

them have been raised from the grave to immortality, and are clothed upon with all the fulness of the attributes of the Father. I say, how glorious it is to reflect upon the heights and depths and lengths and breadths of knowledge that will then be unfolded to the children of men! These things, as I said before, inspire my heart with joy. I do not confine my hopes to the volumes of works on science, with which I may come in contact here in this world; I do not confine my hopes to the slow process of advancing in knowledge and intelligence that the children of this world have; but I look forward to that higher school—that great university which will scope in boundless and eternal space, that will scope in the most distant creations that we can imagine in the vast field of eternity, in which we will be able to comprehend those laws by which the various creations are governed; not understand them as we now comprehend some few laws, but understand them in all their perfection and fulness, being like unto our Father and God, made like unto him, fashioned like unto his glorious body, and become indeed “sons of God.” Shall I go still further and say Gods? Are we not the children of our Father? Will not the children ascend to the same height, to the same glory, to the same celestial world, and to the same fullness of the attributes of their Father? Are not our children, take them as a body, qualified to come up to all the perfections and attributes of their fathers, who came on the earth before them? It seems to be a general law that children will grow up and possess all of the perfections of their parents, provided that they take the necessary steps, and are favored with long life, and have the natural intelligence that is common to man. If,

then, this seems to be a natural law in regard, not only to man, but also to all animated creation—that the children come up and possess the perfections of their fathers before them—may we not reason, by analogy, that our Father who begat us—our Father who dwells in yonder celestial world, intends to make us one with him, that we shall receive the same fulness with him, that we shall partake of light, and truth, and knowledge, and advance from grace to grace, as the revelations in the Book of Covenants state, until we shall receive a fulness of all truth? Then will not this make us, in one sense of the word, sons of God? Will it not make us Gods also, according to the word of God? “But,” inquires one, “how can two persons possess the same attributes without quarreling with each other?” That is not the order of heaven. That is not the pure law that God has ordained, that there should be quarrels with those that have the same degree of intelligence; but the law is that they shall become one, as “I and my Father are one, so that these my brethren may also become one in us as we are one.” That is the law; and if they are one there will be as much unity between his children who are exalted to that high condition in the celestial glory, as there is a unity and oneness between the Father and his only begotten Son. Have they any quarrel? Have they any difficulties? Have they any difference of views? Does one intend to carry on one government, and another a different kind of government? No; whatever is the will of the Father, is the will of the Son; whatever the Father is prepared to do, throughout all his vast dominions, the Son is in accord with him; and whatever the Father desires to perform and accomplish, his