tial law, consequently we should not de-
spise 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 un-
derstand things as they are. Then in-
stead 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 sac-
rifice 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, there-
fore 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 conse-
crating what we have, if the people then
could have understood things precisely
as they are, and had obeyed that reve-
lation, it would have been neither more
nor less than yielding up that which is
not their own, to Him to whom it be-
longs. 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, mis-
derstanding, and every kind of igno-
rance, 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 peo-
ple 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 indepen-
dent 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 ani-
imals, 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 ac-
knowledge at once that there never was
a house which was not built, and under-
stand 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