

but we do not believe in an immaterial substance.

The spirits that dwelt in our first parents were capable of thinking, feeling, understanding, perceiving, acting, possessing a will and a judgment: in other words, they were a part of that great substance of life, or Spirit, which fills the immensity of space, that is in all things, and through all things. The spirit of man had also a penalty pronounced upon it, because it yielded to disobedience, by giving heed to the Tempter; for, by yielding to his teachings, it became subject to him as a servant.

If we become subject to a being, we are under his dominion and power, and he controls us and exercises authority over us, whether good or bad. Adam and Eve had placed themselves in a condition that the Tempter had complete control over their spirits: they became servants to the fallen angels, to do according to their bidding.

Let us now examine how the fall affected their posterity. We do not inherit Adam's transgression, but the consequences of it. There is a difference between inheriting the original sin and feeling the consequences of it. To illustrate: We do not say, when children inherit the diseases of their parents brought on by drunkenness, debauchery, lasciviousness, and wickedness of every description, that it is the effect of the children's individual sins. This is not so: they only inherit the consequences of the sins of the parents. So it is with all the posterity of Adam. The consequences of the transgression of Adam and Eve have flowed down upon us; hence we find that all the sons and daughters of Adam have become mortal. The seeds of dissolution are within our tabernacles, because our first parents sinned, and yet we are not guilty of their sins.

Furthermore, Adam and Eve be-

came subject in the spirit to the being that tempted him. The children that were begotten by him, inheriting unholy, fallen tabernacles, also became subject to the same being, on the supposition that there had been no atonement provided. Hence you perceive the baneful consequences of the fall, considered separate and apart from any atonement which was to be made.

Next let us inquire as to the duration of the penalty. Was the penalty to cease at the end of a certain period? I want you to look at this, independent of any considerations of the atonement. If there had been no atonement provided, the bodies of our first parents, as well as the bodies of all their children, would have crumbled back to their mother earth, to rise no more. Would not that have been an eternal death of the flesh and bones? If there were no atonement, there could be no resurrection. How could man, being fallen and corrupted, atone for his own sins? He could not do it. How could he deliver himself from the power of Satan to whom he had made himself subject? He could not do it. Satan had claim upon him, and there was no power in man, in the least degree, to redeem himself from that bondage.

This is what we call fallen man, and this is what we call spiritual death—not a dissolution or disorganization of the spiritual elements, but the subjection of the spirit to the power of Satan as eternal in its duration as the subjection of the flesh and bones to death.

Now let us take into consideration for a few moments the great plan which God devised before Adam was placed in the garden of Eden in order to redeem man. God, by his foreknowledge, beheld that man would fall from his first estate, by turning aside from his commandments—that