

comprehend it, but could not, and cannot to this day. It is one of those incomprehensible things which cannot be grasped by the human mind. You, my hearers, try now with me for a few moments to comprehend, if you can, a being consisting of three persons, and these three persons without any body, parts or passions. I had been taught, when studying the exact sciences, that everything that existed was composed of parts, that there could not exist anything as a whole unless it existed as parts. I could not, therefore, understand how it was that one of these three persons could be crucified if he had no body; how it was possible and be consistent, with reason, for him to lay down his body—something he never possessed—and arise again from the tomb, taking up that same body. This is indeed a mystery!

Now it so happens that the Scriptures do not teach anything so absurd, so irreconcilable and so contrary to our senses. This is a man-made doctrine, the creation of uninspired men. The Methodists did not originate this doctrine—it existed and was widely believed in before the days of the good man, John Wesley.

The Latter-day Saints believe that there is a true and living God, that this true and living God consists of three separate, distinct persons, which have bodies, parts, and passions, which belief is in direct opposition to this man-made doctrine. We believe that God, the Eternal Father, who reigns in yonder heavens, is a distinct personage from Jesus Christ, as much so as an earthly father is distinct in his existence from his son. That is something I can comprehend, which I conceive to be the doctrine of revelation. We read about Jesus having been seen, after he arose from the

dead. Stephen the Martyr, just before he was stoned to death, testified to the Jewish people that were standing before him at the time, saying, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Here, then, the Father and Jesus, two distinct personages, were seen, and both had bodies. We find numerous other authorities bearing out this same idea. I do not intend to dwell upon this subject, because the greater portion of this congregation understand the scriptural view of this subject; hence it is not necessary to speak lengthily on it. We may, however, say a few things with regard to the passions of these personages.

It is declared, as part of the belief of the Methodists, that God is without passions. Love is one of the great passions of God. Love is everywhere declared a passion, one of the noblest passions of the human heart. This principle of love is one of the attributes of God. "God is love," says the Apostle John, "and he that dwelleth in love dwelleth in God, and God in him." If, then, this is one of the great attributes of Jehovah, if he is filled with love and compassion towards the children of men, if his son Jesus Christ so loved the world that he gave his life to redeem mankind from the effects of the fall, then, certainly, God the Eternal Father must be in possession of this passion. Again, he possesses the attribute of Justice, which is sometimes called Anger, but the real name of this attribute is Justice. "He executeth justice," says the Psalmist; also, "Justice and judgment are the habitation of thy throne." Justice is one of the noble characteristics of our heavenly Father; hence another of his passions.

We have it recorded too in this