

into this world without having any stain upon them. But if they never transgressed the law, never went beyond its bounds, or limits, they would be sanctified, purified, perfected, saved and be innocent by keeping the law. But let us come down a little further. When we came forth into this world, and took upon ourselves bodies of flesh, they were fallen bodies—subject to pain, sickness, sorrow, mourning, trials, and finally death, or dissolution. This death that came upon the bodies of the children of men, was brought to pass by the transgression of one man and woman, that is, by our first parents; as it is written, "By the transgression of one sin entered the world, and death by sin." It matters not whether it is the little infant that dandles on the knee, that has never sinned, or the youth, the middle-aged or the old, all have to feel this great penalty that has been inflicted upon all the posterity of Adam by reason of his transgression.

Now, there is a question that has often been asked of me by the Latter-day Saints, and by those outside of this church—"Why is it that infants, who have never sinned, should die? Why should they be subject to death because their fathers some six thousand years ago sinned and transgressed?" I answer this by asking you a question, Why is it that children, oftentimes to the third, fourth and fifth generation, suffer from lingering diseases here in this life, because their forefathers were licentious, and broke the laws of life and happiness? Why, it is hereditary, is it not? Is it just that they should suffer, because their parents or some of their progenitors have sinned? No, it is hereditary. Why, then, may not all the inhabitants of the world, whether in their infancy or not, inherit death as well as these children who suffer through diseases entailed upon them by their forefathers? Not as a matter of justice particularly, but something that comes upon them in consequence of the fall of man. It is handed down among them. Now, that would be a very unpleasant condition if they were always to remain in that state. They are plunged into slavery, as it were, by one man; hence the Redeemer steps forth and rescues them from that slavery. When I say rescues them, I do not say that he does it at once, before they have had a chance to know the difference between good and evil, between the bitter and the sweet, to contrast between happiness and misery. It is wisdom that they should suffer, even should it be from hereditary disease, that they may gain experience. But I will tell you what he rescues them from, by his atoning blood. He breaks the bands of death and rescues them from the power of the grave, which, but for that, would have held the infant as well as the 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 do everything good, holy, upright and Godlike, who is in captivity to Satan, work righteousness? Could a feast of salvation be prepared for him in that dead state, unless there was some redemption or atonement made to bring life to the world to impart to the human family? Light and life have come upon all men. Jesus is that light and life; He is the light and life of all things; and by reason of that light and life which he has purchased for us by his own blood, you and I have the privilege of working righteousness, which we never would have had without the atonement. We could not have done anything acceptable in the sight of God, without his atoning blood. That is the very foundation of the redemption of the children of men; without it, this world have been a lost and fallen creation, and not one could have been saved.

But let us pass on a little further. You recollect in the former part of my remarks, I was speaking about the personality of God. Now let us come along to the plan of redemption, and see how it is that we are exalted and brought back into the presence of God, and become as it were, gods, then we can form some idea concerning our Father and God. We are instructed, and we believe, that all of us who believe in Jesus Christ, in his sufferings and death, and receive the benefit of his atonement, will, if we remain faithful, be exalted into the presence of that being who is our Father, and that we will be made like unto him, and be crowned with glory, and shall have the privilege of sitting down with the Son upon his throne, as he has overcome, and has sat down with his Father upon his throne, and that we will become one with him, as he is one with the Father. We believe we will be perfected, purified and cleansed in him, and made not only the sons of God, but grow up unto him in all things, that we may become Gods like unto our Father who begat us.

This is consistent with analogy. Analogy shows that sons here upon the earth, grow up and become like their parents. Why then should we set a barrier between the sons of God, who are redeemed through the atonement, and their restoration to the mansions where they formerly dwelt? Why should we erect obstacles, and set a barrier so that we cannot become like him? Analogy would say at once that when he appears we shall be like him, for we shall see him as he is. Analogy would say that when he shall redeem our bodies from the grave, that he will fashion them after his own glorious body, and clothe them with power and glory, even as he is clothed with glory and power, in the presence of his Father and our Father and God.

But says one, if you adopt that sentiment, then your people believe in a plurality of gods, and we have all been taught in the Christian world that there is but one personal God, or rather three persons in the Trinity—The Father, Son, and Holy Ghost. Well, these three are called one, are they not? Yes, they are called one. Jesus prays that all his disciples may be made one, as he and the Father are one. If ever that prayer is answered, then, in one sense of the word, there would only be one God, but, in another sense of the word, there would not only be three, but a great many personal beings called gods. Let us for a few moments refer to that glorious saying in the revelations of St. John, in the visions of eternity that were shown to John, he beheld things that were to take place in future generations. Among other things that were shown to him, were the one hundred and forty-four thousand, stand-

ing on Mount Zion, who had been redeemed from among men. Who were they? Let us look at the inscription that John saw was written on their foreheads. That will tell us that the name of their Father was written there. What was his name? God, translated into the English language, Ahman in the pure language. The Father's name John saw inscribed on the foreheads of the hundred and forty-four thousand who were singing the new song before the Lord. What would you think if you were to have the future opened to you as John had, and could see these men with the word God inscribed in bright and shining characters upon each of their foreheads? Would you think that God was making fun of them by putting such an inscription there? Would you suppose the inscription was a mere form without any meaning? No; every man permitted to see these things, would at once say, "they are gods having been redeemed, and made like their Father." This is what we believe. Then, when we come to personality, we not only believe in our personal Father, in His Son Jesus Christ, and in the Holy Ghost as personages, but we also believe that in the eternity of eternities, in the heaven of heavens there will be innumerable millions of persons who will occupy that exalted station—each one being a personal god, as much so as the God of this creation—the Father of our spirits is.

If time permitted, we might bring up the revelation of heaven, given in these days as well as anciently, in regard to the representations which God has given of Himself, not only representing himself by his person, but also by his attributes. But this is a subject upon which we do not feel to dwell at this time. Suffice it to say, that God has said that he is light and truth; that he is a spirit; that he dwells in tabernacles and temples and so forth. I do not know, but that in my teachings in years past, when teaching upon these two distinct subjects, I may have left an impression upon the minds of the people that I never intended to convey in reference to the qualities, perfections, glories and attributes of these personages, for attributes always do pertain to substances, you can not separate one from the other. Attribute can not exist without substance; everywhere it shows its bearing and relation to substance and person, and if in any of my preaching or teachings I have ever conveyed the impression that attributes could exist separate and apart from substances I never intended to do so. I do not know that I have ever declared any such thing in my writings. I have said that God is love, and that he is truth because the revelations say so. I have said that he often-times represents himself by his attributes. The same as when he says I am in you; but he does not mean that his person—his flesh and bones are in us. When Jesus says I am in the Father, he does not mean that his person is in the Father. What does he mean? He means that the same attributes that dwell in his own person also dwell in the person of the other. I think I have heard this doctrine taught from the commencement, by the authorities of this church, and I think it is taught, more or less, now, almost every Sabbath day. We are instructed to develop and perfect those attributes of God that dwell within us in embryo, that we may more and more approximate to that high state of perfection that exists in the Father and the Son.

Attributes belong, in all cases, in this and all other worlds, to personages and substances, and without personages and substances, they cannot exist.

In the "Kingdom of God," published in October, 1848. I have set forth the personality of the Father and the Son, and the glorious attributes that pertain to each. And again in many of my writings to which I might refer, and could perhaps give the page, I have taught the same thing, and my views to-day concerning this matter are just the same as there were then, and then the same as they are now; only I think, by searching more fully, I have progressed and obtained some further light and information more than I had twenty or twenty-five years ago. I do not know, that, in my remarks this morning, concerning the atonement, and the personality and glorious attributes of God, I have varied in my views from those of the rest of the authorities of the Church. If I have I hope they will correct me and tell me wherein I am wrong, for it is my desire, and ever has been, to go in accordance with the revelations of heaven, to abide in the word of God, and to have that word abide in me.

We are taught that the words of truth have power. The word of God we are commanded to live by. In one of the revelations we are taught and commanded that we shall live by every word that proceeds from the mouth of God, for says the revelation "the word of God is truth, and whatever is truth is light, and whatever is light is spirit, even the spirit of Jesus Christ, and the spirit gives light to every man that comes into the world, and the spirit directs every man through the world who will hearken to it; and he that hearkens to the voice of the spirit comes to God, even the Father, and he teaches him of the covenant which he has renewed and confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world."

Now, I want to abide in that. If the word of the Lord is truth, and whatever is truth is light, and whatever is light is spirit, I want to embrace it, and hold fast to it. Again, he says, when giving a revelation to the servant of God; "That which you hear is the voice of one crying in the wilderness? In the wilderness because you cannot see him. My voice because my voice is spirit, and my spirit is truth, and truth abides forever and has no end." I desire to abide in it for ever and ever. Amen.

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