

he was upon the earth. As he and his disciples passed along the road they found a man who had been blind from his birth. The disciples referred to Jesus and asked, "Who did sin, this man, or his parents, that he was born blind?" If the result of the blindness was the sin of the man, certainly that sin must have been committed before the birth in the flesh. It is scarcely possible that a man would have to be punished in this way in the *expectation* of his committing a sin. That idea is reserved for men in the nineteenth century. We as a people know that men, in hundreds and thousands of cases, are judged and condemned before they are proven guilty. That idea, however, is not promulgated by divine authority. I find, then, in these passages, a proof of the pre-existence of these spirits of ours which inhabit our tabernacles, those that I see before me this afternoon, as well as my own. I find in all parts of the world that we have any knowledge of, or wherever I have had the privilege of coming in contact with the children of men, that there is what we call death comes to them; and I find that they almost universally agree—although Sadduceism does to a certain extent exist in the Christian world today—that when we bring this body of flesh and bone, this outward covering of the spirit, there is a spirit that has inhabited that body that goes somewhere, if you please; that when it leaves this earth it exists as a spirit, or has an existence outside of this body of flesh and bone. And I also find, as a general thing, that the human family recognize that that spirit has intelligence, and I moreover find that the great mass of the Christian world believe that that spirit has not only intelligence, but that it can suffer pain, and can

enjoy pleasure. As, for instance, we hear people speak in regard to those of their household who have passed away from their midst. They have buried the body of flesh and bone, and it may molder away in the grave, yet they feel to say, "The spirit has gone behind the veil, and when we go there we expect to meet." We also find that the so-called followers of the Lord Jesus Christ today, in talking on this subject, assert that the spirit has gone to a place of punishment, where it is punished, or that it has gone to a place of enjoyment, where it can enjoy. In other words that this spirit within us is something that is tangible, something that can reason, something that can sense and feel pain or enjoy pleasure. In other words, when we come to examine this matter, when we come to ascertain the truth in relation to it, we find that the spirit that inhabits this body, the spirits that inhabit the bodies of the human family, is the intelligent part of them—it is the part that receives light and knowledge; it is the part that was created before the foundations of the earth were laid, and which has come upon the earth to tabernacle in the flesh, and when we have done with this body of flesh and bone, the spirit, as far as light and knowledge is concerned, retains its identity and its knowledge. One very erroneous idea that has crept into the minds of the human family, and one that we find traditioned in the minds of our children, is this: A kind of vague, indistinct impression that when we lay down this body of flesh and bone we lay down the frailties and imperfections of this life. Not if the words of this book (the Bible) are true, for we find that those spirits, after having gone behind the veil, according to the Apostle