

concerning this, "And I say unto you, my friends, be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom you shall fear. Fear Him, which after he hath killed, hath power to cast into hell; yea, I say unto you, fear Him."

The body itself is a very remarkable structure or machine. Let me refer to some few items associated with it—to the mediums through which we receive the intelligence of which we speak. For instance, the eye. How is it that you receive impressions into the eye? Just in the same way as impressions are received by a daguerreotype instrument, and they are planted there in what is termed the retina of the eye; there are placed there a number of small nerves which receive these impressions and convey the intelligence somewhere, in some manner, that it is laid away in some place where it can be called up. When we reflect upon and witness their peculiar powers, we discover operations that are very remarkable, comprehensive, accurate, and mysterious; you can see a mountain to the distance of fifty miles, and your eye will take it in and receive the impression; you can gaze upon a thousand objects, and your eye will register them all, and will convey an exact likeness of them, so that you can describe by language, if you have the power to use it, a true resemblance of the objects your vision takes in, so nice and so precise are the figures conveyed to the human mind through the instrumentality of the eye; so acute, so impalpable, so ethereal and refined is its action and power, that its susceptibilities approach very near to the spiritual, although it is temporal, so-called.

Again, the power of smell is very peculiar; perfumes of various kinds will last for years, and their various

odors can be distinguished by you. Take, for instance, a Tonquin bean, or a rose. The former is very small, and yet it continues to emit or exude, year after year, myriads of small, infinitesimal particles, without any sensible diminution, all of which are charged or impregnated with its own peculiar aroma; and convey this delicate, impalpable matter to the organs of the nose, and so exquisitely sensitive are the nerves associated with the nasal organ, that the minuteness of this touch, and the peculiar odor of the Tonquin bean, the rose, or any other peculiar aroma, is conveyed as distinctly to the understanding as words or signs of any kind can convey impressions to the human mind. This is, indeed, mysterious, yet strictly demonstrative, although, like the capacity of the eye, it approaches the spiritual or ethereal.

Our sense of hearing is also another remarkable instance of the peculiar sensitiveness of the organs of the human system. While I am speaking to you, there is not in this vast assembly a man, woman, or child that does not hear my voice at this time; all present can distinguish every word I say. How do they hear it? My voice causes a vibration in the atmosphere, the same as when a stone is thrown into the water; the water undulates, and a succession of waves are produced, which, if undisturbed, spread in continuous increasing circles, until the disturbing force is exhausted. So, in like manner, the action of the voice operates, or vibrates, upon the atmosphere, which is full of impalpable atoms or globules that undulate, vibrate and rush against each other with great rapidity above, below, around, carrying with great accuracy and distinctness, and conveying the sound so correctly, that every man and woman hears alike; the sound is conveyed in an