

least of these hath seen God moving in his majesty and power.”

All people are conscious of the existence of a Supreme Being: they see Him or His power in the sun, in the moon and in the stars, in the storm, in the thunder and in the lightning, in the mighty cataract, in the bursting volcano, or in the powerful and disgusting reptile, etc. He is also described by some as having no form, attributes, or power, or in other words, “without body, parts or passions,” and, consequently, without power or principle; and there are persons who suppose that He consists entirely of attributes universally diffused. Not knowing God they worship His works that manifest His power and His majesty, or His attributes which manifest His goodness, justice, mercy, and truth. According to all that the world has ever learned by the researches of philosophers and wise men, according to all the truths now revealed by science, philosophy and religion, qualities and attributes depend entirely upon their connection with organized matter for their development and visible manifestation.

Mr. Abner Kneeland, who was a citizen of Boston, and who was put into prison for his belief, in an essay which he wrote, made this broad assertion: “Instead of believing there is no God, I believe that all is God.”

We believe in a Deity who is incorporated—who is a Being of tabernacle, through which the great attributes of His nature are made manifest. It is supposed by a certain celebrated philosopher that the most minute particles of matter which float in space, in the waters, or that exist in the solid earth, particles which defy the most powerful glasses to reveal them to the vision of finite man, possess a portion of divinity, a portion of infinite power, knowledge, goodness, and truth, and that these qualities are God, and should be

worshipped wherever found. I am an infidel to this doctrine. I know the God in whom I believe, and am willing to acknowledge Him before all men. We have persons in this church who have preached and published doctrines on the subject of the Deity which are not true. Elder Orson Pratt has written extensively on the doctrines of this church, and upon this particular doctrine. When he writes and speaks upon subjects with which he is acquainted and understands, he is a very sound reasoner; but when he has written upon matters of which he knows nothing—his own philosophy, which I call vain philosophy—he is wild, uncertain, and contradictory. In all my public administration as a minister of truth, I have never yet been under the necessity of preaching, believing, or practicing doctrines that are not fully and clearly set forth in the Old and New Testaments, Book of Doctrine and Covenants, and Book of Mormon.

The Book of Mormon, which we firmly believe to be the word of God to nations that flourished upon this continent many centuries ago, corroborates the testimonies of the writers of the Old and New Testaments, and proves these books to be true. They were given to us in weakness, darkness and ignorance; I will, however, give the translators of King James’ version of the Bible the credit of performing their labor according to the best of their ability, and I believe they understood the languages in which the Scriptures were originally found as well as any men who now live. I have in my lifetime met with persons who would persist in giving different renderings, and make quotations from the dead languages to show their scholarship, and to confuse and darken still more the minds of the people. To all such I have always felt like saying, there