

would possess; their future destiny and the destiny of the world that He then made. It is vanity, puerility, and weakness for men to attempt to gainsay the designs of God, or to boast of their own intelligence. What do they know? Why, they discovered awhile ago that there is such a thing as electricity. Who made that electricity? Did man? Did he originate and place it among the nature's forces? Did it proceed from the acumen of man's intelligence and his expansive mind? No, it always existed, and the man who discovered it—a little smarter than his fellows—only found out one of the laws of nature that emanated from and originated with God. It is just so with steam—the properties which render it so useful in subserving man's purposes always existed, but man discovered them; if there had been no God to make these properties, no one could have found them out. It is so with the various gases and their properties, with minerals—their attractions and repulsions—they originated with God; man is incompetent to form anything of the kind. So we might go on through all man's boasted achievements; they amount to no more than the discovery of some of the active or latent laws of nature, not comprehended by men generally, but discovered by some who consider themselves, and they no doubt are, smarter than their fellows. Where, then, is the boasted intelligence of man? Science reveals the beauty and harmony of the world material; it unveils to us ten thousand mysteries in the kingdom of nature, and shows that all forms of life through fire and analogous decay are returned again to its bosom. It unfolds to us the mysteries of cloud and rains, dew and frost, growth and decay, and reveals the operation of those silent irresistible forces

which give vitality to the world. It reveals to us the more wonderful operations of distant orbs and their relations to the forces of nature. It also reveals another grand principle, that the laws of nature are immutable and unchangeable as are all the works of God. Those principles and powers and forces have undergone no change since they were first organized, or, if changed, they have returned again to the original elements from which they were derived. All of the properties of nature were as perfect at the creation as now; all the elements of nature possessed the same specific properties, affinities and capacity of combination that they do at present. Trees, shrubs, plants, flowers, birds, beasts, fishes, and man were as perfect then as now. God's works are all perfect and governed by eternal laws. It reminds me of an infant; I can compare it to nothing else. The newborn child is perfectly oblivious to anything and everything around it, although marvelous in its organization and perfect in its structure. By and by it holds up its hand and discovers for the first time that it has a hand. It had it before, but a new light bursts upon the brain of the child, and it discovers it has a hand, and no doubt thinks it is wonderful wise in finding it out, just as some of our philosophers do when they discover the properties of matter. But God made the child's hand, and it was in existence before its brain was capable of comprehending it. And so were all these things, about the discovery of which men boast so much. God made them and made them perfect. Yet men will boast that they know things independent of God, whereas unless they had been aided by the Spirit of the Lord, and unless the principles had existed they never could have been found out, for no