Matter and Spirit.

Questions Relating to Life, Death and Eternal Existence.

The creation perfected by the existence of Adam and Eve is supposed to have occurred some years before the birth of Jesus. The earth was then in its pristine beauty. The seal of immortality was placed upon every animate being; the charming flower, expanding, drew from earth, air, water and sunlight the elements of a blessed immortality. No blast of evening air blighted the growth, or marred the life of a single tree, shrub or flower, to all that vast paradise of unmixed life and beauty.

The environments were perfect, adapted to the maintenance of eternal organisms, animate, vegetable and human. No sigh, no mourning, no tears, no exception. Every breeze was freighted with life; every contacts was a messenger of gladness. The splendor of diamond truth, reflected from celestial realms down through a vast galaxy of sisters, shining orbs, inspired the life, quickened the thought and created rapturous ambitions. There was no death. Man connected with his Maker with no dimming veil between. From Him he heeded the lessons of heavenly light and life, the lessons of his pre-existence. No doubt, he also was taught somewhat in the wonderful art of creative power, which was likewise understood by Lucifer, as lovingly demonstrated in his competition with Moses in the presence of the Egyptians.

Spiritual rest, was sung Jesus when the morning stars sang in chorus and all the sons of God shouted for joy, the time when the nucleus was formed from which to construct his earth. He, like Jesus, of whom says the Danes fable, "in his humiliation his memory was taken away," the memory of his spiritual existence with the Father, which, in all probability, embraced a very extended period but was completely lost on His taking on mortal body of flesh and bones, in which act there was an entire separation, not merely of the memory, but of the intellectual power.

That the period was great in which we hold existence in the spiritual world may be very fair inferred from a portion of the words of that memorable prayer wherein Jesus said: "Father glorify me with the glory I had with thee before the world was." The word glory implies intelligence. The Lord says "The glory of God is intelligence;" Jesus did not ask for an addition to the light and intelligence He had prior to His entrance into flesh, but for a restoration to that knowledge, which in Him, as in all infants, had been withheld upon His entrance into a mortal body, the veil between the visible and the invisible. By the exercise of our bodily eyes we discern only the things which are temporal. Paul understood this perfectly, when he said: "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made." Again he says, "For the things that are seen are temporal, but the things that are not seen are eternal."

The physical world is the outside or visible representative of the invisible or spiritual, a model of it, simply. Matter is, says the "Unseen Universe," the less important half of the material of the physical universe. On that principle the body of man is the less important half of the soul; for, in modern revelation, it takes both spirit and body to constitute the soul, the body being the visible, and the spirit, which is identical in form with the body, being the eternal or unseen. I am pleased that the conclusion recently reached by our greatest philosophers, is that matter is not the visible incarnation, in other words the vehicle through which the potencies of unseen energy are manifested. We see not the energy, the spiritual power which is behind and shows, through and around all the physical manifestations of nature; we merely see its representatives, known by the name of matter.

But, to return, our reference to the creation ended with the sentence "There was no death." But how suddenly was this paradise of happiness changed from immortal perfections. Adam fell. The earth doubtless fell also an immeasurable distance from the presence of its Maker, from the mansion or abode of Kolob. The lines of law reaching down from the abodes of bliss to the paradisical abode of Eden were changed, and substituting those are the natural laws which carry downward to dissolution all the varied organisms of nature, whether of tree or shrub, reptile or fish, bird or man. The natural laws carry organisms to the death penalty. "Thou shalt die" is equally true of the gigantic forest tree and the fragrant rose. The environment of the entire creation is charged with death. In the language of Paul: "The whole creation groaneth and travaileth in pain, waiting to be delivered." The removal of any one of the elements is environment is death. For instance remove the atmosphere and we die; take away the sunlight, we die. Not only is the life dependent on environment but on our food and drink. Water without a few days only is attended with death; a fish taken from its watery environment dies. Indeed, it is a question whether immortality itself is not largely dependent upon environment. God, himself, does not stand in a vacuum. Heaven is not a realm of emptiness or vacuum, but a tangibility. One of the environments of the Lord is that of eternal life. Says the Prophet Joseph: "God dwells in eternal burnings". When the angel Moroni visited Joseph Smith he brought with him the environment and took it away again and as vision was it to the eyes of Joseph that he continued to gaze upon it until in awe it receding up into a central heavenly mansion. Earthly things typify the heavenly. But this subject would require an article itself to properly illustrate it. I now leave it to the reader's further thought.

It has always been a mystery, to me why spiritual truths are ignored by so many. Life and immortality are brought to light in the Gospel. Among tonight, yea rather to the spiritual mind. Can the dead be resuscitated and brought back from the grave? In other words, can I have a tangible existence in immortal form and form? The apostle Paul asked the same question, most a parody. I was acquainted, years ago, of the views of a highly intelligent modern spiritualist who lived in the town of Leeds, England, whose representative I formed. He, great spiritualist, as it was then called, and was where he skillfully argued against Christian science, namely, the physical impossibility of a literal resurrection of the body, and raised him very highly in the scholar body to which he belonged. This gentleman, held to the doctrine that as all organic life is destroyed by death, whether vegetable, animal or human, it follows as a deductive law that there is an indeterminate blending of the particles, which once held their places in organic forms; in other words that vegetable, animal and man become, by the death process, a common mass. As Shakespeare has it:

> "Imperious Cæsar dead and turned to clay,
> Might stop a hole to keep the wind away:
> O, that that earth which kept the world in awe,
> Should stop a hole to keep the wind's law."

To this line doubt, for argument it was not, I replied by asking this question: Where came all the organisms of this globe?

He answered from chaos.

Then, I replied, some law, in the beginning, brought to order and organization the great globe itself together with its countless life forms. Will your Brother, please show why the law which produced all these organisms, at the first, cannot reproduce them from the self same elements after death.

He stood amazed and confounded, and confessed he had never been asked such a question before. He reminded me of a certain modern philosopher who wrote that, "Death is an unmerciful condition." Who knows that? The writings of modern agnostics demonstrate very clearly their incapacity to deal with the absolute and the infinite, and stay wandering all their language in this effort, they fall back upon the time, old saying of modern materialists, "Trust your senses," a saying that has degenerated into monotony and become the parrot of atheists and agnostics. Revelation, usually styled by the birth of Divine revelation, has been the source of eternal conflict. For centuries, universities have been discussing the great question of life drawn with no more definite results than did the old schools of Grecian philosophy.

Rev. J. Hutchinson Sterling: "We are in the possession of the gulf of all guilt—the mighty gulf between death and life." Huxley says, "The present state of knowledge furnishes no link between the living and not living." I ask, where then is the standard of appeal? We have one only, "Jesus the resurrection and the life." "He that hath the Son hath life."

The fall of man which included universal death, is covered by universal resurrection in Christ Jesus. If so, what need of obedience to Divine law? The answer is because there are different degrees of resurrection, the highest being predicated on the conditions of obedience to the Gospel. "Christ, our life," is the old doctrine of the Christian churches, as much a truth now as ever. "Except a man be born again he cannot enter." Mark the word "cannot," not, may not. Water and spirit are indispensables. Jesus never taught non-essentials. The new birth is a reality, not a phantom. We become "new creatures" in Christ Jesus. Mormonism is a vital system, it embraces a perfect code of laws. It teaches the restraint of appetite, the dominion over passion. Step by step we advance though the heights remain in the distance.

In the line of eternal progress no side of man's nature is neglected. All true science is embraced within it; it is the curriculum of knowledge; it reaches the past, and unerringly unfolds the future. Would you ponder the starry heavens and include in your scrutiny those vast distances which lie between the orbs of space and gauge the orbits of vastly distant revolving worlds and systems and know their set times, laws and occupants? The infallible guide to this treasure-house of truth is the Gospel.

I know it is stated by many scientists that Gospel influence hampers the mind in its researches after truth, but this is a mistake—the opposite of this is true. Abraham, the "father of the faithful" was further advanced in his unbiased science than the entire Egyptian school. He taught astronomy in the King's Court at Egypt. He had a telescope which far exceeded those of the Kaar and Lick observatories, an infallible instrument, known as the Urim and Thummim; by it he read the sound of the starry worlds, through distances far beyond the scope of the telescope, forward to that unpredictable orb known as Kolob in the Book of Abraham, in the vicinity of the residence of the eternal God. No media intercepted his view of those mighty orbs, or produced by the lens, refraction, the slightest exception of the visual organs. Distance was practically annihilated so far as the sense of seeing was concerned. The minutest speck was as visible at vast distances, as though it were near. The Lord says, "All things are present before mine eyes." Hence saw the particles composing the earth; "there was not a particle that he could not discern by the Spirit of God." What are the astronomic investigations of nineteenth century universities compared to this? With all the attainments of our age, with its improvements in astronomical instruments, no telescope has been adequate to showing us whether there is a man on any of our nearest planets, to say nothing of the more distant ones. It is our privilege as a Church to anticipate the fulfilment of those wonderful promises set forth by the Prophet Joseph in these words: "God shall give unto you (the Saints) knowledge by the Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was, and even which our forefathers have waited with anxious expectation to be revealed in the last times, which Messiah were pointed to by the angels, as held in reserve for the fulness of their glory, a time to come in which nothing shall be withheld, etc." (Doc. and Cov., Sec. 121.) The inventors were deprived of the great knowledge as well as us. It has for nine centuries been reserved to crown the apex of the dispensation of the fulness of times.

CHARLES D. EVANS.

HOW A MAN GOES TO SLEEP.

SLUMBER COMES AT THE TEST AND THE MEMBERS RELIEVE EACH OTHER AFTER ANOTHER.

"Order is heaven's first law," and the old truth is manifested even in the process of going to sleep. When a man lays down to sleep his body does not go to all at once, so to speak. Sensation becomes dormant before others and at rays in the same order. As he becomes drowsy the eyes close, and the sense of seeing is at rest. It is quickly followed by the disappearance of the sense of taste. He next loses the senses of smell, and then after a short interval the tympanum becomes insensible to sound, or rather the nerves which run to the brain from it fail to transmit any notes of hearing.

The last sense to leave is that of touch, and in some hypersensitive people it is hardly ever dormant. Even in that case, however, there is no discriminating power of sense of what touched them. This sense is also the first to return upon awakening. Then hearing follows suit, after that taste, and then the eyes become able to flash impressions back to the brain. The sense of touch, oddly enough, though it is up to means the first to go, is the last to come back.

The same general loss of power is observed in the muscles and nerves as well as in the senses. Muscular begins at the feet and slowly spreads up the limbs and trunk until it reaches the brain, when unconsciousness is complete and the whole body is at rest. This is why sleep is impossible when the feet are cold.—*Lippincott.*

JAPANESE RAW-FISH EATERS.

REVELATION IN THE DISHES GIVEN TO FRIENDS THEIR SECOND CLASS—AT DINNER ALIVE.

A favorite dish among the epicures of Japan is composed of raw fish eaten alive. The dish is prepared as follows: Upon a bed of green algæ, a very common sea weed in Japan, is laid the fish, which is then carefully carved into slices. This carving is a delicate operation, for the carver must not injure the heart, liver, stomach or gills of the fish. The vital parts being intact and the fish laid upon the sea weed, it will live for a time. As the preparation of the meal, "As the guests require them, slices are transferred from the body of the unfortunate fish, which thus can see portions of itself disappearing down the throats of the diners. A guest of a Japanese said he could not eat his slice of fish while the fellow owner of the mess was regarding him with seemingly reproachful eye, and commented upon the cruelty of the custom. His host replied that it was no worse than eating an oyster alive, and his argument in favor of the practice is striking for a heathen. This dish is only met with in the houses of the rich. When the slices of fish are dipped in soy it is generally lost they are very juicy and nice.—*Ex.*

Trans-Mississippi Congress!

For the Trans-Mississippi Congress, at St. Louis, Nov. 20th to 23d, the Rio Grande Western will make rate of $19.50 round trip. Tickets will be sold Nov. 20th and 21st, limited to Dec. 5th. Everybody can take advantage of this excursion. Two through trains daily to St. Louis.

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75 W. First South St., E. Kelm, proprietor.

Castoria is truly a marvelous thing for children. Doctors prescribe it, medical journals recommend it and more than a million mothers are using it in place of Paregoric, Babcock's Drops, so-called soothing syrups and other narcotic and stupefying remedies. Castoria is the quickest trick to regulate the stomach and bowels and give healthy sleep the world has ever seen. It is pleasant to the taste and absolutely harmless. It relieves constipation, quiets pain, cures diarrhœa and wind colic, allays feverishness, destroys worms, and prevents convulsions, soothes the child and gives it refreshing and natural sleep. Castoria is the children's panacea—the mother's friend.

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AN OPINION GIVEN.

Recently Mr. J. D. Thomas, of North Dakota, visited the Shenandoah Valley, Virginia, and after carefully examining the country located in Winchester, he writes to Mr. V. Riebenack, Land and Immigration Agent, Baltimore & Ohio Railroad, Baltimore, Maryland, as follows: "I have been in nearly every state and territory of the United States, and am frank in my opinion that this valley surpasses all other sections in the Union. The farms are low in price, and produce profitable crops. I thank you for directing me here, and submit those seeking pleasant and profitable homes to locate in this country."

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ONE BOAR MARE about 7 years old, brand like sample in margin, has one year year about 3 years old. One two years old, 1 colt and branded the same left thigh. One 2 year old mare, 1 colt left here grown back into herd. Also 1 bay colt, 6 mo. old, the mare died. Also 1 yearling colt, cropped in left ear.

Any one who describes these animals and can show us or inform us on the day of November, 1894, they will be sent to the Estray Pound at 5 p.m.

JOHN O. MATSON, Pound Keeper.

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Leave Salt Lake.

No. 1—For Provo, Grandvie, and Eastern points ..... 8.00 a.m.
No. 3—For Provo, Grand Junction and all points East ..... 3.20 p.m.
No. 5—For Provo, Grand Junction and points East ..... 6.00 p.m.
No. 7—For Ogden and the West ..... 8.00 a.m.
No. 9—For Ogden and the West ..... 1.00 p.m.

Arrive Salt Lake.

No. 2—From Provo, Grand Junction and the East ..... 1.10 p.m.
No. 4—From Provo, Grand Junction and the East ..... 11.40 a.m.
No. 6—From Provo, Grand Junction and the East ..... 8.40 p.m.
No. 8—From Ogden and the West ..... 9.35 a.m.
No. 10—From Ogden and the West ..... 6.35 p.m.

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Train No. 4 leaves Ogden 7:00 p.m., Salt Lake 8:05 p.m., arrive at Pueblo 5:25 p.m., Colorado Springs 6:50 p.m., Denver 10:00 p.m.

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