

moment is it to him how bright his genius, or how expansive and varied his learning may be? It makes no difference, he is gone, and is apparently helpless and inanimate, at least so far as the body is concerned. We struggle sometimes while we are occupants of these mortal bodies, for riches and position, for fame and honor. We jostle one against another, entertaining various conflicting sentiments, ideas and theories, but they are all leveled with the balance in the grave. Such has been and such is the position of the human family.

There is a scripture which reads, "And as it is appointed unto man once to die, but after this the judgment." If we are only to be associated with this world, if, when this vital spark expires, we end our entire existence, it would be scarcely worth while to pay that attention to its affairs that we do, merely for so short a time. But when we reflect, we are reminded that man is a dual being, possessing a body and a spirit, and that he is associated with this world and the next, that he is connected with time and eternity. It then becomes a matter of more grave and serious importance. These are things which we cannot ignore, even if we would. According to our ideas of things as they have been revealed to us, we had an existence before we came here. We came here to accomplish a certain purpose which was decreed by the Almighty before the world was. We came to receive bodies or tabernacles, and in them to pass through a certain amount of trial in what is termed a probationary state of existence, preparatory to a something to be developed hereafter. Hence this world is the state of our probation, and we look forward to the future as something with which we are as much connected as we are with

anything pertaining to time. We look forward to another state of existence with that degree of certainty and confidence that we do when we go to bed in the evening expecting to see the light of the sun in the morning, or that we do with anything else that is associated with any of the affairs of this world upon which we place any degree of certainty. Were it not so, it would be, as I have already stated, of very little importance what our struggles were, or what we had to do within this world. We would feel, as Paul philosophically describes it, namely, "If in this life only we have hope in Christ, we are of all men most miserable." And then he further says, "If the dead rise not, let us eat and drink, for tomorrow we die." Or, in other words, if in this world only we have hope, let us seize upon any and every opportunity presented to us and enjoy life, mingle with and join in the giddy strife of the world, and glide along with the stream, for our days are but a span, as a shadow they pass away and we are no more.

But it so happens that we regard these things in a very different point of view, it having been revealed to us from heaven what the position of man was, what it now is, and what it will be. In relation to this, no matter what our religious sentiments may be, or what the views of men are pertaining to these matters, there is a kind of inexorable fiat that comes down the stream of time, that sweeps away the human family one after another—the good and the bad, the righteous and the unrighteous, the rich and the poor, all classes, all grades and all conditions must submit to it. It is true, we read of some very few individuals who have avoided it. For instance, Enoch and his city were caught up without seeing death. We read that when