

experience, and wishes are to be compared with mine. Does not the Father of all living conduct himself in this wise towards his children? He has revealed to us that he will prepare us for glory, for life eternal—will preserve our identity forever, if we will be guided by him. But we must be obedient to him, for he understands

more than we do. We should destroy ourselves if we were suffered to take our own way; hence we are taught to suffer the Father to point out our path to an eternal duration hereafter, where our present afflictions will appear as flimsy as the shadows of the morning that flee upon the approach of day. God bless you! Amen.

---

## UNION, ETC.

REMARKS BY PRESIDENT BRIGHAM YOUNG, DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, OCTOBER 7, 1859.

REPORTED BY G. D. WATT.

Jesus Christ, in his teachings, made plain the difference between the powers calculated to destroy, annihilate, dissolve, reduce to native element, and those which will eternally endure. In view of this, he prayed to his Father for his disciples, and wished them to pay particular attention to this one principle in their faith. The words he is recorded to have made use of are—"Sanctify them through the truth: thy word is truth. As thou has sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. 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. And the glory which thou gavest me I have given

them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one."

The Savior sought continually to impress upon the minds of his disciples that a perfect oneness reigned among all celestial beings—that the Father and the Son and their minister, the Holy Ghost, were one in their administration in heaven and among the people pertaining to this earth. Between them and all the heavenly hosts there can be no disunion, no discord, no wavering on a suggestion, on a thought or reflection, on a feeling or manifestation; for such a principle would differ widely from the character of Him who dictates them, who makes his throne the habitation of justice, mercy, equity, and truth. If the heavenly hosts were not one, they would be entirely unfit to dwell in eternal burnings with the Father and Ruler of the universe.