same spirit by which He writes or speaks
is in the members of the church, and it
is their privilege to see as He sees, to
comprehend as He comprehends, that we
may all see "eye to eye" and understand
the things of God alike.

Some people have an idea that it is
impossible to bring a great number of
individuals to understand religion ex-
actly alike. People sometimes point to
the difference that there is in human
character. It is true that our charac-
ters vary, as do our countenances. The
faces that are before me today are all dif-
ferent, although we are all of the same
race. We are all different in our appear-
ance. Even brothers and sisters of the
same family differ in their appearance in
some respects. So it is with all things
that God has made. It is not only so
in regard to the human family, but it
is so with the brute creation. No two
blades of grass are exactly alike. No two
leaves upon the trees in the forest are
exactly alike. No two worlds that God
Almighty has made that glitter in the
firmament on high at night are exactly
alike. There are some peculiarities about
each of them, distinct and different from
others. This is all true. But is it impos-
sible to bring people who are thus orga-
nized, people of different characters and
different minds, to see and comprehend
exactly alike? No, there is no difficulty
about it when the thing is properly un-
derstood. Take any of what are called
the exact sciences, and people can be
brought to understand them just exactly
in the same way. Take a sum in arith-
metic, for instance. When a dozen people
understand the principle and rule that
governs the workings of the sum they all
work it out in the same way, and what
a dozen or a hundred can do a million
can do. It makes no difference about the
number. If all understand the principle
alike they will work it out alike, and the
result will be exactly the same. Why can-
not this be done in those things called
religion? It is true that religious prin-
ciples are not governed altogether by the
same rules and laws as those which gov-
ern secular things. But yet if people are
in possession of the same spirit, and the
truth is made clear before their under-
standings, they can all be brought to see
exactly alike, and we have proven this in
our own experience. For instance, when
the Gospel of Jesus Christ came to us, it
found us when we were scattered abroad
different nations. We have people here
from England, Scotland, Wales, Ireland,
and from different parts of the European
continent; from Sweden, Norway, Ger-
many, Italy, and from the various can-
tons of Switzerland; a great many from
the various States of America, from the
islands of the sea, from the East In-
dies, from Africa—people from all quar-
ters of the globe. Now, when the Gospel
came to us, it, found us in a scattered
condition. We lived in different coun-
tries, we spoke different languages; we
had different ideas in regard to God and
His ways. But we were taught that we
must believe in the true and the liv-
ing God; that we had all sprung from
Him; that He was our Father, and that
we were made in His image; that the
idea prevalent in the world that the De-
ity is a being without body, parts or
passions, an incomprehensible nonen-
tity, was altogether wrong. We were
told that we had sprung from God, and