

Give to two individuals of the same capacities the same knowledge of anything—let them see and understand so that they shall have the same views formed by that sameness of knowledge, and they will not quarrel about their views, but they will act as one, and consequently will be one in the thing which they understand alike; and just so it is with the planets, the earth, the moon, and other worlds; they act in concert, and the spirit that governs them understands the principles by which this world and all others are governed, and consequently there is no confusion nor discord; no worlds clashing against each other, and breaking themselves into millions of atoms, and scattering themselves throughout space. Why is there nothing of this kind? Because the particles of the Holy Spirit are one.

You do not find one part of our spirits or our bodies fighting against another part. You do not find the spirit that is in our left foot fighting against the spirit that is in the right foot; but they act together, being one. If one hand gets burnt, the other is warned and keeps away from the fire. Why is this? It is because the particles of spirit in both have the same degree of intelligence, and being united in all things, one is warned by the other.

Some suppose that all our intelligence is in the head. I do not believe any such thing; but I believe that if our spirits could be taken from our bodies and stand before us, so that we could gaze upon them with our natural eyes, we would see the likeness and image of each of the tabernacles out of which they were taken. Not only the head, but the figure of the head, feet, arms, hands, face, and of the whole body. If the spirit is composed of innumerable particles possessing knowledge or intelligence, we argue that it is diffused through

the system in which it dwells. For if the parts of the spirit had individually no knowledge, then they would not have any knowledge collectively.

How many dead persons would you have to pile together to make a living one? If ten thousand were piled together they would produce neither life nor knowledge. And it is just so with these particles or parts of the body said to have no spirit in them, you might bring them together, and they would know just as much as a hundred thousand dead persons. Consequently, if the whole is intelligent, the parts are. It matters not if the particles are so small that ten thousand of them might be put upon the point of a cambric needle, they all form parts of that intelligent Spirit, and act in unison one with the other in all things; and hence there is a oneness according to the words of our text. No fighting one against the other, but a perfect oneness exists, and is exhibited through all the actions of that Spirit. If the all-wise Spirit gains an existence in man, it endeavors to influence and persuade him to become one with God, as it is one with Him.

Portions of this Spirit, we say, exist throughout every part of space, and they perform all the work of governing, and keeping that perfect harmony which we behold in all nature. All nature is by these means made to submit to the great law of oneness. Then why not we conform to the same great principle at once? We must conform to it, if we intend to enjoy the presence of God, and of His Son Jesus Christ. We have got to become just as much one in our faith and in our actions as our right and left hands are in their actions one with the other.

“But,” say the people, “inasmuch as you are touching upon this principle of oneness, we should like to have you explain to us the passage where it