

from among men. Who were they? Let us look at the inscription that John says was written on their foreheads. That will tell us that the name of their Father was written there. What was his name? God, translated into the English language. Ahman in the pure language. The Father's name John saw inscribed on the foreheads of the hundred and forty-four thousand who were singing the new song before the Lord. What would you think if you were to have the future opened to you as John had, and could see these men with the word God, inscribed in bright and shining characters upon each of their foreheads? Would you think that God was making fun of them by putting such an inscription there? Would you suppose the inscription was a mere form without any meaning? No: every man permitted to see these things would at once say, "they are gods having been redeemed, and made like their Father." This is what we believe. Then, when we come to personality, we not only believe in our personal Father, in His Son Jesus Christ, and in the Holy Ghost, as personages, but we also believe that in the eternity of eternities, in the heaven of heavens there will be innumerable millions of persons who will occupy that exalted station—each one being a personal god, as much so as the God of this creation—the Father of our spirits is.

If time permitted, we might bring up the revelations of heaven, given in these days as well as anciently, in regard to the representations which God has given of Himself, not only representing himself by his person, but also by his attributes. But this is a subject upon which we do not feel to dwell at this time. Suffice it to say, that God has said that he is light and truth; that he is a spirit:

that he dwells in tabernacles and temples, and so forth. I do not know, but that in my teachings in years past, where teaching upon these two distinct subjects, I may have left an impression upon the minds of the people that I never intended to convey in reference to the qualities, perfections, glories and attributes of these personages, for attributes always do pertain to substances, you cannot separate one from the other. Attribute cannot exist without substance; everywhere it shows its bearing and relation to substance and person, and if in any of my preaching or teachings I have ever conveyed the impression that attributes could exist separate and apart from substances I never intended to do so. I do not know that I have ever declared any such in my writings. I have said that God is love, and that he is truth because the revelations say so. I have said that he oftentimes represents himself by his attributes. The same as when he says I am in you; but he does not mean that his person, his flesh and bones are in us. When Jesus says I am in the Father, he does not mean that his person is in the Father. What does he mean? He means that the same attributes that dwell in his own person also dwell in the person of the other. I think I have heard this doctrine taught from the commencement, by the authorities of this Church, and I think it is taught, more or less, now, almost every Sabbath day. We are exhorted to develop and perfect those attributes of God that dwell within us in embryo, that we may more and more approximate to that high state of perfection that exists in the Father and the Son.

Attributes belong, in all cases, in this and all other worlds, to personages and substances, and without personages and substances, they cannot exist.