

three are all exactly alike, and then to declare that they are all essentially different. It explains that the Son is begotten while the Father is not, and then that the Holy Ghost is proceeding not begotten, while the Son is not proceeding, neither is the Father, yet at the same time they are all the same, and to cap the climax of the pile of absurdities it announces that:

"The Father is incomprehensible, the Son is incomprehensible, and the Holy Ghost is incomprehensible, yet they are not three incomprehensibles, but one incomprehensible."

Well, that is an attempt of man to explain God. As I said in the beginning of my remarks, we do not pretend that we can comprehend God in his fullness in our finite and mortal condition here on the earth, because he is an infinite being. But we are promised that "the day shall come when we shall comprehend God, being quickened in him." Jesus said:

This is life eternal, to know thee the only living and true God, and Jesus Christ whom thou hast sent."

How can we learn to know God? We can learn of our Father by hearkening to his voice by listening to the whisperings of the holy Spirit, that spirit that comes from him. "They that are led by the Spirit of God are the sons of God." We can understand much concerning him by the power of the Holy Ghost. The gift of the Holy Ghost is conferred on us that we may learn something about God, so that we may go on to perfection; that we may walk in his ways; that we may climb the ladder which he has climbed to perfection; that we may peradventure overcome and be made like him, share in his glory, and be one with him. And if we

will take the course that our Father has taken, living by every word that comes from his mouth, we shall know what is right, for he will reveal unto us what is true, and it is the knowledge and practice of truth that exalts. If we will learn this as he learned it, advance step by step, overcoming the Evil One; overcome the world and the flesh, grapple with evil as we meet it and conquer it, we will have the help of the Lord, and may raise ourselves by our own exertions, by our faithfulness, by our obedience, and peradventure will overcome all things, and inherit all things. We may thus rise above all things. We may obtain glorious bodies like unto the glorious body of the Son of God. We may prepare ourselves for the celestial glory in which the Father dwells, and in which the Son dwells, and be made like him in every respect, becoming spiritual beings dwelling in spiritual bodies, quickened with the celestial glory, among the Gods, and enter into holy order which is without beginning of days or end of years—the everlasting order of the holy Priesthood—which Jesus Christ has, and a portion of which he imparted unto his disciples when he was upon the earth, and which he has restored to the earth in these latter days.

There are things connected with this that we cannot dwell upon in a short discourse. But the keys of this Priesthood have been restored, and by them we can obtain heavenly knowledge; learn to comprehend our Father who is at the head of that Priesthood; learn to comprehend Jesus Christ our Great High Priest. By this same Priesthood, a portion of which we have received, we can obtain communion with the heavenly Jerusalem, with the