

sickness and regained in health, and all that he has lost and recovered in these septennial changes? If so he would possess one or two tons of matter in his physical system as a tabernacle for the spirit to dwell in. I do not for a moment suppose any such thing, but all this, except the amount really necessary to make a perfect proportionate tabernacle for the spirit to dwell in, will be surplus matter.

What becomes of this surplus matter? The beasts, fowls and fish and all living creatures are to be resurrected, and if man has had incorporated in his system in the course of his mortal life nine-tenths more matter than it needs to make a perfect resurrected body, why not let that surplus matter go where it belongs—to the beasts of the field, to the fowls of the air and the fish of the sea, that they may receive their tabernacles, and be resurrected? It is said by some that there are certain portions of the body which do not dissolve. If there are, I do not know anything about it. The bones dissolve, and the flesh, sinews, skin, teeth and hair, and every part of the human body with which we are acquainted returns to dust. If such be the case there must be a restoration, for if the body did not dissolve, there could not be a restoration.

We will now pass along, and ask, in regard to the condition of the body after its resurrection, will it then be subject to pain, sickness and sorrow? No, we are told in Scripture, upon which we found our arguments, that when the new heavens and the new earth are made, God will make all things new, and there shall be no more sorrow nor pain, neither shall there be any more death, but pain, sorrow, weeping and death will be done away;

consequently the immortal body will be free from all those evils that have come by the fall. Let us examine another thing in regard to the immortal body. Will it be absolutely necessary to receive nourishment by food? I do not ask whether immortal beings will partake of food—that is another subject—but will it be necessary to partake of food to sustain and preserve the immortal body? We read that immortal beings have eaten food, that even our first parents, Adam and Eve, before they fell, while they were yet immortal, were permitted to enter into the Garden of Eden, and that they had food to eat of a vegetable nature, that they were permitted to eat of all the fruits of the garden except one. But was that absolutely necessary that they might remain immortal beings? I doubt it very much. Immortality was stamped upon their very systems, and they would have been this day alive had they not transgressed the commandments of God whether they had eaten food or not. In the beginning the beasts of the field fed upon vegetables. In the first chapter of the Book of Genesis we read—"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat." In those days, while Adam and Eve were immortal, the beasts, fowls and fish did not destroy each other, which would indicate immortality. If in those days the lion would eat the lamb, the wolf, the kid, and ravenous beasts would devour their