

Father and our God. Properly use it, and there is no gift, no blessing, no enjoyment, no happiness in the heavens or on the earth, but what belongs to our Father in heaven; and he is willing to bestow these blessings upon his children. But whence comes evil? It comes when we make an evil of a good. Speaking of the elements and the creation of God, in their nature they are as pure as the heavens. When we see the vanity that is around us, the magnanimity of the Deity, and contemplate the extent of his knowledge, we can enjoy him as supreme in every act, in every path of life, in every portion of life that belongs to the children of men, if we can understand things as they are. Was there ever a spear of grass, or a single grain upon this earth, or in any other kingdom, but what was produced by that beneficent Being? Not one. Behold the vanity and extent of his knowledge in the creation of the elements! Every element is His. The gold? Yes. "He organized and made it," is a common term used. The silver? Yes. He made it. The diamond? Yes. And every other precious stone? Yes. The rude rock? Yes. The land and all are his. The earth that we walk upon, the air we breathe, and the water we drink are his creation. He organized them and placed them here for our good. Take all the elements that God has created, and do you think we use them, and not abuse them?

What do we see? All the elements that we have any knowledge of are the handiwork of our Father in heaven, and then you see poor, pusillanimous man rise up—a worm of the dust, whose breath is in his nostrils; and if God should say the word and withdraw his supporting hand, he is no more—and says, "This is mine." He has a purse obtained through the blessings of God, and says, "This is

mine." He has a sack of silver, and says, "This is mine." He builds a house, and calls it his house. He makes a farm, and says, "This is mine." This poor, weak man does, who is not capable of making a spear of grass. He cannot sustain his own existence one moment without being dependent on God for the next breath, and yet he says, "These possessions are mine," and he clings to them with the tenacity of death. This you see in mankind; they hold to the earth as though it was their all. You see this every day of your lives.

When I carefully scan the subject, we cannot, neither in this time nor in the spirit world, possess the least particle of element or our own beings, and call them ours, until we pass the ordeals the Gods have passed, and are crowned with crowns of glory, immortality, and eternal lives. And when we pass through the spirit world and hear the trump of Gabriel sound, and our bodies rise from the dust and again clothe our spirits, even then we are not our own. We have not passed through all the ordeals until the Father crowns a son and says, "You have passed so far in the progression of perfection that you can now become independent, and I will give you power to control and organize and govern and dictate the elements of eternities. There is a vast eternity stretched out before you; now organize as you will." Not until then shall we possess one particle that is really our own, and yet we see people clinging to the earth.

I am going to reduce my remarks to practical life, and perhaps I shall introduce ideas that some would naturally take exceptions to. I, in the providence of God, am here before you again, and I wish to instruct this people. They say they are willing to do anything for salvation, to build up the kingdom of God on the earth.