. And hence it is written—"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Heb. ii. 10.)

We are told, you perceive, in the history of the Son of God, that he was made perfect through sufferings; and therefore we must conclude that if he was made perfect, he must at some time (no matter when that time might have been), have lacked that perfection which he appears to have gained by the sufferings he experienced. "Well, but," says one, "of what practical benefit is that to us?" Simply this: We learn that Jesus—the individual whom we have been taught to adore from our infancy—to worship and revere—God our Father, possessed of an infinitude of power, ability, and capacity for happiness and glory, and for the accomplishment of his own will and pleasure, was once as we are. Then to think that the same opportunity is extended to us, that we may become all that he is that is great and good—to think that, with all our faults and weak-