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Portions of this spirit, we say, exists throughout every part of space, and they perform all the work of governing and keeping that perfect harmony which we behold in all nature. All nature is by these means made to submit to the great law of oneness. Then why not we conform to the same great principle at once? We must conform to it, if we intend to enjoy the presence of God, and of his Son Jesus Christ. We have got to become just as much one in our faith and in our actions as our right and left hands are in their actions one with the other.

But, say the people, inasmuch as you are touching upon this principle of oneness, we should like to have you explain to us the passage where it says, the "Father is in the Son, and the Son in the Father, and the Spirit is in them both," or words to this effect. It is the passage recording Jesus' prayer for his disciples. I will give you our Savior's own words: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee; that they all may be one in us; that the world may believe that thou hast sent me." How often we are told in the scriptures of truth of this one great and important fact—the oneness of the Father and the Son, and it is as often repeated in the Book of Mormon. Just on one single page of that book we find it repeated a great number of times.

Now, Jesus, in his prayer, had no reference to the oneness of their substances, but to the attributes, showing to us in a most explicit manner, that the attributes that dwell in the Father, dwell also in the Son.

Now, let me ask you, if the same knowledge be in two or more persons—if they understand a truth and any other persons understand it, does that make it more than one truth? Or, if I understand a truth, and some other person in this congregation understands the same, does that make two truths of it? No; it does not. And if this body of people before me were in possession of the same truth as I am, does that make as many truths as there are persons who understand it? No; certainly not; it is all one truth, dwelling in various tabernacles; it is one truth wherever it is found, or whoever may possess it—it is still the one unchangeable truth.

Jesus could with all propriety say, when speaking of the knowledge he had, "the Father is in me, and I in him."

What does he say concerning us in a revelation in 1831? He says, "I am in the Father, and the Father in me, and inasmuch as you have received me, I am in you, and you in me." That is as much as to say, that not the whole of me is in you, because you are imperfect; but inasmuch as you have received the truth I have imparted, so much of me is in you, for I am the truth, and so much of you dwells in me. And if you should happen to get a knowledge of all the truth that he possesses, you would then have all of his light, and the whole of Christ would then dwell in you.

There is one revelation that this people are not generally acquainted with. I think it has never been published, but probably it will be in the church history. It is given in questions and answers. The first question is, "What is the name of God in the pure language? The answer says, 'Ahman.'" "What is the name of the Son of God?" Answer, "Son Ahman—the greatest of all the parts of God excepting Ahman." "What is the name of men?" "Sons Ahman," is the answer. "What is the name of angels in the pure language?" "Anglo-man."

This revelation goes on to say that Sons Ahman are the greatest of all the parts of God excepting Son Ahman and Ahman, and that Anglo-man are the greatest of all the parts of God excepting Sons Ahman, Son Ahman, and Ahman, showing that the angels are a little lower than man. What is the conclusion to be drawn from this? It is, that these intelligent beings are all parts of God, and that those who have the most of the parts of God are the greatest, or next to God, and those who have the next greatest portions of the parts of God, are the next greatest, or nearest to the fulness of God; and so we might go on to trace the scale of intelligences from the highest to the lowest, tracing the parts and portions of God so far as we are made acquainted with them. Hence we see that wherever a great amount of this intelligent spirit exists, there is a great amount or proportion of God, which may grow and increase until there is a fulness of this spirit, and then there is a fulness of God.

Looking at the subject in this light, there is no longer any mystery in the scripture that says the Father is in the Son, and the Son in the Father, for they are always one, working together to accomplish the great work of redemption.

The flesh and bones of the Son were not in the Father, neither did Jesus try to convey such an idea. The Apostles understood as we do on this point, and they likewise knew that he had made and created all things; we believe the same, and that he is infinite. Not infinitely expanded in his person, but that the all-wise substance, called the Holy Spirit, is "in all things, and round about all things."

We see the propriety, then, of this prayer of our Savior: "Father, I pray not only for these Twelve Apostles that thou hast given me, but for all those who shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee; that they may be made perfect in one, even as we are one."

Hence, then, men are to be one with Christ on the same principle that he is one with the Father. Now there is no man that will be so foolish as to think and believe that all men, who shall believe on the Savior through the Apostles' words, will become the same identical person; this is not the idea conveyed, but they were to have that same truth, so as to make them one in their feelings, desires, designs, and actions for the salvation of the fallen race of Adam.

When we look at all those principles, and reflect upon them, they afford us joy and comfort, and the reflection gives me an earnest desire to be one with my brethren, and to be one upon the principles of righteousness, and not upon unrighteous principles; for, if it were possible for men to be one upon unrighteous principles, it would be of no use to them.

You will perceive that, in the devil's kingdom, with all the knowledge that they have gained by a long experience, that they are not one. There is disunion and strife continually among them; they are not united upon false principles, and wherever false principles exist in the world, or anywhere else, there will be discord and contentions, and hence he (Jesus) says be one. This has no ref-

erence whatever to being one upon an unrighteous foundation; it has only a reference to being one upon the principles of the celestial law. And as soon as this people are united, and become one upon the principles of the celestial law, the Lord will pour out his blessings more abundantly upon them; when all understand it, they will all be governed by it; they will believe alike, and act alike, and this will make them one.

There is another thing upon which I will now speak, namely, the Omnipresence of God.

Every one knows that it is absurd to believe in a personage being present in two places at once. But says one, nothing is impossible with God. But I beg to differ with such persons, and inform them, that if the scripture be true, there are things which are impossible with God; for for it is said that it is impossible for him to lie; and if so, it would be impossible for him to act inconsistent with truth; He could not place his body in Europe and America at the same time, for that would be inconsistent with the simplest principles of truth.

We heard a most excellent discourse last Sunday about the angels being sent to the various nations of the earth to superintend the affairs and destinies thereof; also about each person upon the face of the whole earth having his guardian angel from the time that he comes into the world. The Holy Spirit acts in conjunction with those angels, and in places where they cannot be, for there are a great many places where those angels cannot be present, and the Holy Spirit being omnipresent is in every place at the same moment of time, regulating the seasons, and governing the planets in their courses. There would have to be a vast number of angels to be present in every place at the same instant of time, directing the movements of each particle of matter throughout the vast extent of space; consequently this is attended to by that All-powerful Spirit that exists in inexhaustible quantities throughout the universe.

The Holy Spirit "is in all things, and round about all things," holding all things together in every place and part of the earth, and in all the vast creations of the Almighty. If you ascend into heaven it is there; if you take the wings of the morning and fly to the uttermost parts of the earth, it is there; if you go to the depths of hell it is there, not suffering, but performing the works of his justice upon the ungodly. Go where you will, through endless space and you will find the Spirit there, and consequently, when we speak of the omnipresence of God, we have reference to His Spirit, and not to his person. But why is this called the omnipresence of God? Simply because this Spirit possesses the same knowledge that dwells in the persons of God the Father, and God the Son, hence God is there, so far as that knowledge is there.

This, then, will account for the great mystery which exists in the sectarian world about God's being everywhere present. Some of them think and believe that God is a person, and that he can be everywhere present in a personal capacity. Those who are called the wisest among the religious world have made it out that the persons of the Father and Son can be in them and in every other place at the same instant of time. This is as gross an absurdity as it would be to say that three times three make ten, or three times one make four. But they have drawn this conclusion out of certain passages of scripture in order to satisfy their hearers with regard to this intricate subject. They do not wish to acknowledge their ignorance, and therefore, they have given out this doctrine, which is diametrically opposed to every principle of science as well as of reason.

The plain, simple scriptural doctrine is that God's spirit is there, which is God in all his power and majesty. All those seemingly mysterious passages which the learned divines have applied to the person of the Father being omnipresent, have reference to that all-wise Spirit of which we have spoken. What effect will this view of the doctrine have upon persons? We answer, that a person who believes and follows this as taught in the Book of Covenants, and the Book of Mormon, will never be confounded. Such persons will be all the time thinking, "if we have anything to do, God is in that thing, and is the law and power by which all things that surround us are governed and kept in such perfect order." What influence will this have over a man who believes it? It will put him more upon his guard far more than he otherwise would be; for God cannot be in this board, or in each blade of grass in person, but when we know that that the Holy Spirit is everywhere present being combined with all matter then we have a correct understanding. God cannot be in every place without understanding our actions and our thoughts too. Do you believe that the particles of the Holy Spirit have such great knowledge? How much knowledge will they require to enable them to overlook and superintend all the works of God? They will require knowledge infinitely greater than ever we thought of. For instance, they must have a most perfect knowledge of the law of the inverse square of the distance pertaining to universal gravitation, or how could they know the exact distance of those innumerable worlds under their charge, so as to keep them all moving harmoniously as we see them. Particles of intelligence that can do all this, can surely know of the thoughts and intents of the heart; hence, we should always consider, when tempted to do evil, that God is round about us with all the knowledge that governs and controls nature. You see then, that this view of the subject is calculated to have an effect that will be profitable to us all.

But enquire one, how are you going to get along with the passage, in Isaiah, where the Lord declared that, "There is no God before me, nor shall there be any after me." How can we believe this, when we believe in the revelation given through Joseph Smith, which says there are many Gods, and that Abraham, Isaac and Jacob are Gods, and that all good men in this church shall become Gods? Paul also speaks of the only wise God. Perhaps some may suppose that it is translated improperly. But you will find the same things in the Book of Mormon, translated by the Urim and Thummim; the same things are also contained in the new translation of the book of Genesis, given to Moses, where the Lord declares that "There is no God besides me." In these expressions, God has reference to the great principles of light and truth, or knowledge, and not to the tabernacles in which this knowledge may dwell; the tabernacles are many and without number, but the truth or knowledge which is often personified and called God, is one, being the same in all; God is one being a unity, when represented by light, truth, wisdom, or knowledge; but when reference is made

to the temples in which this knowledge dwells, the number of Gods is infinite.

This explains the mystery. If we should take a million of worlds like this and number their particles, we should find that there are more Gods than there are particles of matter in those worlds. But the attributes of Deity are one; and they constitute the one God that the prophets speak of, and that the children of men in all worlds worship.

One world has a personal God or Father, and the inhabitants thereof worship the attributes of that God, another world has another, and they worship his attributes, and besides him there is no other; and when they worship him they are at the same time worshipping the same attributes that dwell in all the personal Gods who fill immensity. And hence the Lord says in one of the revelations of these last days: "Ye are tabernacles in which God dwells, man is the tabernacle of God." Suppose that there should be a thousand, or one hundred and forty-four thousand which number John saw, and they should have the inscription "God" on their foreheads, not placed there to make fun of them, but to describe their persons and the authority they possess. Suppose they should all receive the same knowledge, would not God dwell in them? If man is the tabernacle of God, then God dwells in them all, being only one God; but when we speak of them in their personal capacity, we say that John saw a hundred and forty-four thousand Gods; if we speak of the light or truth in each that governs them all, then there is but one God, and he is in all worlds, and throughout all space, wherever the same identical light or truth is found; and all beings from all eternity to all eternity, have to worship and adore the same one God, and always will have to worship him; though they worship him in so many different tabernacles, yet it is the one God, or in other words, the same light or truth that is worshipped by all. When we look at the subject in this light, there is no mystery about it. Only look at it in the light that it is revealed to man in these last days, and there is none of that darkness and sectarian foolishness, which characterizes apostate christianism; and we cannot understand, nor explain one single principle correctly and are in the dark and cannot see the way before us; but when we talk and act under the immediate influence of the spirit of revelation, then we can see that which the world are ignorant of. When we undertake to talk of the great and glorious principles revealed in our day, and speak of the great and glorious light now revealed, and of which the world have been ignorant for so many generations, and assert that the Lord has seen fit to reveal the fulness of the everlasting Gospel to Joseph Smith, an illiterate man, the religious world spurn at it and drive it from their dwellings.

How come the Lord to pass by all the great and good men with their wisdom—how was it, I say, that he passed by the learning of this generation to reveal the doctrines and principles of our holy religion? Because he was determined that no flesh should glory in his presence. How was it that Joseph Smith was enabled to make those doctrines as plain as the alphabet? It was because God was with him; God was in the work; and we would just as soon worship that Holy Spirit or intelligence in Joseph Smith or in any person else, not the person, but the God that is in him, as to worship the same attributes somewhere else. And when we find the Father of Jesus Christ, we will worship him, not the flesh and bones, but the attributes. The Savior tells us that he has revealed a great many things that we may know how to worship in spirit and in truth. How can a man call upon the name of God acceptably and understandingly, unless he knows about his attributes and unless his doctrines are revealed? How can the poor ignorant Indians of the forest worship acceptably until they are taught about God and about Jesus? They must understand a great many things in order to enable them to comprehend the things of God, and be baptized in an acceptable manner. If we would worship the Father and the Son we must know something about them.

We should study the laws of God and get a perfect understanding of all things that are revealed, and we will find that we can comprehend all that is for our present good.

I do not know but I am taking up too much time. I have been led in my mind to explain some of these things, I have done it from the fact that the elders go abroad among the nations of the earth and meet with much opposition. For instance, when the learned and the wise begin to controvert the revelations, given to Joseph the Seer, let them (the elders) know what arguments to bring forth to sustain them, and you will see, brethren, how easy it is to show that there is but one God when speaking of the attributes, but that there are many Gods when speaking of the personages in which the same attributes dwell, and you can make it clear and plain. These things I published on my last mission, according to the knowledge I had, knowing that they were views that the christian world came in contact with, and knowing also, this morning, that they were things that the elders would need to understand, I have spoken as I have. If the elders would inform themselves, they would find that they have a strong armour to support themselves with, and their testimony would be so powerful, that the arguments of our enemies would fall to the ground; indeed, when on my mission, I could not find any to investigate or to controvert what I set forth, and this was a disappointment to me. I could not find any opposit only through the papers; and consequently, I had to throw out our views and leave the public to judge. Amongst all the papers and periodicals that are published in the States I have never seen one of the arguments set forth in the "Seer" met by good sound reason; ridicule and denunciations were the only weapons used against us; and this has always been the case. You will find when truth is set before the people they will appeal to ridicule, from the fact that they have no arguments.

Having said this much, may the Lord bless you brethren and sisters, and His Spirit rest upon us all, and may we feel the importance of being one in all things that are good, virtuous, and upright. Amen.

#### Cultivation of the Chilian Clover in Alabama.

[From the Mobile Tribune, December 30.]

From the few limited experiments made in the vicinity of this city within the past two years, we feel assured that the Chilian clover is well adapted to this region, and its more extensive culture would, we believe, prove to be

one of the most valuable green crops that could be raised.

The writer of this planted in drills, fall before last, a small parcel of the genuine seed, procured by a gentleman connected with the United States legation, from the best district in Chili. The land upon which it was sown has not a particle of clay, and no manure was used; yet the clover grew finely, and although the summer and fall were unprecedentedly dry and warm, it continued green and vigorous. Neither has the late cold weather of this month at all affected it injuriously. On the contrary, it is now throwing up new shoots, and will soon present a beautiful appearance.

From this inconsiderable trial, therefore, we are confident that by the proper preparation of land, whether entirely sandy or based upon clay, the cultivation of Chilian clover throughout southern Alabama would give satisfactory results. In our immediate neighborhood it would, we think, bear cutting at least four times a year. With this clover—Lucerne, we should say, for the two are identical—the Bernuda, rescus and crab grasses, our farmers would need nothing more for green food or dry.

The Lucerne or Chilian clover is not confined, as many suppose, to Chili alone. Dr. Von Eschsch, who published in 1849 a book of travels in Peru, makes the following remarks:

"Lucerne, called by the natives *alfa* or *alfalfa*, is raised in great abundance throughout the whole of Peru, as fodder for cattle. It does not bear great humidity, nor severe heat or cold; yet its elevation boundary is about eleven thousand one hundred feet above the level of the sea.

On the coast it flourishes very luxuriantly during the misty season; but during the months of February and March it is almost entirely dried up. In the mountainous districts it is also most abundant during the humid season; but as soon as the first frost sets in, it decays, takes a rusty-brown color, and remains in a bad state until the beginning of the rainy season.

On an average the alfalfa may be cut four times a year; but in high lying districts only three times; and in humid soils on the coast, particularly in the neighborhood of rivers, five times. Once in every four or five years the clover fields are broken up by the plough, and then sown in maize or barley. In the sixth year clover is again raised."

On the coast of Peru rain never falls, but to compensate for its absence, a thick fog enshrouds everything at a particular season and precipitates a sufficiency of watery particles, in the character of mist, to renew vegetable life. The soil off the water courses is sandy and poor, and is naturally more unproductive than our poor pliny woods.

**HINTS FOR A HOUSEHOLD.**—Far the greater proportion of households, throughout our whole country, are managed without the aid of much hired help, by the females of each family. The maxim, "If you would be well served, you must serve yourself," has considerable truth in it; at least those families who serve themselves, escape many vexations of spirit, because, if the work be not very well done when we do it with our own hands, we are more apt to be satisfied. There are some sorts of domestic work, that of dairy work is one, which no hired help would be competent to discharge. This must be done by a wife or daughter, who feels a deep personal interest in the prosperity of husband or father. Many of our farmers' wives are among the best house-keepers in the land, possessing that good sense, vigor of mind, native delicacy of taste, of tact, and firm consciousness, which gift the character with power to attempt everything that duty demands. These are the "noble matrons" which our republic should honor. It is the sons of such mothers who have ever stood foremost to defend or serve their country—

"With word, or pen, or pointed steel."

One of the greatest defects in the present system of female education, is the almost total neglect of showing the young lady how to apply her learning so as to improve her domestic economy. It is true that necessity generally teaches, or rather obliges her to learn this science after she is married; but it would have saved her from many anxious hours, and tears, and troubles, if she had learned how to make bread and coffee, and cook a dinner, before she left her father's house; and it would have been better still, if she had been instructed at school to regard this knowledge as an indispensable accomplishment in the education of a young lady.

**FOGISM.**—Mr. — was one of those misplaced persons whose misfortunes it is that their lives overlap two distinct eras, and are already so impregnated with one, that they can never be in a healthy sympathy with the other. Born when the New England clergy were still an establishment and an aristocracy, and when office was almost always for life and often hereditary, he lived to be thrown upon a time, when avocations of all colors might be shuffled together in the life of one man like a pack of cards, so that you could not prophecy that he who was ordained to-day might not accept a colony of filibusters to-morrow. Such temperaments as his attach themselves, like barnacles, to what seems permanent; but presently the good ship Progress weighs anchor and whirls them away from drowsy tropic inlets to arctic waters of unnatural ice. To such crustaceous natures, created to cling upon the immemorial rock amid softest mosses, comes the bustling Nineteenth Century, and says "Come, come, bestir yourself to be practical; get out of that old shell forthwith!" Alas to get out of the shell is to die.—*Waverly Magazine.*

A correspondent of the Herald, writing from Pittsfield, N. H., says quite an excitement has been created in that place by the recent discovery of silver mines in the vicinity. One of the diggings is a half a mile from the mills, and is visited daily by crowds. A number of rich specimens have been produced, and Mr. Blake, the owner, intends soon to commence operations with a large gang of hands. Mr. Collins the proprietor of another mine, lives in the village of Loudon, eight miles from Pittsfield. —[*Buffalo Democracy*, Jan. 13.]

**THE COLDEST PLACE.**—The Boston Transcript says the coldest spot yet heard from is West Randolph, Vt., where the mercury has indicated the extreme cold of 45 deg. below zero. Spirit thermometers are used in that region, as mercury becomes solid at 40 degrees below zero in Fahrenheit's scale.