

ized to receive and continue to increase in principles of light, intelligence, power, and glory—organized to be preserved to eternally associate together—to have the privilege of beholding each other's faces—of enjoying each other's society and the society of holy beings who have been tried as we have and have to be, and to enjoy, love, converse with, and look upon the faces of those beings who have been glorified throughout all ages that are countless to us. Their identity has been preserved, and they enjoy the smiles of their friends and associate with their companions who have in a mortal state passed through the same ordeals they endured while in this existence. Fathers and mothers associate with their children, children with their parents, brothers with sisters, and sisters with their brothers—all in their family circles dwelling in the midst of the glorified. What else can satisfy a truly intelligent human being—the immortal spirit that is tabernacled in a mortal tenement? Nothing.

What would induce an intelligent individual to suffer his eyes to be put out and to live without seeing objects around him—the faces of his family, friends, and connections? Would money? What would hire an intelligent person to be deprived of the sense of hearing? Could money buy his hearing? What would hire you to suffer the destruction of the organ of speech, or to be deprived of any of the more important members of your organization? The things of this world could not induce you to suffer the destruction of any of the vital powers of your organization; yet the world are seeking after the paltry, perishable things of time and sense. They are their glory—their pretended comfort—their god, and their daily study and pursuit. But the members which God has placed in our tabernacles are worth all the world to us.

We have the power of seeing, hearing, tasting, smelling, and feeling, enabling us to converse and associate with each other; and money cannot buy these blessings from us.

Stop then, and consider what use you will make of these powers. Will you go wild after the things of this world, as do the majority of the inhabitants of the earth, with whose ways you are well acquainted? How long will they endure? Their breath is in their nostrils: today they are—tomorrow they are not. What prospects have they for futurity? Have they any promise? Yes. What is it? Death. Have they the promise of life eternal? They have, upon certain conditions; but they care no more about those conditions than did certain characters that Paul wrote about: they are even like the dumb beasts that are entirely ignorant of futurity. Fatten an ox and lead him to the slaughter, and he knows nothing of what awaits him. So it is with the great majority of the inhabitants of the earth: they have no knowledge of their future condition; they merely know that death will terminate their present career. We are blessed with the words of eternal life, with the everlasting Priesthood, and the keys thereof, with principles that, if rightly acted upon, will secure to us those blessings we now enjoy, and which you hear the brethren often speak about.

I am happy; I am full of joy, comfort, and peace: all within me is light, for I desire nothing but to do the will of my Father in heaven. I delight not in unrighteousness, but in righteousness and truth. I seek to promote the good and happiness of myself and those with whom I am associated. We have the privilege of securing to ourselves that eternal bliss that can never fade away, and of preserving our identity, that, when millions of ages have rolled away, we can