

save ourselves by the commandments and will of God.

The Gospel is simple, it is plain. The mystery of godliness, or of the Gospel, is actually couched in our own ignorance; that is the cause of the mystery that we suppose to be in the revelations given to us; it is in our own misunderstanding—in our ignorance.

There is no mystery throughout the whole plan of salvation, only to those who do not understand.

Brother Joseph, in the forenoon, touched upon one principle that I wish to talk about, that is, our future state—futuraity.

From time to time our fathers and our mothers leave us, their bodies are consigned to the silent tomb; our Prophets are taken from us; our companions are taken away; our brothers and sisters leave this world.

The organization that pertains to this life decays, it becomes lifeless, we lay it down. Disease fastens upon our children, and they are gone.

I said a few words upon the principle of affection last Sabbath, now I wish to say a few words with regard to our lives hereafter; I will extend these remarks further than our existence here in the flesh.

We understand, for it has long been told us, that we had an existence before we came into the world. Our spirits came here pure to take these tabernacles; they came to occupy them as habitations, with the understanding that all that had passed previously to our coming here should be taken away from us, that we should not know anything about it.

We come here to live a few days, and then we are gone again. How long the starry heavens have been in existence we cannot say; how long they will continue to be we cannot say. How long there will be air, water, earth; how long the elements will endure, in their present combinations,

it is not for us to say. Our religion teaches us that there never was a time when they were not, and there never will be a time when they will cease to be; they are here, and will be here forever.

I will give you a figure that brother Hyde had in a dream. He had been thinking a great deal about time and eternity; he wished to know the difference, but how to understand it he did not know. He asked the Lord to show him, and after he had prayed about it the Lord gave him a dream, at least I presume He did, or permitted it so to be, at any rate he had a dream; his mind was opened so that he could understand time and eternity. He said that he thought he saw a stream issuing forth from a misty cloud which spread upon his right and upon his left, and that the stream ran past him and entered the cloud again. He was told that the stream was time, that it had no place where it commenced to run, neither was there any end to its running; and that the time which he was thinking about and talking about, what he could see between the two clouds, was a portion of or one with that which he could not perceive.

So it is with you and I; here is time, where is eternity? It is here, just as much as anywhere in all the expanse of space; a measured space of time is only a part of eternity.

We have a short period of duration allotted to us, and we call it time. We exist here, we have life within us, let that life be taken away and the lungs will cease to heave, and the body will become lifeless. Is that life extinct? No, it continues to exist as much as it did when the lungs would heave, when the mortal body was invigorated with air, food and the elements in which it lived, it has only left the body. The life, the animating principles are still in existence, as much so as they were yesterday when the body was in good health. Here the