

hand, set a stone to rolling that is unpolished and rough from the mountain side, and it will do great execution in its course, and leave a visible path behind it, and become smoother as it rolls. Joseph compared himself to a rough stone. What is the use of polishing stones for building purposes before they are taken out of the mountains?

It is not always the outward appearance that shows the true man. That man who has a good heart is very apt to manifest outwardly good fruits. There are thousands in this place who are nearly as good as they can be at the present time, though the next minute it is possible for them to be better.

People talk much about time and eternity, and they say they do not care so much for eternity as they do for time. And again, others say they do not care so much about time as they do about eternity. They do not think for a moment what they are talking about. What is time? (striking the pulpit.) That is all there is about it. That little circumstance of my striking the pulpit is in eternity. It is eternity on the right and on the left, behind and before, and the time being, as it appears to us, is the center of it. So we pass on from time to eternity every day we live. We are in eternity, in eternity. Civilized nations have divided a portion of eternity into seconds, minutes, hours, days, months, and years for their own convenience, to mark their passage through time.

The uncivilized, or savage tribes of men, the American Indians, for instance, have no other calendar than incidents in nature, such as the rising and setting of the sun—hence they count by so many sleeps; the full and dark of the moon—hence they count by so many moons. In short, the only idea we have of time is gathered from natural phenomena in eternity. We might introduce here a beautiful

comparison of a ship in the middle of the Atlantic. Is it not a pathless waste of waters all around to the passengers on board, except on the frail timbers where they stand? So it is with eternity, with this difference—eternity is shoreless.

Let the brethren and sisters come to the conclusion that now is the time to set out anew, and then continue from this time henceforth and forever in doing right. If any of you have been in the practice of drinking spirituous liquors to excess, cease at once the wicked and destructive practice. If such a practice is committed, it has its time, and makes its mark on the broad face of eternity: if you cease the practice, no time is given to it, and it cannot leave its trace on eternity from that instant until you again commit the same wrong. This reasoning will apply to every other wrong committed by the children of men.

Let us spend time in doing right, and we shall receive in the Lord's time right for right, grace for grace. If we do not associate with the wicked world any more than is unavoidably necessary for the time being, do you think they will have anything in common with us in eternity, or we with them? No. This is all I have to say now about time and eternity.

If we were to take the right course, it would not be long before we should be nearly independent of supplies from abroad. It would not be long ere we should be able to sustain ourselves independently, and then with greater ability bring about the purposes of our God; and this would make all men amenable to him and to his rule. A man will give all he has to save his natural existence for the time being; at the same time he can neglect with perfect impunity the things that pertain to his eternal existence and interests.

Is it not better for us with one