

this high standard? How is it? Who, are we? We are told by Divine revelation that we are the sons of God; we are told in the vision received by the Prophet Joseph, concerning these different creations, that "the inhabitants thereof are begotten sons and daughters unto God." Indeed! Begotten sons and daughter unto God? The inhabitants of these creations? Yes. This agrees with what the New and Old Testaments, and the various revelations which God has given, clearly declare—that God is the Father of our spirits. A writer in the New Testament says—"Beloved, now are we the sons of God"—that is, in this life—"but it does not yet appear what we shall be: but when he shall appear, we shall be like him." Not unlike him, not so far separated from him that the one will be finite and the other infinite; but "we shall be like him."

This is consistent and reasonable. Every species of being with which we are acquainted begets its own kind, and the young thereof, whether man, quadrupeds, fowls or fish, finally grow up and become like their parents. This is a universal law of nature, so far as we know; therefore if we are begotten sons and daughters of God, if we are his offspring, he is our Father, and why separate man from all the rest of creation, and say that he can never become like his Father? If all other beings become like their parents, why not we attain to the same? And if our Father and God can pierce all those creations mentioned by Enoch, and his eye discern what is going on in the midst of them all, why may not his children become like him in this respect? This is what the beloved disciple John the Revelator, one of the Apostles of Christ, meant. He says—"Now, we are the sons of God, it

does not yet appear what we shall be: but when he shall appear, we shall be like him." He knew that much, though he did not comprehend all of the perfect capacities of man in this state. Though we are chained down here by the laws of nature, yet realizing that we are the children of that Almighty Being who controls universal nature, and all the worlds that are spoken of, we expect to come up, and that the attributes which our eternal Father possesses will be fully developed in us, and that we also shall be able to penetrate the immensity of space and gaze upon the workmanship of our Father's hands.

It is said concerning us that we shall be in the presence of God when we become immortal and perfect beings. We are now not in his presence; the Fall has let down a veil between us and our Father and God. This veil does not prevent the eye of the Almighty from seeing and discerning the conduct of his children, but it prevents us, while in this state of mortality, from beholding his presence, unless we rend the veil by our faith and obedience and, like the brother of Jared, are permitted to come back into his presence. But to be in the presence of God is it absolutely necessary that our earth should be wafted away from its present orbit in the solar system and carried off to some immense distance in space? Is this really necessary? What are we to understand by being in the presence of God? Is it necessary, to do so, that we should be in the same vicinity or within a few yards or feet of him? I think not. We are now laboring under the imperfections of the fall, and because of that fall a veil shuts us from his presence; but let the effects of the fall be removed and mankind be able to again look upon the face of their Father and Creator, and they will be in his presence.