

tory, and to have to live my life over again. I should be exceedingly fearful that I might not live it as well as I have done; I should be afraid of taking a step that would prove my overthrow. How long I shall live hereafter it matters not. I desire to live, if it is the will of my Heavenly Father; and if it is his will, I desire to die. I desire to be perfectly submissive. Death has lost its terrors to me. I feel no fear of pain, for it is only momentary. There is pain in yielding up this mortal tabernacle in many cases, but what is it? It only lasts for a few minutes, a few hours, days, or weeks, and then all is over.

The great object of our existence is to have the mind and the spirit right, the feelings and passions under control—to have the mortal man that dwells within led and dictated by the Holy Spirit. If that is right, the pain and suffering of the body is but small. If we have hope of eternal life—I do not mean that kind of hope that exists among the Christian world at large, or that which exists among the Pagans or Mahomedans—but I mean that kind of hope that is based upon a sure foundation—a hope that we can really depend upon—a hope that is not built upon a sandy foundation, but one that takes hold of the things in eternity, that lays hold of the things of the Most High God—a hope founded upon the promises of the Almighty, upon the Priesthood which is after the order of an endless life, and obedience to the laws of heaven and those of the kingdom of God on the earth—a hope that blooms with immortality and eternal lives.

This is what imparts confidence to man and takes away the fear of death, distress, and terror from the minds of the Saints.

Have I this hope? I have to some degree, and I would to God that I had it to a greater degree. Promises

have been showered upon my head; blessings have been pronounced upon me by the Priesthood at different times; other blessings have been sealed upon me, through the holy ordinances of the Gospel, by the proper authority: but I contemplate that these are conditional. There is a small degree of trembling and fear that, after all, I may prove unfaithful, and that I may not be able to endure unto the end.

The great promises of our Savior to his Apostles have been made upon this condition. It is true there are some promises that God has made upon some subjects without conditions. We might mention the following in the revelation upon marriage, concerning sealing blessings upon persons, and sealing them up to eternal life—sealing upon them blessings for time and for all eternity, at the time when the man and woman go forth and are sealed by the Priesthood having authority to do this. This remains upon them, if they are sealed unconditionally; at least, the revelation says, if such a one transgresses, he shall be destroyed in the flesh and suffer until the day of redemption; and then they shall come forth and inherit all that was placed upon their heads by the servants of God, on the condition that they have not committed the sin against the Holy Ghost or shed innocent blood. This would seem to be as near an unconditional promise as can well be made to mortals. But this is not altogether unconditional, for there are some exceptions; but it would come as near as anything we have ever read of.

This ought to be a comfort to the Saints, and not a license for them to sin and commit all manner of blasphemies; but it should be a comfort and a consolation to those that may, in the hour of temptation, be overtaken in a fault, to encourage them to turn unto the Lord their God with all their hearts, minds, might, and