

Yes. One in interests? Yes. One in hope? Yes, and all concentrated in the kingdom of God on the earth and the establishment thereof, the fulfillment of the Scriptures, the gathering of the Saints, and the salvation of the inhabitants of the earth. This is the oneness and the union the Savior meant. Let me here ask the question, Did the Savior design that we should be one with regard to faith in him, repentance of sin, baptism for the remission thereof, the imposition of hands for the gift of the Holy Ghost, the gifts and graces of the Spirit of the Lord, that there might be in the Church first Apostles, then Prophets, pastors, teachers, helps, governments, diversities of tongues, the gift of prophecy, the gift of discernment of spirits; also the gift of faith, so that if poison be administered it should not hurt the believer; and if there should be a necessity to take up serpents, it should be done without danger? Yes, all this is included in the oneness prayed for by the Savior; and some of the gifts I have enumerated have been witnessed by most of us. I myself have seen rattlesnakes handled as you would handle a piece of rope. I remember one night, when going to Missouri, in the year 1834, I was spreading our blankets on the tall prairie grass, which was pretty thick and heavy, that a rattlesnake was under my hands and warned me of his presence by his rattles. I called to one of the brethren who was helping, and turning back the blanket said to him—"Take this snake and carry it off and tell it not to come back again; and to say to its neighbors do not come into our camp tonight, lest some one might kill you." He took up the snake and carried it off several rods from the camp, and told it to stay away, and to tell its neighbors not to come into the camp,

for they might get killed if they did. Many such circumstances have transpired in the experience of the Elders of this Church; but we need not stop to relate them, for it is well known that the gifts of the Gospel are in this Church, such as healing, faith, speaking with tongues, discerning spirits, prophecy, &c., and I need not dwell upon them now.

I will now ask the question, where is the individual who can draw the line and show us that, when Jesus prayed that his disciples might be one, he meant a oneness only in spiritual things, and that it was not to extend to temporal affairs? Will any of you draw the line and tell us? For I am certain that I have not wisdom enough to define the line between spiritual and temporal things. I know nothing about faith in the Lord, without works corresponding therewith; they must go together, for without works you cannot prove that faith exists. We might cry out, until the day of our death, that we love the Savior, but if we neglected to observe his sayings he would not believe us. We have his own words to prove this. There were a great many who pretended to think considerable of him while he was here in the flesh; but he said to his disciples—"If you love me, keep my commandments." This was the proof he demanded, then works and faith went together. The same principle holds good with parents and children. If any of you have a child which says—"I love you, mamma, Oh, I love you dearly;" you, to test the sincerity of the child's professions, say: "Well, then, my child, you will desist from doing that which displeases me. Come here, and I will give you a little work to do;" or, "I wish you to sit down on that chair, and let that crockery alone;" or, "Do not tear up that cloth, my