

Says one, to carry it out still further, "if we become gods and are glorified like unto him, our bodies fashioned like unto his most glorious body, may not he have passed through a mortal ordeal as we mortals are now doing?" Why not? If it is necessary for us to obtain experience through the things that are presented before us in this life, why not those beings, who are already exalted and become gods, obtain their experience in the same way? We would find, were we to carry this subject from world to world, from our world to another, even to the endless ages of eternity, that there never was a time but what there was a Father and Son. In other words, when you entertain that which is endless, you exclude the idea of a first being, a first world; the moment you admit of a first, you limit the idea of endless. The chain itself is endless, but each link had its beginning.

Says one, "This is incomprehensible." It may be so in some respects. We can admit, though, that duration is endless, for it is impossible for man to conceive of a limit to it. If duration is endless, there can never be a first minute, a first hour, or first period; endless duration in the past is made up of a continuation of endless successive moments—it had no beginning. Precisely so with regard to this endless succession of personages; there never will be a time when fathers, and sons, and worlds will not exist; neither was there ever a period through all the past ages of duration, but what there was a world, and a Father and Son, a redemption and exaltation to the fullness and power of the Godhead. This is what Jesus prayed for, and he did not limit his prayer to his Apostles, but he said, "Neither pray I for these alone, but for them also which shall believe on me through

their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us."

But says one, "Does not that oneness mean one person?" No; Jesus meant that those who believed in him through his servants, might be able to come up to that fullness and glory and power and exaltation which he inherited, even to the fullness of the celestial glory, to be crowned with God the Eternal Father, and with his Only Begotten, to be made equal, as it were, with them, in power and dominion; agreeing with some modern revelations God has given through the Prophet Joseph Smith. He said all they that receive this Priesthood, that is, those who receive the testimony of the servants of God, they receive me; and whosoever receives my Father, receives my Father's kingdom; whereupon all that my Father hath shall be given to him. This is a glorious promise, to be joint heirs with the Son of God in the inheritance of all things, even the fullness and glory of the Celestial world, their bodies eventually to become glorified, spiritual bodies of flesh and bones, the same as God the Father.

Before the earth was rolled into existence we were his sons and daughters. Those of his children who prove themselves during this probation worthy of exaltation in his presence, will beget other children, and, precisely according to the same principle, they too will become fathers of spirits, as he is the Father of our spirits; and thus the works of God are one eternal round—creation, glorification, and exaltation in the celestial kingdom.

How many transformations this earth had before it received its present form of creation, I do not know. Geologists pretend to say that this