

are almost as many courses as there are people upon the face of the earth; and they are traveling in these paths and roads: each one seeking his own happiness, and perhaps, in few instances, the happiness of some others. Some take a road of sin and wickedness to secure happiness, but, in the end, they will find themselves literally disappointed. In traveling these great variety of paths, they find that it does not produce the result they hoped for—it does not bring happiness, nor give to them joy. There is something, connected with the travels of the people, and the courses that they mark out for themselves, that is calculated very frequently to leave a bitter sting upon the consciences. They suppose they can be happy in pursuing a certain course, but they find themselves miserably disappointed.

The Lord is gathering His Saints into this valley in order to instruct them how to be happy; that is the ultimate object and aim He has in view. He desires us to be well instructed, and to have the straight and narrow path laid out plain before us, showing us, from time to time, what steps are necessary to be taken, that will lead to the greatest amount of happiness; and if we follow them and continue in the path, we shall find that our light will grow brighter and brighter, our happiness greater and greater, and our joys will become more and more intense, until, in the eternal world we shall be swallowed up, as it were, with a fulness of joy—a fulness of happiness.

We are all the time, as I have already observed, looking forward to something ahead of our present condition, to something that is future.

We believe in a future state; it is a kind of natural instinct in the mind of man, to believe in a never-ending hereafter. When he lays down his

mortal body in the silent tomb, and it crumbles back to its mother earth, he does not believe that the destruction of the mortal body, is the last of the being called man; he believes that there is something there besides the tabernacle of flesh, that will live, move, and have a being forever. Furthermore, when we reflect more fully upon this subject, we believe that the something which dwells in this flesh and bones, is the only being that is capable of being made happy.

We have often been told this, from this stand; and it has often been told, among the congregations of the Saints abroad, that it is the spirit of man, and not the mortal tabernacle, that enjoys, that suffers, that has pleasure and pain. But the mortal tabernacle is so closely connected with the spirit of man, and we have so long been in the habit of associating the pains and pleasures of the spirit with what is termed the pains and pleasures of the body, that we have almost worked ourselves into the belief that it is actually the body that suffers pain, and enjoys pleasure; but this is not the case; the body, so far as we know, is incapable of feeling; it is naturally incapable of it; it is only the spirit, that dwells within the body, that feels. However severely the body may be injured, it is not the body that discerns that injury, but the spirit, within the body, that discerns it. [The speaker here asked a blessing on the cup.] We were speaking concerning that being that we call ourselves, that dwells in this mortal tabernacle of flesh and bones. We were observing that so intimately are the body and spirit connected together, that we have become habituated to term the pleasures and pains that we experience, the pleasures and pains of the body; but this is not the case; the body of flesh and bones, when the spirit has left it, is incapable of any sensation whatever; it does not form