

higher intelligence that bears rule in the eternities, controlling the destinies of these great orbs that we see from time to time in the midnight heavens—wherever you find those that have graded from a fallen world you will find those who graded up and through the instrumentality of the selfsame Gospel that is given to you and me. There is no other Gospel. There is no other way to that exaltation which pertains to the Gods only through the revelation of the Gospel of Jesus Christ. So that there is "no royal road" to heaven; no matter what a man's condition, no matter what the class to which he may have been known in social life on earth by virtue of birth or by virtue of wealth; no matter what position he may occupy because of his ignorance or lack of information; no matter whether he may live in a hovel or dwell in a palace, or though he may have but a crust to eat or his table be laden with all the good things of the earth, he must submit to the selfsame ordinances, be controlled by the selfsame spirit of revelation, and reach the final issue through the selfsame channel.

Now, then, what is it that we expect through the Gospel? Why, that it may develop in you and me, from our crude, ignorant, unlovable condition—the results of many a fearful fall—the appearance and the characteristics of the eternal Father. This selfsame idea animated the Saints in ancient times. They had faith that by obedience to righteous laws there would be evolved in and from them, through the attributes which they already possessed, measurably dormant or measurably active as the case may be—that they would be able to produce the likeness of God the eternal Father. Now, at first view this may appear sur-

prising, but suppose we reason upon it for a moment or two.

Here are some of you good brethren; you go to work this spring and you set out an orchard of apple trees, and by and by the time for fruit arrives and you go and look for pears, or plums, or cherries upon the apple trees! Now, what would be thought of your intelligence? Why everybody would say you have certainly made a mistake; they were apple trees that you planted, and apples are the fruit; if you want pears you must plant pear trees. Men don't gather grapes of thorns, nor figs of thistles. Then, if we are the children of our Father you can see at a glance by that illustration that if we submit to the process of education which he had pointed out and laid down, we must become like him. Well, now, this may seem incredible to some that a human being, defiled and deformed as he is by sin and transgression, the result of ages—I say it may seem almost incredible that a human being should be able to rise to the characteristics and attributes and appearance of the Father; but it is not only possible but it is inevitable, and all the ancient Saints had this idea. One of the old prophets, for instance, when under the inspiration of the Almighty, has said, "I shall be satisfied, when I awake, with thy likeness;" and in the New Testament, one of the apostles said, looking forward to the time of the resurrection, that, "When he shall appear, we shall be like him; for we shall see him as he is." We shall have an opportunity of demonstrating our likeness. We shall be able to make the contrast, "We shall be like him; for we shall see him as he is." And of Jesus it was said that, "He was the brightness of his Father's glory, and the express image of his person." He was like his