

seeking to overcome and entangle mankind in his snares.

Then, it is necessary that we should be one, and hence the Lord said to us in the early rise of this Church, "If ye are not one, ye are not mine." Why not His? Why will He not accept of us? Because without union, without concentration, it is clear that we cannot enjoy ourselves as the Lord designs we should; in short, exclusive of the principle and spirit of union, we never can accomplish any great work like the one given into our hands.

The Lord, therefore, designed to have His people united in one, to show us the nature of His laws, and the necessity of being united, so that we may enjoy the society of the ancients, and be one with them.

We are also commanded to shun all contentions and strifes, and all those friendly emanations that would create a hell for us, and for those with whom we are associated in our families.

The Lord has no sure foundation to work upon, unless we are united; and consequently in order to prevent discord and disunion, the results of everyone going his own way, He has warned us beforehand, and said that unless we are one, we are not His.

But let us for a few moments examine this text. The Scriptures read in one place that the Father, Son, and Holy Ghost are one. What are we to understand from this expression? Are we to understand that the persons of the Father and Jesus Christ are incorporated in one? No, it has no such meaning as this. Then are they one in substance, as the Methodist discipline, and many other creeds, declare? No; from the very fact that two particles of matter can never be one; or in other words, where one is, the other is not, and cannot be at the same instant of time.

There may be several separate substances existing at the same time, pos-

sessed of the same properties, perfections, and attributes; the particles of which they are composed may be the same in kind, and be possessed of the same amount of wisdom, power, and intelligence; but still they are separate substances, occupying separate portions of space; so with the persons of the Father and Son: for instance, if we examine the constituents of rum water obtained in Utah and in France, we find them the same, not in substance, but in quality.

A particle of oxygen, or of hydrogen in Europe, is precisely the same in quality as in America, or anywhere else; it is just so with the Father, Son, and Holy Ghost. They are one in the attributes and principles that exist in their substances, the materials being the same in kind and qualities only. But I will not say that the Holy Ghost is a personage, the same as the Father and Son. When I speak of the Holy Spirit, I speak of it as being a substance that is precisely the same in its attributes as those of the Father and Son; I speak of it as a substance that is diffused throughout space, the same as oxygen is in pure water or air, and as being cognizant of every day's events. And wherever this Holy Spirit is, it possesses the same attributes and the same kind of qualities that the personages of the Father and the Son are possessed of; consequently, the oneness that is here spoken of, must be applied to the attributes, and not to the persons themselves.

This subject has been a great mystery to men in the religious world; they could not comprehend it, and consequently they have conjectured many things in relation to it, without having the inspiration of the Almighty to guide them; and hence, one has got one idea, and another has conjectured in his way and got another idea, quite different from that of his neighbor. And in this way men have got up creeds and systems diverse from each other, and