

er 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 immaterial 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. This tabernacle may be upon the couch, the eyes closed, and all the sensibilities of this tabernacle suspended for the time being, and yet the organism of life may be kept up by the circulation of the blood, and the motion of the heart; the machinery of our organism may be kept in motion, and for the time being, kept from decay and dissolution, while the spirit is conversing with spirits. This some call a trance. In the scriptures, and other places it is called a vision. It is simply the spirit within us enjoying a higher privilege of conversing with spirits, seeing spiritual things and conversing with spirits or immortal beings; but they neither converse through these organs of speech, nor see through these natural eyes, but they see through the eyes of their spirit, and converse with the organs of speech that belong to the spirit, and if the spirits of men did not possess the faculties and power of communication, and conversing and carrying on conversation with each other before they came into this tabernacle they never would speak in this tabernacle. This is only an art; this art of speech—this power of sight—of hearing. Speech is not something peculiar to the tabernacle and belonging to this tabernacle. It belongs to the spirit, and the spirit teaches the tabernacle, and the spirit makes use of the tabernacle. When once it finds itself embodied in this tabernacle, it begins to use the fingers and hands of the tabernacle, and makes these its servants. The moment it is separated this tabernacle lies senseless. It has mouth and teeth and tongue and organs of speech, but it cannot use them. It has eyes, but it cannot see. It has ears, but it cannot hear, and it has no power of using these organs. It cannot set itself in motion, it cannot keep itself in motion; it is the spirit that does all this. And when the spirit is separated from the tabernacle it still retains the power of seeing, hearing, feeling, tasting, smelling and conversing; but the tabernacle loses all these powers, the moment the spirit takes its departure.

Now what is this spirit? Is it an immaterial substance? No? As I said before, that is only another definition of nothing at all. It is a being precisely as we are seen here to-day; and if you ask, "How does Brother Snow's spirit look when it is disembodied?" Why, you just look at me now, and you can answer the question. How does the spirit of my wife look? Why, just look at her and see. And if we were both disembodied at the same instant, we should scarcely know that we were changed any more than we would if we both started out of the door at the same instant and found ourselves outside, looking at each other, and do not see very much difference between us, than what there was when we were both inside the house. Whether inside or out of it, we are the same beings. Conversing together? Yes. Looking at each other? Yes. The same features exactly. Our tabernacles are formed for our spirits, yes, expressly for our spirits. But why were they not all made alike? Why were they not all made just six feet high? and why were they not all, in every respect, all the same length, limbs, likeness, the same; the same length of an arm? You may just as well ask the tailor, "Why do you make different sized coats and pants?" And say to the milliner also, "Why do you make different sizes of dresses and other garments?" And their answer is, because I have so many different persons to fit, and I make the garment to fit the person. And that is the answer concerning the

tabernacles. They are made to fit the spirits. I say, therefore, that God not only includes within himself the male and female principle, the same as man does, but it also includes the two elements which we call spirit and tabernacle, and these are only comparative terms, to illustrate in a crude way the idea of the two principles, the spirit being of finer material, possessing greater intelligence, more fully developed, and organized for greater and more glorious works.

Now touching the doctrine of mortality and immortality. Says one, "What is mortal and what is immortal?" These are only comparative terms, again; the same as we use temporal and eternal. Time means temporal—short lived. Immortal means that which reaches forward into eternity. And what is eternity? Why it is another term which we use—a comparative term to measure time, and we say time and eternity. And then the scriptures use other terms, eternities, and from eternity to eternity; while these are only so many definitions, or divisions of duration. But the scriptures tell us that time only is measured to man, that is to say, time as a term used in reference to the short period belonging to mortality, while eternity is used in the measure of the time of the Gods, from one period to another, and the vastness of eternity none can comprehend. It is illustrated by Abraham, by the figure of a ring. He marks a round ring to give an illustration of his views of eternity. You may start anywhere on that ring and undertake to find the end, and you cannot for it has none. You may have a starting point any place on the ring, but you cannot have any stopping place, and so the Scriptures in another place, more expressly use the term, that the course of God is an eternal round, and therefore it is called eternity. But this course of God being "one eternal round," is marvelous in our eyes, and who can comprehend it? But we see, yes we see right before us to-day, his image, man—male and female.

The first pair placed here was on a farm he had prepared for them; an earth he had organized for them, and where he gave them dominion as gods over it, as rulers over the earth and all things therein. Lucifer, who fell from heaven, when these evil spirits we read of rebelled against God the Father, and his angels that fell with him, set about the opposition of this earth and to wrest the dominion from Adam, and he has been trying it ever since, from the beginning till the present, to wrest the dominion of this earth from Adam and his posterity, and the only means by which he expects or hopes to accomplish it is, in short, to take possession of the tabernacles of Adam, which means a man and his wife—male and female, whom he called *Adama*, and rule the earth, and make the earth and the fullness thereof his servants. He has sought to do this, but he will not accomplish that evil design, for the Father has provided a way of thwarting him. The Savior will displace him. The name of Jesus has power over all these evil spirits, Lucifer and all the hosts of hell who are cast down to the earth, and have set up their abode in the tabernacles of men, and in many instances they have succeeded. They do not altogether get possession of the tabernacles of men, only in isolated cases. There are cases in which it seems that these spirits so far control the tabernacles of men as to find the natural spirit that owns these tabernacles and suspend the operations of their functions, and usurp the control of the functions of the body, and make these organs of speech speak the language of devils, and make these tabernacles perform the wicked works of the evil one; while the spirit that owns, and should control this tabernacle, is bound, as it were, hand and foot; and where these powers and functions are thus suspended in these isolated cases, we call them maniacs, because their natural powers are suspended, and they are under the dominion of devils. But others, and this embraces all of us, are more or less influenced by evil spirits, that prompt and lead to passions, and the lusts of the flesh; and to do many things in violation of the true laws of life and health, and of peace and glory and exaltation, and these evils to which we are prompted through the influence of these spirits are designed, little by little, to bring us into bondage, to sin and death, and to him who has the power of death, which is the devil.

Now the term devil we use also as a term representing a power that is at the head of the rebellion against God our Father. A power that stands at the head of that organized rebellion. A power that governs all evil spirits. He is called in the Scriptures That Old Serpent, the devil, and Satan, and Lucifer, and a variety of names. These are applied to him, and all representing the chief power over that organized rebellion, that governs and controls these evil spirits, and that power holds the power of death over mortality, and over man in the flesh. And why and how do they obtain that power? I have said by influencing the parents in the first place, and then by influencing their posterity after them, and violating the laws of their being, and thereby subjecting themselves to dissolution and death. The form of this organism does not necessarily imply dissolution and death. It is only the materials that enter into it that implies this, and that brings it about. The seeds of dissolution and decay are planted here, as I said, through the influence of this evil one leading us to violate the laws of our being, and which brings death in its train. The Father, in his economy, has foreseen this, and has provided a way of escape, provided a deliverance. He has provided the resurrection, a period when the spirits which are unclothed in death when the natural death comes, and which is the separation of the spirit from the taber-

nacle, when this natural death comes which unclothes this spirit and leaves it in its native state unclothed, he has appointed a time when it shall be clothed upon the second time, and then in immortality, with tabernacles incorruptible, undefiled, that fade not away. And this is the second clothing; this is immortal. This incorruptible is free from the coarser elements that enter into these mortal tabernacles, and free from these seeds of dissolution and decay, and those things that wear out, and destroy this tabernacle, that perish with their using. Herein then is life. We eat and drink and live, and yet that very eating and drinking destroys us. We partake of the fruits and elements of the earth, and that build up these mortal tabernacles, and when they have been built up to a certain stage, the very process by which we build them up destroys them again, and they perish with the using. They are worn out in the objects for which they are created. Just like our clothing, boots, and shoes, and hats, and they perish with their using. Not so with the immortal; the spirit is clothed upon with the immortal tabernacle. Is it like the mortal? Yes; and yet unlike. Like so far as the form is concerned; the form and organism constituted to the spirit, and to the labor which has to be performed throughout eternity; but not composed of perishable materials. That immortal tabernacle that incorruptible, will have no blood circulating in its veins. That is free from the gross elements of this earth, from the fruits of this earth, from the grains and vegetables of this earth.

We have a sample of this immortal in our Lord Jesus Christ. He was raised from the dead after he had lain in the tomb for three days. We are told in the Scriptures that he was quickened by the power of the Father, who raised him from the dead; and he looked as he did when he perished, his features were the same. He showed himself to his disciples after his resurrection, on numerous occasions. First, he showed himself to Mary near the tomb where he was raised. When Mary came to the tomb at early dawn, she saw two angels by the tomb, and they said unto her, "whom seek ye?" (of course they knew whom she sought, but they spoke to draw her out,) and she, supposing them to be the guards, in the grey dawn of the morning looked in the door of the tomb, and saw he was gone. There was the winding sheet, and the napkin that had been about his head neatly folded and laid down, but no Jesus was there, and in her disappointment and grief, she turned to go away, and saw two men which were supposed to be the guards, and said, "If you have borne him hence, tell me I pray you where you have lain him." They replied, "Jesus has risen; as he said unto you when he was living; go and tell his disciples that he is risen" and as she turned to go away Jesus was by her. She met him, saw that he looked just as he did when he died, and she recognized him instantly. And as she made the motion towards him, as if she would seize him by his feet and worship him; says he, "Touch me not, I have not yet ascended to my Father. I have just risen, I must go and report myself to my Father, and then I will come and visit you, but you cannot touch me yet. But go and tell my disciples I go before them into Galilee, as I promised them, and I will go to my Father." After a little he showed himself to his disciples. He appeared to two of them the same afternoon, as they were journeying out of the village, a few miles out of the city, talking and conversing with them by the way side, and discovered himself to them in the act of breaking bread. Then he departed from them. The next time he appeared unto eleven of the disciples as they were gathered together in a room, and instructed them. But Thomas called Didymus was not present, and when these told him that they had seen the Lord he could not believe it, he says, "I must not only see him myself before I believe, but I must feel the prints of his wounds, where the nails were driven through his hands and feet, thrust my hands in his side, and feel the hole that was made by the spear when the soldiers thrust it into his side, and drew out his heart's blood." Unless I can do this I will not believe." So the next time the disciples were together, and Thomas was with them, Jesus came into their midst and showed himself to them again, and the first thing he said was, "Thomas, come here, stick your fingers in the holes in my hands, thrust your hands into my side, feel the wound as it was made by the spear in my side, feel the print of the nails in my hands and feet, and doubt not but believe." Not a word had been said, but Jesus heard his words, and knew the thoughts of his heart, and it took him unexpectedly. Now come, come said he, "Now apply the test you demand. Feel the print of the nails in my hands and feet, and thrust your hands into my side, and doubt not but believe." Thomas saw that the thoughts of his heart were known and heard, and the words of his mouth were known and read, and he at once exclaimed "Lord! It is enough. Well, says Jesus, "Thomas, you believe now that you have seen, but blessed are those who shall believe and have not seen."

I know there is a great many think that they must show their great strength of mind by doing as Thomas did, and swear that they won't believe anything till they see it; but Jesus says, "Thomas, you believe now you have seen, but blessed are those who believe and have not seen." Now, the first time Jesus appeared to his disciples they thought it was a spirit that had appeared to them, and to show them that he had his tabernacle with him, he says, Bring me something to eat, and I will prove to you that there is something more than spirit in me, "What have you to

eat?" And they answered, "we have got some fish here and some honey." "Bring me some fish and some honey comb." And he took some of the fish and some honey and eat it before them. Now, says he, "be believing; the spirit has not flesh and bones as ye see me have."

Here was an immortal being raised from the dead. In what did that tabernacle differ from the mortal tabernacle? Was there a change wrought upon it? Had it the same eyes in its sockets, same tongue in its head, same hands and feet, with the same holes, made by driving the nails through them, the same hole made in its side by the spear that was run into it? Says he, "spirit has not flesh and bones as you see me have," and he used the same teeth, the same organs and eat before them, and showed them that there was his tabernacle. Then wherein did he differ from the mortal tabernacle? I answer; the blood was spilled, and that the purpose of the Father might be accomplished, he caused the soldiers to run the spear into his vitals that they might draw out the last drop of his heart's blood. And when he was raised from the dead he was quickened by the spirit, by the spirit and power of the Father, and the life that was in him was not the life infused by the circulation of the blood; it was not that that kept the machinery of this organism in motion; it was the element called spirit. And this is the essential difference between the mortal and immortal.

As I said, a union of two principles—the refined element that is organized into spirit, and the grosser element we call tabernacle, organized as an outer clothing, the two united and blended together, and the two principles, male and female, united. And for what purpose? Why, we see here, for the purpose of procreation. For the purpose of endless increase and the building up, and enlarging, and extending the kingdoms and dominions of eternity. Else why are all these vast creations, the shining orbs, that indicate to feeble man on this lower earth, the existence of these glorified worlds? Why all this if there were not the works of the Gods of eternity going on, and that continually? And the need and extent thereof, none can tell; and to use the language of Enoch, the seventh from Adam, said he; "If the particles of this earth were numbered, and millions of earths like this, it would scarcely be a beginning to the number of thy creations, and thy hand is over them all." And this is the object we worship. And, notwithstanding the Apostle Paul says: "There are Lords many and Gods many, yet" said he, "unto us there is but one God, even the Father of our Lord Jesus Christ," and that is enough for us. And we may say to every child, though there are fathers many and mothers many, but to you there is but one, and that is enough, that is enough for you. Honor your father and your mother, and let your father and mother honor their father and mother, and this is the chain of the priesthood, and power let down from the eternities to man on the earth. And may God enable us to grow in this chain, and climb higher and higher, onward and upward, and work ourselves up to the eternal power and godhead. I repeat to you what the Apostle Paul said to the Ephesians, in his epistle to them, says he, "Brethren, Let the same mind be in you that was in Christ Jesus, who, when he found himself in the form of God, thought it not robbery to be equal with him." But, says the narrow-minded bigot sectarian, What blasphemy! for man, in the form of God, to aspire to be equal with him! That is precisely the exhortation of St. Paul to his former day Saints. Shall we continue in the estimation of Jesus for applying the same truth to us, or using the same exhortation that Paul did to his brethren? And St. Paul understood what he declared, and he wished to instill this same faith and feeling in numbers of his brethren, and cherish the same feeling, hope and aspiration, and labor and aspire to rise up and become one with God, because, says he, You are his image, and you are his. Why? We may aspire to be equal with him, and that is not robbery. Yes, Jesus, who found himself in the form of God, thought it not robbery to become equal with him. How can that be? I ask if any son robs his father; attains to all the perfections of his father, attains to all knowledge, all wisdom; all understanding, all power, and performs as great works as his father performed? Did he rob his father of anything? Has his father lost anything because the son has attained to the same greatness, glory and perfection? No! The Scriptures tell us that God, in bestowing blessings, loses nothing. In giving it does not impoverish him, and in withholding it does not enrich him. He can impart light, truth, knowledge, power, wisdom, understanding, ability, lift up and exalt his creatures, and make them like unto himself, and instead of losing anything he is greatly enriching himself. He is enlarging and extending his dominions, he is multiplying his kingdoms, and his offspring, over which he is extending his benign influence, and blessings, and glory and honor, for ever and ever. Then, says the Apostle Paul, Why your narrow-mindedness, Let the same mind be in you that was in Christ, who, finding himself in the form of God, thought it not robbery to become equal with him, growing up unto Christ, our living head, and that is the object of the organization of the priesthood on the earth, and the classification, and organization of the church of Christ upon the earth. It is not to exclude and send down to damnation, to hell, everybody that does not subscribe to our ideas and beliefs in an instant, nor in a day, week, month, nor a year, nor in this short life time; but it is to gather out men and women, and locate and organize them, and classify them together, and instruct them, and lead them on and inspire them with faith, and build them up,

and teach them the laws of life and health, and lift them up that they may exercise faith, and lay hold upon the promises of God and climb up upon this chain that is laid down from the gods of eternity to their children on earth. Climbing by this chain till they are built up in Christ, our living head, and become one with Christ Jesus, for, says the Apostle Paul, We are heirs of God and joint heirs with Jesus Christ.

Now, again, that same Paul says, in the same epistle to the Ephesians, that Christ set in his church first apostles, secondly prophets, and thirdly evangelists, pastors, and teachers, and gifts and healings. All these hath he placed in his church for the perfecting of the saints, and for the work of the ministry, and for the perfecting of his people; that they may grow up unto Christ, our living head, and all the parts being fitly joined together may become perfect in him. Here are the objects of this organization, of this priesthood, and the ordinances thereof, and the power of godliness, that is made manifest unto man in the flesh, and through it to urge them on, faster, further and further, until they shall attain to this fullness of eternal power and the godhead. And that we may not lose sight of this high calling of God in Christ Jesus, which has come down unto us, and that we may not turn back to the beggarly elements of the world, but cast away the lusts of the flesh, and the pride of life, and all the vanities and follies of this mortal state, and learn to appreciate our true position, and our high and holy calling, and labor to perfect ourselves through the gospel, and in obedience to his ordinances, till we shall become heirs of God and joint heirs with Christ, rising up to the eternal power and godhead and the perfection that is in him, is my prayer, through Jesus Christ our Lord, Amen.

**THE CZAREVNA OF RUSSIA**—a sister of the Princess of Wales—had not met her husband, the Czarvitch, for eight months. The Czarvitch was on his way by train to Dunaburg. The Czarevna planned to meet him there by surprise. An onlooker gives an animated description of the same:—"Though courteous to all, the Czarevna is evidently nervously impatient for the arrival of her husband. She has not much longer to wait; all at once the shouting outside begins, her face becomes radiant, and, wrapping herself in the magnificent ronde of blue fox fur, she hurries to the platform, amid renewed hurrahs and clamorous cries of joy. Her eyes are eagerly fixed on the two red globes of the approaching engine—there is a shrill whistle, much puffing of steam, and the train rolls slowly into the station. The Czarvitch, little guessing the surprise in store for him, descends, saluting as he passes the long file of soldiers drawn up on the platform. Suddenly he sees her; then all else is forgotten—the station, the soldiers, the crowd of people—and the wife is in her husband's arms, held in a long embrace. Then, like a roar of thunder, burst forth deafening shouts, mixing up with the national hymn."

**TOTMAN'S PADD & SAWT MILLS**  
Warranted to do more work with the same power than any other mill in use.  
**GREAT DEMAND! - V-R \$15,000 WORTH SOLD SINCE LAST MAY.**  
We respectfully call the attention of Farmers, Millers, Saw Dealers, and all others to this new and great improvement in grinding. On exhibition at Oakey's Lumber Mill, State Road.  
For further particulars enquire of  
Valley House, or J. M. ROBERTS, at Oakey's Mill. J. B. ELDER, 825 & W.

**NO ICE TO CREDITORS.**  
*Estate of William Wade, deceased.*  
**NOTICE IS HEREBY GIVEN** by the undersigned administrator of the estate of William Wade, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them, with the necessary vouchers within four months after the first publication of this notice, to the said administrator, at his residence at Kaysville City, in the County of Davis, Territory of Utah.  
ROBERT WADR,  
Administrator of the estate of William Wade, deceased.  
Kaysville, March 19, 1878.

**ADMINISTRATOR'S NOTICE.**  
*Estate of Anna Eva Seegmiller, deceased.*  
**NOTICE IS HEREBY GIVEN** by the undersigned Administrators of the estate of Anna Eva Seegmiller, deceased, to the creditor of, and all persons having claims against the said deceased, to exhibit them, with the necessary vouchers within four months after the first publication of this notice to the said administrators, at their residence at St. George, Washington Co. U. A.  
C. W. SEEGMILLER,  
W. H. SEEGMILLER,  
Administrators.  
St. George, April 12, 1878.