

be in you, which is also in Christ Jesus: Who, having the form of God, thought it not robbery to be equal with God," it would be considered a startling announcement; so also would the doctrine of John the Revelator on a certain occasion, when he says: "We are now the sons of God, it does not yet appear what we shall be: but we know that, when he (that is Christ) shall appear, we shall be like him; for we shall see him as he is. And every man that has this hope in him purifies himself, even as God is pure." That would be a startling announcement of doctrine. Did anyone present, acquainted with the Methodist, Baptist, Presbyterian or Episcopalian societies, ever hear suggestions or doctrines like these? I never did, and I was formerly well acquainted with these societies. "Let this same mind be in you, which was in Christ Jesus: Who, finding himself in the form of God, thought it not robbery to be equal with God;" and "He that has this hope in him purifies himself, even as God is pure;" and again: "When he shall appear, we shall be like him; for we shall see him as he is."

We were born in the image of God our Father; he begot us like unto himself. There is the nature of deity in the composition of our spiritual organization; in our spiritual birth our Father transmitted to us the capabilities, powers and faculties which he himself possessed, as much so as the child on its mother's bosom possesses, although in an undeveloped state, the faculties, powers and susceptibilities of its parent.

Apostles, prophets, evangelists, pastors and teachers, we are told, were placed in former days in the Church for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, "until we all come to the unity of the faith,

and of the knowledge of the Son of God, unto the perfect man." What is meant by this, "The perfect man?" And again, "Unto the measure of the stature of the fulness of Christ?" A system of things was had in those days through which a Saint could come up and be a perfect man in the Lord Jesus—a system by which Saints could advance in the knowledge of the things of God, to an understanding of his purposes, of their own natures and characters, of their relationship to the Almighty, and of the ordeals it was necessary for them to pass through that they might be perfected, as the Son of God was perfect.

This system of things, taught by Christ and his apostles, was not then first introduced; it was known ages before, and was established before the foundations of the earth were laid. I will quote a passage from the Book of Doctrine and Covenants, which will be found on page 85, section 4, paragraph 6—

"He that receiveth me (saith the Lord) receiveth my Father; And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. And this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved. But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."

This is a revelation that has been given to the Latter-day Saints, and so far as respects its provisions in reference to those who receive it, it is precisely in keeping with those passages I have quoted from the New