

A perfect oneness will save a people, because intelligent beings cannot become perfectly one only by acting upon principles that pertain to eternal life. Wicked men may be partially united in evil; but, in the very nature of things, such a union is of short duration. The very principle upon which they are partially united will itself breed contention and disunion to destroy the temporary compact. Only the line of truth and righteousness can secure to any kingdom or people, either of earthly or heavenly existence, an eternal continuation of perfect union; for only truth and those who are sanctified by it can dwell in celestial glory. This truth we have, and we offer it, without money or price, to the world who are beguiled, benighted, and deceived by the artful mass of superstition, bigotry, tradition, fashions, customs, cliques, and plans that have been growing and ripening from the days of Adam until now, introducing discord, strife, animosity, anarchy, and crime of every grade, suffering of every kind, and premature death to millions. They are embracing shadows and trying to retain that which will perish in their grasp and leave them desolate. All organized matter must dissolve and return to its native element, unless it is made pure and holy—capable of enduring eternal burnings. All principles, principalities, powers, thrones, kingdoms, dominions, communities, neighborhoods, and individuals, with their actions public and private, their feelings and aspirations, that are not concentrated in the oneness taught by our Savior, will come to dissolution into native element. Says Jesus, “I and my Father are one.” They are one in their faith, purposes, and actions, the Savior being subject to the Father in all things. Again, he says—“For I came down from heaven not to do my own will, but the will of him that sent me.” Again—“I come

to do thy will, O God.” Many more of the sayings of Christ might be quoted, which set forth this principle of oneness, that I have upon my mind and wish to impress upon the minds of the people.

I do not hesitate in saying that, if the people will concentrate their faith and works to accomplish the great object of their existence, their troubles, sorrows, anxieties, difficulties, contentions, animosities, and strife would be at end. This idea I wish to apply more particularly to those who are called to act in the capacity of Presidents, Bishops, Counselors, High Councilors, and to every man holding office in this Church; but I also wish it to apply to every member, both male and female. I will say to my brethren and sisters, Were your faith concentrated upon the proper object, your confidence unshaken, your lives pure and holy, every one fulfilling the duties of his or her calling according to the Priesthood and capacity bestowed upon you, you would be filled with the Holy Ghost, and it would be as impossible for any man to deceive and lead you to destruction as for a feather to remain unconsumed in the midst of intense heat. I may not be able to convince you of this fact, but I can tell you that it is true. I can reveal principles that pertain to this oneness—to this holiness of life; but to make the people believe and practice them is another thing. I can preach the Gospel, but I cannot make people obey its mandates when they are not so disposed: that is a matter left entirely to themselves. I can tell you how to avoid your difficulties, jars, contentions, and sorrows. I can tell you how to establish peace, prosperity, plenty, and happiness in your midst, and how to maintain them; but I cannot make you follow my directions, if you are not so disposed. This is also a matter that is left entirely with yourselves; and you must reap the