

Well, if a woman will not produce when she is dead, then the earth cannot produce living things if it was dead.

Does the earth conceive? It does, and it brings forth. If it did not, why do you go and put your wheat into the ground? Does it not conceive it? But it does not conceive except you put it there. It conceives and brings forth, and you and I live, both for food and for clothing, silks and satins. What! Satin grow? Yes. What produces it? The silkworm produces it. Does the silkworm produce except it conceives? No, it eats of the mulberry tree. Where does the mulberry tree come from? It comes from the earth. Where did the earth come from? From its parent earths.

Well, some of you may call that foolish philosophy. But if it is, I will throw out foolish things, that you may gather up wise things. The earth is alive. If it was not, it could not produce. If you find a piece of earth that is dead, you cannot produce anything from it, except you resurrect it and restore it to life. If that is not true philosophy, it is nothing that I have produced. It is what every man knows, if he can only reflect. But I thought it was curious doctrine when that Methodist spoke of it.

How could my head produce hair, if it was dead? Neither can the earth produce grain, if it is dead. Now, brethren, do you not see the propriety of our blessing the earth—the earth that we inhabit and cultivate? If you do not see the propriety of it, for heaven's sake do not bless the sacrament again. Do not take a bottle of oil to the prayer circle to be blessed, when you do not believe the earth can be blessed.

If you have got half-an-acre, you can bless it, and dedicate it, and consecrate it to God, and ask him to fill it with life. Well, then, if you can

bless half-an-acre, why can you not bless a whole acre? And if you can bless an acre, why can you not bless all this Territory? Just reflect for a moment. If you can bless a gill of oil, then you can bless a pint. When you bless a pint, you can bless a quart, and so on until you can bless a bottle of oil as big as this valley.

Bless God! Yes, I bless my Father and my God pertaining to this earth; I bless his Son; I bless everything in heaven and on earth. Now, you may call that improper, when you do it, all of you, indirectly. Bless my Father! Suppose I had an earthly father here, and he had received the Gospel and was a Patriarch, I would bless him and put all the blessings on him that I had power and strength; that is, I would put all I had onto him; then I could get it back; then I could bless his father, and he could bless his father, and his father his father, and the blessings I would put on my father would go clear back until it came to the Father and God from whence it came, and then it comes down to us again, just as the sap and nourishment in the tree: if it does not go into the root, it never would go into the top; and every limb and branch pertaining to that tree has to give up a portion of the nourishment they receive, and then we are all impregnated with the roots.

Well, I am talking these things as plain as I can. Perhaps some of you do treasure them up. But we live on an earth that lives: if we do not, we cannot produce nor get produced from it. You never will get peaches if you do not plant and let the earth conceive; but if the earth conceives, and you nourish it, you are bound to have peaches, and apples, and currants, and plums. If you cultivate and partake of the elements that God has made, you will have houses, and barns, and granaries, and everything else. God has made it. All we have to do is to