

Each Elder who goes on a mission testifies of the great happiness he enjoys in that labor. He testifies that God was with him, and His angels were round about him. These Elders return and associate among the people. To-day, you may go through our settlements, and though they may have spent years in missions, you cannot find them by their poverty; there is no distinction in their property to indicate their sacrifice, because God has multiplied His temporal blessings upon them, and prosperity attends them. Thus God manifests that He is willing to reward those who serve Him. Examine these things and you will find they are true. You Latter-day Saints can testify to them. This shows that those who serve God are blessed as no others are. Those who have been liberal to the poor, and have been strict in the payment of their tithes, have also received of similar blessings. They have been prospered more than those who have been stingy and neglectful of their duties. In this way God has been testifying to us that He rewards us for serving Him. And if we continue to obey His laws, blessings will continue to flow unto us, and the favor of God will be upon us.

The Apostle John says that "we will be like Him." It is for this purpose that God has revealed the Gospel—that His children may become like unto Him. I do not mean in a spiritual sense; that is, in the way these things are spiritualized by some men. We believe that we are the literal offspring of Deity. We have descended from the great Being who formed this earth, and from Him we have inherited the glorious aspirations to be like unto Him. With this hope within us we will seek to purify ourselves as He is pure.

In remarks made here a few Sundays ago by Elder Penrose, he referred to a doctrine held by some men about each people having their own God to worship. The Indian has his idea of God; the Hindoo has his idea of God; the various nations of the earth have their different views of God; and the Christian has his idea of God. Now, there is something correct in

this. We worship that which we admire; and no doubt everything that is admirable pertains to God and the Godhead. We may not have it all, even with our light and our intelligence. We may not comprehend all the attributes, and certainly cannot comprehend the greatness of our God. Others may have ideas of Him, correct to a certain extent. There is truth among even pagans. With the lowest of the human species there is something of truth from God. As men advance they receive more truth. This is the distinction between us and others. We believe in a God of revelation, who will give more and more light to us till we can become like Him.

We worship the Being who has revealed Himself to us. It was necessary at the outset of this work to have a revelation from Him. There were many erroneous ideas about God, and the first revelation to Joseph Smith was the appearance of the Father and the Son. I have heard that there are some among us who say that both are one person. This is a fallacy. There are two personages, the Father and the Son. God is the Being who walked in the Garden of Eden, and who talked with the Prophets. This revelation came to us in certainty. As I said, in the very outset, the Father and the Son were revealed in ineffable glory, and were seen by mortal men. Their testimony, this testimony, stands on record, corroborated and sustained by the testimony of others who have since seen the Lord Jesus Christ; we are living witnesses that they have seen Him, that He lives, and that He is indeed the Son of God and one of the two personages which form the Godhead. In this respect we differ from others; among this people there is knowledge concerning God. We know to a certain extent of Him and His attributes. "As man now is, God was; as God now is, man may be." We possess the attribute He possesses, and the object of the Gospel is to lead us to what He is. This is the true theory of evolution—that we can progress to become like unto God. This is the incentive of faithfulness.

[TO BE CONTINUED.]