

contrary to the real truth; and about these false creeds they have been striving and contending for ages.

For my own part, I see no mystery about it; the subject is plain and simple to those who enjoy the gift of the Holy Ghost.

In order to explain my mind more fully upon this subject, I will take a father and son, and a person who lives with them, and works about the farm, and performs such other duties as may be required: let those persons have the same attributes, suppose that one knows as much as the other, and that they all act in union and concert; it could then be said of those three persons that they were one; and no one would, from that expression, suppose them to be one identical person, but everyone would believe and understand that they were one in their knowledge, one in their views, and in their attributes. I understand the same with regard to the Father, Son, and Holy Ghost.

I will tell you what I believe in regard to the Holy Ghost's being a person: but I know of no revelation that states that this is the fact, neither is there any that informs us that it is not the fact, so we are left to form our own conclusions upon the subject, and hence some have concluded that they were right, and that others were not. It is in fact a matter of doubt with many, and of uncertainty, I believe, with all, whether there be a personal Holy Spirit, or not.

I am inclined to think, from some things in the revelations, that there is such a being as a personal Holy Ghost, but it is not set forth as a positive fact, and the Lord has never given me any revelation upon the subject, and consequently I cannot fully make up my mind one way or the other.

I know there are indications that such is the fact; for instance, where the personal pronoun is applied to the Spirit, as "*He* shall lead and guide

you into all truth;" "*he* shall not speak of *himself*;" but whatsoever he shall hear, that shall he speak;" and "*he* shall take of the things of the Father, and show them unto ou."

From these and many other passages of the same kind and bearing, we may draw the conclusion that the Holy Spirit is actually a person. Then, again, there are other revelations where the pronoun it is applied, such for instance as, "The Spirit *itself* maketh intercession with groanings that cannot be uttered." And many other revelations convey the idea that the Spirit is a diffused substance. Just so in the Book of Mormon, we find many of those terms, and consequently we are left to our own conjecture respecting there being a personal Holy Spirit; but one thing is certain, whether there is personal Holy Spirit or not, there is an inexhaustible quantity of that Spirit that is not a person. This is revealed; this is a fact. And it is just as probable to my mind, that there should be a portion of it organized into a person, as that it should exist universally diffused among all the materials in space.

This Holy Spirit is all-wise, and in many of its attributes much like the Father and Son, and acts in concert with them. It governs and controls all things, and from this some might infer that it has the same knowledge and power as the Father and Son have.

I will tell you some of the knowledge that this Holy Spirit has; it controls all the laws that you see existing around you in the variations of the weather and the changes of the seasons, and all those phenomena that you behold, and that you call the laws of nature; all these are nothing more nor less than the workings of this all-wise Spirit.

You see a stone or other substances fall to the ground, and you ask, What makes them fall, and what controls