

the fruits of the earth, their systems became infected by it, and the blood formed in their veins, and composed of the elements of the earth, which they partook, and these contain the seeds of dissolution and decay. And this blood, circulating in their veins, which was made up of the fruits of the earth—those things of which they partook—that formed their flesh, and made the deposits that constituted their muscle, and their bones, arteries and nerves, and every part of the body, became mortal and this circulating fluid in their systems produced friction which ultimately wore out the machinery of their organism, and brought it to decay, that it became no longer tenable for their spirits to inhabit, and death ensued; and this was the decree of the Father, "In the day you partake of this fruit, you shall die." But this death was the death of the mortal, and not the immortal. The dissolution of the mortal tabernacle, which was the outer covering of their spirit. As I said, man was created, male and female, and two principles are blended in one; and the man is not without the woman nor the woman without the man in the Lord; and there is no Lord, there is no God in which the two principles are not blended, nor can be; and we may never hope to attain unto the eternal power and the Godhead upon any other principle. Not only so, but this Godhead composing two parts, male and female, is also composed of two elements, spiritual and temporal. Or in other words, two organisms; the one capable of dwelling within the other. The spirit dwelling within the outer tabernacle, answering to the spirit what our clothing answers to this body, as a covering and shield and protection. The spirit is also an element. It is not an im-

material nothing as some imagine. We read about material and immaterial things, and such terms are used by men for the want of more suitable language to correctly represent ideas; but in truth there is no such thing as immaterial substance. Though we are told that God is an immaterial substance, and you read the philosophic descriptions of the Deity by some of these learned divines, and it is all simmered down to an immateriality or nothing at all. But there is no such thing as immaterial substance in the strict sense of the word; and immateriality when rigidly defined is another definition for nothing at all. But we use these terms only comparatively to compare one thing with another, and we say that one thing is material because we can touch it with these hands, and we can handle it with these mortal bodies, we can see it with these mortal eyes, and it is visible to the sight, touch and so on, and hence we call it material; and what is not visible to these natural eyes, and what these coarse hands cannot feel, we call that immaterial or intangible; but these are only comparative terms.

If the veil were drawn aside, and we could see the spirits of those that once have lived here in the flesh, and that have passed behind the veil, or have been separated from their tabernacles, and now exist in the spirit world, if the veil was drawn aside and we could see them, if this second sight, this spiritual sight was enjoyed by us, that we could look through the eyes of our spirits instead of through the eyes of our earthly tabernacles, and could see these spirits and converse with them, we should find we could talk with them, and we would not talk through the organs of speech either. We could talk through other organs.