

says, 'The Father is in the Son, and the Son in the Father, and the Spirit is in them both,' or words to this effect." It is the passage recording Jesus' prayer for his disciples. I will give you our Savior's own words: "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." How often we are told in the Scriptures of truth of this one great and important fact—the oneness of the Father and the Son, and it is as often repeated in the Book of Mormon. Just on one single page of that book we find it repeated a great number of times.

Now Jesus, in his prayer, had no reference to the oneness of their substances, but to the attributes, showing to us, in a most explicit manner, that the attributes that dwell in the Father dwell also in the Son.

Now, let me ask you, if the same knowledge be in two or more persons—if they understand a truth, and any other persons understand it, does that make it more than one truth? Or, if I understand a truth, and some other person in this congregation understands the same, does that make two truths of it? No; it does not. And if this body of people before me were in possession of the same truth as I am, does that make as many truths as there are persons who understand it? No; certainly not: it is all one truth, dwelling in various tabernacles; it is one truth wherever it is found, or whoever may possess it—it is still the one unchangeable truth.

Jesus could with all propriety say, when speaking of the knowledge he had, "The Father is in me, and I in him."

What does he say concerning us in a revelation in 1831? He says, "I

am in the Father, and the Father in me; and inasmuch as ye have received me, I am in you, and ye in me." That is as much as to say, that "not the whole of me is in you, because, you are imperfect: but inasmuch as you have received the truth I have imparted, so much of me is in you, for I am the truth, and so much of you dwells in me." And if you should happen to get a knowledge of all the truth that he possesses, you would then have all of his light, and the whole of Christ would then dwell in you.

There is one revelation that this people are not generally acquainted with. I think it has never been published, but probably it will be in the Church History. It is given in questions and answers. The first question is, "What is the name of God in the pure language?" The answer says, "Ahman." "What is the name of the Son of God?" Answer, "Son Ahman—the greatest of all the parts of God excepting Ahman." "What is the name of men?" "Sons Ahman," is the answer. "What is the name of angels in the pure language?" "Anglo-man."

This revelation goes on to say that Sons Ahman are the greatest of all the parts of God excepting Son Ahman and Ahman, and that Anglo-man are the greatest of all the parts of God excepting Sons Ahman, Son Ahman, and Ahman, showing that the angels are a little lower than man. What is the conclusion to be drawn from this? It is, that these intelligent beings are all parts of God, and that those who have the most of the parts of God are the greatest, or next to God, and those who have the next greatest portions of the parts of God, are the next greatest, or nearest to the fulness of God; and so we might go on to trace the scale of intelligences from the highest to the lowest, tracing the