

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's: "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 Apostle's 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, they are not one. There are 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 reference 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.

Everyone 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 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,