

ent way, and producing different effects from those observed while it was tenanted by the spirit. There is not a particle of element which is not filled with life, and all space is filled with element; there is no such thing as empty space, though some philosophers contend that there is.

Life in various proportions, combinations, conditions, &c., fills all matter. Is there life in a tree when it ceases to put forth leaves? You see it standing upright, and when it ceases to bear leaves and fruit you say it is dead, but that is a mistake. It still has life, but that life operates upon the tree in another way, and continues to operate until it resolves it to the native elements. It is life in another condition that begins to operate upon man, upon animal, upon vegetation, and upon minerals when we see the change termed dissolution. There is life in the material of the fleshly tabernacle, independent of the spirit given of God to undergo this probation. There is life in all matter, throughout the vast extent of all the eternities; it is in the rock, the sand, the dust, in water, air, the gases, and, in short, in every description and organization of matter, whether it be solid, liquid, or gaseous, particle operating with particle.

I have heard some philosophers argue that because no body could move without displacing other matter, therefore there must be empty space. That reasoning is nonsense to me, because eternity is, was, and will continue to be full of matter and life. We put a ship in motion on the water, and have we created an empty space? No, we have only changed the position of matter. Men and animals move upon the earth, birds and fishes cleave the elements they are organized to operate in, but do they leave a track of empty space? No, for all eternity is full of matter and life. True, element is capable of contraction and expan-

sion but that does not by any means imply empty space. You see life in human beings and in the growing vegetation, and when that spirit of life departs, another condition of life at once begins to operate upon the organization which remains. By way of illustration I will quote one passage from the book of Job, who in his afflictions was visited by several friends, and after he had concluded that they were all miserable comforters, he exclaimed, "Though worms destroy this body, yet in my flesh shall I see God." To make this passage clearer to your comprehension, I will paraphrase it, though my spirit leave my body, and though worms destroy its present organization, yet in the morning of the resurrection I shall behold the face of my Savior, in this same tabernacle; that is my understanding of the idea so briefly expressed by Job. If you wish to know how the quoted passage reads, see Job, 19 chapter, 26 verse, King James' translation.

I have formerly spoken about the spirits overcoming the flesh; the body or flesh, is what the devil has power over. God gave Lucifer power, influence, mastery, and rule, to a certain extent, to control the life pertaining to the elements composing the body, and the spirit which God places in the body becomes intimately connected with it, and is of course more or less affected by it.

Now let some of our philosophers tell us how much empty space there is, and where it is, in all the eternities that exist, or in other words, where life is not. The term death is often used to accommodate the understandings of the people, but they are in darkness upon this subject.

The spirit leaves a body, and then that body begins to pass away by another system of life. I might enlarge upon the death pertaining to this time, and the death that will be hereafter, but it is all upon the same principle, it is