

creature, commanding them to baptize, and promised them that they who bowed in obedience to their teachings should receive the Holy Ghost. One of the peculiarities of the Holy Ghost, as we read of its effects in the scriptures, was to unite the hearts of those who received it and to make them one.

We find no account in the history that is given unto us of the labors of the apostles, of there being any division of sentiment among them or among their disciples. Although Paul had not been brought into contact with Peter and the rest of the Twelve for some years, he informs us that when he went to Jerusalem to meet with them, he found that he taught the same principles and was as conversant with the doctrines of Jesus as they were; and so much was he impressed with the importance of him and his brethren and those who received the principles they taught, believing in one form of doctrine and one plan of salvation, that he left on record, to one of the Churches which he raised up, this sentiment—"though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." He endeavored to impress upon those with whom he had communication, and over whom he had influence, that the form of doctrine which he had delivered to them, and which, he says, he received by the Holy Ghost, was the only form of doctrine that could be preached to the inhabitants of the earth without the curse of Almighty God resting upon them who preached and propagated it. Hence, it is but reasonable to suppose that had the doctrine which Paul taught, which he received from Jesus, and the doctrine which was taught by Peter, James, John, and Andrew, and the rest of the apostles,

been preached and adhered to, by the whole of the inhabitants of the earth, we should see, today, through all the nations of the earth, that which is witnessed in Utah—one form of worship and one faith, and all the people, everywhere worshipping in the same temples and tabernacles, and being governed by the same principles.

It cannot be expected by any person who has any faith or confidence in the plan of salvation, or in the scriptures which contain an account of that plan, that the Holy Ghost would reveal unto man two different kinds of faith; that it would lead them to believe in different forms of doctrine, or that it would teach one class of men that one portion of the Gospel was necessary, and another portion unnecessary; or cause any portion of the people to believe that a certain item of the Gospel was essential to salvation, and cause another portion of the people to believe that the same item of the Gospel was nonessential. Such a view is irreconcilable with the teachings of Jesus and his apostles and of all that is left on record concerning the gifts and power of the Holy Ghost and its office among the children of men. On the contrary, all that is recorded leads us to suppose that if the Holy Ghost were to be bestowed upon an inhabitant of Europe, upon another person in Asia, another in Africa, and upon a fourth, in America, and again upon another on the islands of the sea, that these individuals were they to come together and converse upon the plan of salvation would entertain precisely similar views respecting that plan. To think otherwise would be to make God, our Heavenly Father, the author of strife and division.

If we will remember the prayer of Jesus, the last which He offered up,