

and preach you and I perfectly blind, figuratively speaking, and when they are through they do not know themselves from a side of sole leather, with regard to the things of God; they are all gab. What a pity it is!

I used to think, until I was forty-five years of age, that I had not knowledge, sense, or ability enough to enable me to associate with the men of the world, until I learned that the inhabitants of the earth were groveling in darkness and ignorance, and that their professed knowledge contained but few correct principles, that they were a set of automatons on the stage of life, following the maxim, "As the old cock crows, so crows the young." All the learned crow one tune, say one prayer, and mainly act just alike. The learned world, so called, is a great mass of ignorance. I was once conversing with a worldly philosopher concerning the elements, and he told me how many there were. I informed him that we were both ignorant on that subject, but that I knew enough to know that there was a vast number of elements which philosophers had not yet been able to classify and determine. I asked him if he would clearly and fully define the nature and properties of the element called light, remarking, you can philosophize, you understand chemistry, astronomy, and many other sciences; now will you please inform me what puts the light in that candle? He replied, "I cannot." He could not explain the nature and properties of the light produced by the burning of a cotton yarn in tallow. I said to him, do not talk to me any more about philosophy, and your great learning and knowledge, when you cannot give me the least idea of the properties of light.

So it is with the world's philosophy. All the learning and knowledge upon the face of the earth cannot, of themselves, make or produce a spear of grass, or the smallest leaf upon a tree.

Do you know where they come from and what produces them? I know their origin and mode of production, and so do you, though you may not, in your reflections, have fully carried out the ideas connected with that subject. I will give you one item which pertains to what I call natural, true philosophy; and if a philosopher of the day could understand it and explain it to the world, learned institutions would send him sheepskins conferring praise and titles.

I will bring to your minds what I have formerly stated with regard to the spirit's entering the body. Our bodies are composed of visible, tangible matter, as you all understand, you also know that they are born into this world. They then begin to partake of the elements adapted to their organization and growth, increase to manhood, become old, decay, and pass again into the dust. Now in the first place, though I have explained this many times, what we call death is the operation of life, inherent in the matter of which the body is composed, and which causes the decomposition after the spirit has left the body. Were that not the fact, the body, from which has fled the spirit, would remain to all eternity just as it was when the spirit left it, and would not decay.

What is commonly called death does not destroy the body, it only causes a separation of spirit and body, but the principle of life, inherent in the native elements, of which the body is composed, still continues with the particles of that body and causes it to decay, to dissolve itself into the elements of which it was composed, and all of which continue to have life. When the spirit given to man leaves the body, the tabernacle begins to decompose, is that death? No, death only separates the spirit and body, and a principle of life still operates in the untenanted tabernacle, but in a differ-