

middle-aged in their power eternally. There is such a thing as a father, through his foolishness, plunging not only himself but all his children into a slavery from which he cannot redeem himself or them, so far as their bodies are concerned; but with Adam's children this was the case with both their bodies and spirits, for the Book of "Mormon" says that all mankind, through Adam's transgression, became subject not only to a temporal death—the separation of the body and spirit, but also to a spiritual death, eternal in its nature. If there were no atonement—no sufferings and death of our Redeemer—no infinite atonement to rescue men from the grave, their spirits, in consequence of the slavery entailed upon them by their first parents, could not have been rescued from eternal death. Could they have delivered themselves? No. They were in captivity—slavery—and their master, the devil, was there to bind them in that slavery. Could they turn the key of the prison doors and run back again? No! Could they say to the grave, Yield up my body and let me go again into the presence of my Father and God? No; there were potent enemies who had endless power over them had it not been for the atonement.

We are taught in the revelations of God that Jesus suffered the pain of all men. You will find it in the teachings of Jacob, the brother of Nephi, in the Second Book of Nephi. "He suffered the pains of all men, women and children," says Jacob. What was this great suffering for? That the resurrection might come unto all men, women and children; that Jesus might have power to say to the grave "restore those captives you have taken, behold I have redeemed all whose

bodies slumber in the grave. I have power to bring them forth by virtue of the atonement I have made."

Could man have redeemed himself? Could one man have shed his blood for another, and said to the grave give up your dead? No. Why not? Because all were fallen; all were under the dominion and power of Satan. All were spiritually dead—dead to things pertaining to righteousness. It was universal, eternal death. A being greater than man was required to redeem him, hence Jacob says, in the passage to which I have already referred, in relation to the atonement, "that it must be infinite." Wherein was the Son of God infinite? In the first place, he was begotten different from you and me. We were begotten by a mortal father, but Jesus was begotten by an Immortal Being, his Father and God. If then his body was begotten by that Being, do you not see that his body in that respect differed from ours? It is true that he inherited the same as we do so far as his mother was concerned, but on the part of the Father he was superior. Hence, being begotten by an Infinite Being, he could do that which no other man could do—redeem from spiritual death and the captivity of Satan. Hence it is said that "through Jesus came life and light into the world." If it had not been for Jesus, darkness would have reigned eternally over this creation.

Talk about works of righteousness redeeming us without the atonement! Why the thing is preposterous in the highest degree. Why? Because we were spiritually dead, and can a person who is dead work righteousness? Can a person who is dead to everything good, holy, upright and Godlike, who is in captivity to