

tial law, consequently we should not despise it, nor desire to leave it, but rather desire and strive to obey the same law that the earth abides, and abide it as honorably as does the earth.

If we do abide this law thus faithfully, we are sure to get our resurrection and exaltation, for then we can see and understand things as they are. Then instead of concluding that the Lord has drawn us into difficulties, and compelled us to do that which is unpleasant to our feelings, and to suffer sacrifice upon sacrifice to no purpose, we shall understand that He has designed all this to prepare us to dwell in His presence, to possess His Spirit, which is right and intelligent, for nothing but purity and holiness can dwell where He is. He has so ordained it, that by the natural mind we cannot see and understand the things of God, therefore we must then seek unto the Lord, and get His Spirit and the light thereof, to understand His will. And when He is calling us to pass through that which we call afflictions, trials, temptations, and difficulties, did we possess the light of the Spirit, we would consider this the greatest blessing that could be bestowed upon us.

When the Lord gave the revelation instructing us in our duty as to consecrating what we have, if the people then could have understood things precisely as they are, and had obeyed that revelation, it would have been neither more nor less than yielding up that which is not their own, to Him to whom it belongs. And so it is now. But what vain and foolish principles and ideas have crept into the world, and have occupied the minds of the people! They are far from the true principles of salvation and godliness; and the world has sunk so far in wickedness, wretchedness, misunderstanding, and every kind of ignorance, and every species of wickedness which can be devised and introduced

by the devil and the people combined, that even some of the Saints are almost persuaded to think that the Lord has called upon them to consecrate, to give up something which they consider their own, but in reality is not, to somebody that never did own it. Some of the people feel thus, and it is in consequence of the wickedness that is on the earth. The Lord has not called for one farthing's worth which is not His own. The people could not own it, and if they did, have they power to preserve it? No. Can they preserve their buildings from the raging elements of fire? No. Have they power over their grain to keep it from mold, to preserve it from blight, and from the ravages from insects? No. Have they power to preserve their animals in life? No. Can they do these things independent of the power of the Lord Almighty? No. It is a vain and foolish thought for men to think they own anything of themselves, for they do not. It is here in our possession, but how came it so? They do not know. Life is here, but do they know the power that gave it, or the mode of its coming? Vegetation and animals, in great variety, teem upon the face of the earth, but are mankind familiar with the secret springs of their growth and existence? Men ought, in the first place, to find out how these things came, and who produced them. They will acknowledge at once that there never was a house which was not built, and understand the principles of human art, but do not fully understand the operations of nature, though they proceed upon simple and natural principles.

Hence they see the mountains and do not know how they are made, the grass, but do not know upon what principle it grows; the cattle come and go, but they do not know their first origin. Mankind spread abroad upon the earth, but do not know how they came here, and are not familiar