

the human system, and to all the powers of darkness that prey upon the intellectual faculties of man, exposing himself to the temptations of the hosts of hell. He had to combat all these contending powers, to resist Satan and all his armies, and to resist every other evil flesh is heir to, and set forth an example of purity and perfection to the human family. In the language of sacred writ—"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

Thus he demonstrated to human beings that it is possible for them to live without sin, that our God might be just in condemning sin in every form, and in every place, and in every being; so that in truth he might say, as he says in the preface of the Book of Doctrine and Covenants, that he cannot look upon sin with the least degree of allowance. We can understand also why he is of a merciful and forgiving spirit, exercising a fatherly tenderness over us, to pardon our follies and weaknesses; yet he cannot justify them in the least degree.

Should we seek to become like him, to be actuated by the same principle, striving to ascend to the same glory? We should: we should imitate his example. And while we exercise the same unbounded mercy and compassion over the weakness of our fellows, yet in no case whatever should we look upon sin with the least degree of allowance, or in any manner justify it. However much may be said in palliation of the faults of mankind, nothing can be said in justification of them. The Scriptures say that our Savior was tempted in all things like we are, yet without sin. And in order that he might be tempted in all things like we are, he was born of a woman as we were, possessing like passions with ourselves, and was exposed to the

same kind of temptations to which we are exposed in life. Yet he withstood them all.

The Scriptures say he tasted death for every man. Did he taste death for every man with a view that every man should be saved from death? No. If so, it would destroy the principle I have been speaking of, and would save the children of men in their sins. But while death had passed upon all mankind because of sin, there was no power that could avert it; yet, by offering himself an offering for sin, he opened a way for mankind to be raised again from the dead, and forever afterwards be set free from its power.

His death has also opened up a door of repentance unto us, giving unto us a hope of redemption through his blood. Has it given us a hope of salvation in our sins? Not to me. I hope not to be able to eat fire with impunity, and still prolong my days. I have no such promise that I can have melted lead running down my throat instead of wholesome diet, and expect it is going to be converted into lifegiving food in my system. I have no better grounds to hope that I shall, by the death of Christ, be saved from the consequences of persisting in a wicked course of life.

The consequences of our transgressions must fall upon us. Yet Christ has placed before us the principles of faith, hope, and charity. If we will exercise faith in him, we may have hope of redemption through his blood, on condition that we repent of our sins and turn about and pursue the path of life. We and our fathers before us have so far partaken of the elements of death that we cannot save our mortal tabernacles from that change that awaits them.

This promise we have—that when the time comes that is written of in the Scripture, that Satan shall be bound, and shall cease to exercise his