

tions and our thoughts too. Do you believe that the particles of the Holy Spirit have such great knowledge? How much knowledge will they require to enable them to overlook and superintend all the works of God? They will require knowledge infinitely greater than ever we thought of. For instance, they must have a most perfect knowledge of the law of the inverse square of the distance pertaining to universal gravitation, or how could they know the exact distance of those innumerable worlds under their charge, so as to keep them all moving harmoniously as we see them. Particles of intelligence that can do all this, can surely know of the thoughts and intents of the heart; hence, we should always consider, when tempted to do evil, that God is round about us with all the knowledge that governs and controls nature. You see, then, that this view of the subject is calculated to have an effect that will be profitable to us all.

"But," inquires one, "how are you going to get along with the passage, in Isaiah, where the Lord declared that, 'There is no God before me, nor shall there be any after me?'" How can we believe this, when we believe in the revelation given through Joseph Smith, which says there are many Gods, and that Abraham, Isaac, and Jacob are Gods, and that all good men in this Church shall become Gods? Paul also speaks of the only wise God. Perhaps some may suppose that it is translated improperly. But you will find the same thing in the Book of Mormon, translated by the Urim and Thummim; the same things are also contained in the new translation of the book of Genesis, given to Moses, where the Lord declares that, "There is no God besides me." In these expressions, God has reference to the great principles of light and truth, or knowledge, and not to the tabernacles in which this knowledge may dwell;

the tabernacles are many and without number, but the truth or knowledge which is often personified and called God, is one, being the same in all; God is one, being a unity, when represented by light, truth, wisdom, or knowledge; but when reference is made to the temples in which this knowledge dwells, the number of Gods is infinite.

This explains the mystery. If we should take a million of worlds like this and number their particles, we should find that there are more Gods than there are particles of matter in those worlds. But the attributes of Deity are one; and they constitute the one God that the Prophets speak of, and that the children of men in all worlds worship.

One world has a personal God or Father, and the inhabitants thereof worship the attributes of that God, another world has another, and they worship His attributes, and besides Him there is no other; and when they worship Him they are at the same time worshipping the same attributes that dwell in all the personal Gods who fill immensity. And hence the Lord says, in one of the revelations of these last days: "Ye are tabernacles in which God dwells, man is the tabernacle of God." Suppose that there should be a thousand, or one hundred and forty-four thousand, which number John saw, and they should have the inscription "God" on their foreheads, not placed there to make fun of them, but to describe their persons and the authority they possess. Suppose they should all receive the same knowledge, would not God dwell in them? If man is the tabernacle of God, then God dwells in them all, being only one God; but when we speak of them in their personal capacity, we say that John saw a hundred and forty-four thousand Gods; if we speak of the light or truth in each that governs them all