

we see that that injures, hurts, destroys, produces confusion in a community, disturbance and discord, strife and animosity, hatefulness and bitter feelings one towards another, we at once pronounce it evil, and declare that it springs from beneath. All evil is from beneath, while all that is good is from God.

I did not think to preach you a sermon when I commenced, but to call upon some of the brethren to do so. I have given them some texts, and they may preach to or from them, just as they please. Some of them will probably talk about organizing the kingdom of God on the earth, and so governing a community as to make them of one heart and one mind. I am prepared to prove to any sensible congregation, any good philosopher or thinking person or people, who have steady brain and nerve to look at things as they are, that can tell white from black and daylight from midnight darkness, that the closer the connection in a business point of view that a community hold themselves together, the greater will be their joy and wealth. I am prepared to prove, from all the facts that have existed or that now exist in all branches of human affairs, that union is strength, and that division is weakness and confusion.

I do not know but I will advert once more to Spiritualism. Spiritualism is like Methodism and the sects of the day exactly, I mean so far as unity of faith or action is concerned. When I was a Methodist, as I was once, they said to me, "You may be baptized by immersion if you absolutely require it, but we do not believe in it, but we do believe in giving every person his choice." "Well," said I, "I believe in it. There are some things required in the doctrine of the Close Communion

Baptists which I cannot subscribe to as well as to most of the principles that you hold in your catechisms, and in the tenets of your church, but," said I, "they believe in baptism by immersion, and I want to be baptized by immersion;" and finally they consented to baptize me, and did do it. So say the Spiritualists.

Another one says, "I want to kneel down in the water and have the water poured on my head." Says the Methodist priest, "We don't believe in it, but you can have it done. It is no matter, one method of baptism, perhaps, is as good as another." So say the Spiritualists. Another one says, "I want to get down into the water and be baptized face foremost." "Well," says the priest, "we don't think it makes any difference, and if you really desire it, you may have the ordinance administered to you according to your wishes." So say the Spiritualists. Another one says, "I want to sit in my chair and have the minister dip his fingers into a bowl, and put it on my forehead, and call that baptism in the name of the Trinity." The Methodist says, "We will consent to that; it is just as good as anything else." So say the Spiritualists. Another one says he wants to kneel down in the water and have water poured on him. The priest consents to this also. So do the Spiritualists. Why do I say this? Because men baptized by these various methods can all get communications, they say, from the spirits sanctioning each and every different form of baptism. The Methodists say, "We believe in a God without body, parts and passions;" so say the Spiritualists, the Presbyterian and other sects, but the Latter-day Saints do not. And in reference to the ordinance of baptism; the Latter-day Saints say, "Go down into the water and be buried with