

it is a matter of impossibility to bring all people to the unity of the faith. It is claimed that as our countenances differ, so do our dispositions and our minds, that what will convince one person will not convince another, and therefore that it is impossible to make a body of people all understand alike, and if they do act together it must be through some compulsion. Now, I regard this as a great mistake. I know it is not true by my own experience and by what I see here among the people called Latter-day Saints. I know that it is possible for a great number of men and women to be brought to see things exactly alike. We may look at this outside of religious matters. If a number of us take a problem in geometry, as soon as we all understand the principles which govern it, are we not able to solve the problem in the same way? Certainly. So with a sum in arithmetic. So in regard to any branch of exact science. It is supposed, however, that theology is not a science, cannot be made a science, that it is a mere matter of opinion, and that as people differ so much in opinion in other things, they will be bound to differ in their views in regard to religion. But these ideas are founded on fallacies. Theology, properly speaking, is not a mere matter of opinion. What is called religion in the world, I admit, is a matter of sentiment and opinion, and one man's opinion is just as good as another—and in some respects, as the Irishman said, "a great deal better." One reverend divine's opinion is just as good as another's, for they differ just as much as the people do whom they teach. And so the idea prevails that religion is a mere matter of opinion, and therefore we can expect nothing but division. But true religion does not come from

man. True religion comes from God, if there is a God. Our young brother this afternoon, says he knows there is a God. It is no matter of opinion with him. He knows that God hears and answers prayer, and you may find thousands of men and women here in Utah, who are willing to bear the same testimony. They do not hold this as a matter of faith alone, it has become knowledge to them. They know that there is a Supreme Being, that He is a personage, that He hears and answers prayer, and He has demonstrated to their entire satisfaction not only that he lives, but that the Church of which they are members is his; that this work in which they are engaged is his work; that he has established it, that he is rolling it on, and that he will sustain it and bring it to a glorious consummation, no matter what earthly power may intervene. Now, I say if there is a God, and if that God made this world upon which we live, and if he is our Father, the Father of our spirits, then he has the right to control the earth and all the people that live thereon, and it is unreasonable to think, if there is such a Being who made the earth and formed the creatures that dwell upon it, and who guides and controls their destinies, that he will never manifest himself to his creatures. It is unreasonable to me to think that. We have a book here called the Bible; we have another book called the Book of Mormon, and here is another called the Book of Doctrine and Covenants. In each of these books it is declared that there is a God, and that he has revealed Himself. The Bible gives a history of some of the revelations of that Divine Being to people on the eastern continent, in Palestine particularly. The Book of