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

All people are conscious of the exis-
tence 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 thun-
der 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 hav-
ing no form, attributes, or power, or in
other words, "without body, parts or pas-
sions," and, consequently, without power
or principle; and there are persons who
suppose that He consists entirely of at-
tributes universally diffused. Not know-
ing God they worship His works that
manifest His power and His majesty, or
His attributes which manifest His good-
ness, justice, mercy, and truth. Accord-
ing 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 reli-
gion, qualities and attributes depend en-
tirely upon their connection with orga-
nized matter for their development and
visible manifestation.

Mr. Abner Kneeland, who was a cit-
izen of Boston, and who was put into
prison for his belief, in an essay which
he wrote, made this broad assertion: "In-
stead of believing there is no God, I be-
lieve that all is God."

We believe in a Deity who is
incorporated—who is a Being of taberna-
cle, through which the great attributes
of His nature are made manifest. It is
supposed by a certain celebrated philoso-
pher that the most minute particles of
matter which float in space, in the wa-
ters, 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 divin-
ity, a portion of infinite power, knowl-
edge, goodness, and truth, and that
these qualities are God, and should be
worshipped wherever found. I am an in-
fidel 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 exten-
sively 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 minis-
ter of truth, I have never yet been un-
der the necessity of preaching, believ-
ing, 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 testi-
monies 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' ver-
sion 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 dif-
f erent 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