

Why, they are organized intelligences. What are they made of? They are made of the element which we call spirit, which is as much an element of material existence, as earth, air, electricity, or any other tangible substance recognized by man; but so subtle, so refined is its nature, that it is not tangible to our gross organs. It is invisible to us, unless we are quickened by a portion of the same element; and, like electricity, and several other substances, it is only known or made manifest to our senses by its effects. For instance, electricity is not always visible to us, but its existence is made manifest by its operations upon the wire, or upon the nerves. We cannot see the air, but we feel its effects, and without it we cannot breathe.

If a wire were extended in connection with the equatorial line of our globe in one entire circle of 25,000 miles in extent, the electric fluid would convey a token from one intelligence to another, the length of the entire circle, in a very small portion of a second, or, we will say in the twinkling of an eye. This, then, proves that the spiritual fluid or element called electricity is an actual, physical, and tangible power, and is as much a real and tangible substance, as the ponderous rocks which were laid on yesterday in the foundation of our contemplated Temple.

It is true that this subtle fluid or spiritual element is endowed with the powers of locomotion in a far greater degree than the more gross or solid elements of nature; that its refined particles penetrate amid the other elements with greater ease, and meet with less resistance from the air or other substances, than would the more gross elements. Hence its speed, or superior powers of motion.

Now let us apply this philosophy to all the degrees of spiritual element from electricity, which may be as-

sumed to be one of the lowest or more gross elements of spiritual matter, up through all the gradations of the invisible fluids, till we arrive at a substance so holy, so pure, so endowed with intellectual attributes and sympathetic affections, that it may be said to be on a par, or level, in its attributes, with man.

Let a given quantity of this element, thus endowed, or capacitated, be organized in the size and form of man, let every organ be developed, formed, and endowed, precisely after the pattern or model of man's outward or fleshly tabernacle—what would we call this individual, organized portion of the spiritual element?

We would call it a spiritual body, an individual intelligence, an agent endowed with life, with a degree of independence, or inherent will, with the powers of motion, of thought, and with the attributes of moral, intellectual, and sympathetic affections and emotions.

We would conceive of it as possessing eyes to see, ears to hear, hands to handle; as in possession of the organ of taste, of smelling, and of speech.

Such beings are we, when we have laid off this outward tabernacle of flesh. We are in every way interested, in our relationships, kindred ties, sympathies, affections, and hopes, as if we had continued to live, but had stepped aside, and were experiencing the loneliness of absence for a season. Our ancestors, our posterity, to the remotest ages of antiquity, or of future time, are all brought within the circle of our sphere of joys, sorrows, interests, or expectations; each forms a link in the great chain of life, and in the science of mutual salvation, improvement, and exaltation through the blood of the Lamb.

Our prospects, hopes, faith, charity, enlightenment, improvement, in short, all our interests, are blended, and more