

as to time; for while we are eternal beings we are also temporal beings, and have to do with temporal things, as well as with spiritual or eternal things. Taking this view of the subject, it is of very little importance whether we are rich or whether we are poor, whether we are placed in adverse or in prosperous circumstances. It may, however, be of more importance than we think of. I think adversity is a blessing in many instances; and in some, prosperity; but nothing is a blessing to us that is not calculated to enlighten our minds, and lead us to God, and put us in possession of true principles, and prepare us for an exaltation in the eternal world.

In regard to God and the things of God, could the world of mankind see aright, and understand aright; could they know what was for their true interests; or could they have known it for generations, there are none of them but what would have feared God with all their hearts, minds, soul, and strength, that is, if they had had power to do so; that would have been their feeling, and more especially so among the Saints. If the Saints could understand things correctly; if they could see themselves as God sees them; if they could know and understand and appreciate the principles of eternal truth as they emanate from God, and as they dwell in His bosom; if they could know their high calling's glorious hope, and the future destiny that awaits them, inasmuch as they are faithful; there is not a Saint of God, there is not one in these valleys of the mountains, but would prostrate himself before Him; he would dedicate his heart, and his mind, and his soul, and his strength to God, and his body, and spirit, and property, and everything he possesses of earth, and esteem it one of the greatest privileges that could be conferred upon mortal man. If there are those who do not see these things aright, it is because

they see in part, and know in part; it is because their hearts are not devoted to God, as they ought to be; it is because their spirits are not entirely under the influence of the Spirit of the Most High; it is because they have not so lived up to their privileges, as to put themselves in possession of that light and truth that emanate from God to His people; it is because the god of this world has blinded their minds that they cannot fully understand, that they cannot be made fully acquainted with the great and glorious principles of eternal truth. When we look at ourselves aright, when we understand the principles of truth aright, what is there we would not give for salvation? When the Spirit has beamed forth powerfully upon the hearts of the Saints, when the light and intelligence of heaven have manifested themselves, when the Lord has shone upon the souls of the Saints when assembled together, what have they felt like? That they are the blessed of the Lord. How oft, when they have met together on special occasions to receive certain blessings from the hands of God, has the spirit of revelation rested upon them, and the future been opened to their view in all its beauty, glory, richness, and excellency; and when their hearts have been warmed up by that spirit, how have they felt to rejoice? How have they looked upon the things of this world, and the prospect that awaited them—upon their privileges as Saints of the Most High God, and upon the glory they will inherit if they are faithful to the end! You may have experienced the feeling that such thoughts and prospects would naturally create in the human heart. Why is it we feel otherwise at any time? It is because we forget to pray, and call upon God, and dedicate ourselves to Him, or because we fall into transgression, commit iniquity, and lose the Spirit of God; and forget our calling's