

comes necessary to the proper development of the faculties of both body and soul.

The child that has never faith to attempt to walk, as a matter of course, will never learn to walk. When he first begins to exercise his feet and legs to walk, they are weak, and scarcely capable of supporting his little frame; but the more he exercises them, the more he receives strength. And so with every other portion of the tabernacle. The same may be said of all mental gifts and endowments. The mind that is naturally stupid, dull, and inactive, and no outward circumstances are brought to bear upon it, to impel it to exercise—that mind remains comparatively undeveloped; that spirit does not improve, nor increase in strength and capacity.

The more the mental faculties are brought into exercise, if it is not immoderate exercise, the more these faculties receive strength, and the greater powers of research are developed in that spirit; and where shall the end thereof be?

There is no end to its increase of knowledge and truth, unless we turn round and go the other way; in other words, unless we persistently pursue the path of death and violate every law, both physical and mental, until we become dissolved.

If we cease temperate habits, and give ourselves up to the gratification of our lusts and appetites, and pursue this course from year to year, we shall find ourselves steadily going down to the chambers of death, and no power can hinder it: it is a fixed law of our physical existence. Can the Lord change it? I will not stop to inquire whether he can or not. I will say, however, I never heard of his doing it on any other condition than that individual repenting of his evil course. When he does this, and observes the laws of life and health, God will add his blessing to his efforts, and he will

begin to ascend the hill again, and he may regain in some measure that which he has lost. But as long as he continues that course of evil, no power can redeem him.

What I say, therefore, in regard to the mortal body is equally applicable to the eternal life of the soul.

There is no such principle as saving a man in his sins, neither physically nor spiritually. Our Savior has never offered himself as an atonement for mankind to redeem and save them in their sins. I regard this as an utter impossibility.

Some of my friends who may have been reared up in the old straightjacket school of modern theology may be startled with the idea of anything being impossible with God. But I conceive it to be a fixed axiom that two and two make four, whether the addition is made by man or God.

It is just as impossible for God to add two and two together and make ten of it as it is for me or you. Mathematical truths are as true with God and angels as they are with man. I understand that what has exalted to life and salvation our Father in heaven and all the Gods of eternity will also exalt us, their children. And what causes Lucifer and his followers to descend to the regions of death and perdition will also lead us in the same direction; and no atonement of our Lord and Savior Jesus Christ can alter that eternal law, any more than he can make two and two to mean sixteen.

One may ask wherein the atonement of Jesus Christ has affected us. Through his atonement is granted unto us repentance and remission of sins. He came from the Father to sojourn in the flesh among men, to take upon him the infirmities of the flesh and the weaknesses of human nature, subjecting himself to the contradiction of sinners, exposing himself to all the physical ills that prey upon