

and glorious purpose, are ignorant of these heavenly principles; and they cleave to their ignorance, and love darkness rather than light. They will not be taught by an authorized minister of heaven, but they hire men who are as blind and as ignorant as themselves to guide them in the way they choose to walk in. From the days of the creation until now, I do not think there is one man out of a million who has made so much as a scratch upon the world's history, to show that he was entirely devoted to God and truth; but the generations of mankind have sprung up and decayed like the grass of the field.

When the Spirit of revelation from God inspires a man, his mind is opened to behold the beauty, order, and glory of the creation of this earth and its inhabitants, the object of its creation, and the purpose of its creator in peopling it with his children. He can then clearly understand that our existence here is for the sole purpose of exaltation and restoration to the presence of our Father and God, where we may progress endlessly in the power of godliness. After the mind has thus been illuminated, the ignorance and blindness of the great mass of mankind are more apparent. Yet there is no son or daughter of Adam and Eve but what has incorporated in their organization the priceless gem of endless life, for the endless duration and endless lives which they are approaching.

Are the people glorifying their Father who is in heaven? Do they take every step possible to do the will of God on earth, and magnify their calling? Is every act of their lives made to increase their intelligence, to add to their faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness,

and to improve upon every gift and grace which God has bestowed on them through the Gospel? I fear not. There is yet to be seen a willful and covetous disposition in some few of our brethren and sisters. "I want a ribbon," says a sister, "and I will have it whatever the consequence may be." "And," says a brother, "I want a horse, and I will have it, if I steal it, and run the risk of being damned for it." I am sorry to say that some few of the Elders of Israel have such feelings and desires. One of the brethren this morning was complaining of sins rising in the heart, and of the self-will of fallen man, and the evil which the Devil had power to engender in the hearts of our parents, who have entailed it on their children. How shall we overcome this inclination to evil? Let the will of God predominate over the will of the creature. Let the husband and father learn to bend his will to the will of his God, and then instruct his wives and children in this lesson of self-government by his example as well as by precept, and his neighbors also, showing them how to be brave and steadfast in subduing this rebellious and sinful disposition. Such a course as this will eventually subdue that unhallowed influence which works upon the human heart.

We are all endowed with the resolution, more or less, to deal with ourselves as we would deal with a child or with a neighbor. In case a child will not be controlled by his parents, but is disobedient and refractory to a hopeless degree, what would his parents be apt to do? I can answer for myself: I presume I should say to such a child—leave me. But I have no such children; and it is hard to say what I might do, were I tried. If a child of mine, who has come to years of discretion, should say to me, "I will do this, and I will not do what you require of me," I