

piety, but I remember, when quite young, looking at the book containing the articles of their faith, and wondering what sort of a being it was that had neither body, parts, nor passions, and I might perhaps, with propriety, add principles or power.

Lindley Murray says a substantive is the name of anything that exists; but if a being had no body, parts, or passions, its existence could only be imaginary. I suppose it would be a noun, but not really a substantive. I understand a substantive, according to Kirkham, to be the name of a substance.

The God that Moses saw wrote with his finger upon the tables of stone. (See Ex., ch. 31, v. 18.) The God that Jacob saw walked with him. Jacob was, no doubt, an expert wrestler, and in the habit of throwing anybody that came along (See Genesis, chap. 32). He was wandering about one night, and met a stranger, with whom he wrestled all night; and when he found he could not throw him, he said, You are something more than a man, or I could throw you. But I will not let thee go, except thou bless me; for thou art more than mortal, or I could throw thee. And Jacob said, I will call the name of the place Peniel, for I have seen God face to face, and my life is preserved. The God with whom Jacob wrestled had some body and some parts. I need not go to investigate this subject, only to say that the God worshipped by the sectarian world is not the being that wrestled with Jacob.

We also learn from the old book that the Lord created man in his own image and in his express likeness. Man possesses body and parts: the result is, he is a being in the express image of the Father. The Father of the God that the sectarians worship is not the being who created man. But this imaginary deity, or myth

of nothing at all, whose center is said to be everywhere, and whose circumference is nowhere (I have heard it described in that language), which is worshipped by the sectarian world, can simply be expressed by using the words of the Methodist discipline and the creeds generally, and with the addition of two or three other words, without body, parts, or passions; then add principles or power. What is the result of worshipping such a being? It is a most indescribable religious confusion—a confusion that our language is inadequate to express. One of the old Prophets says—"Woe to the multitude of many people, that make a noise."

I once went to a Methodist camp meeting, and heard some thousands of men and women praying, shouting, screeching all at once. At that time I looked round, and thought of the words of the Prophet—"Woe to the multitude of many people, that make a noise like the noise of a sea." It was like a perfect bedlam of confusion. About midnight I got tired of the noise, and thought I would go away. I had tied my horse about a quarter of a mile from the camp. When I went to get him, he had broke the girth of the saddle, drawn the halter so tightly that I had to cut it and to lead him some distance before I could quiet him so as to ride him.

This will give you an idea of the confusion that can be created by a thousand voices in the extreme of enthusiasm and confusion of a Methodist camp meeting. The different sects differ about almost everything that pertains to their religion.

Harper's Magazine tells the following story—

"A Mormon Elder from Salt Lake, by the name of Randall, not many years ago, while on a visit