

You ask the learned doctors why they say the world was made out of nothing; and they will answer, "Don't the Bible say he *created* the world?" And they infer, from the word *create*, that it must have been made out of nothing. Now, the word *create* came from the word *baurau*, which does not mean to *create out of nothing*; it means to *organize*—the same as a man would organize materials and build a ship. Hence we infer that God had materials to organize the world out of chaos—chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time He had. The pure principles of element are principles which can never be destroyed: they may be organized and reorganized, but not destroyed. They had no beginning, and can have no end.

I have another subject to dwell upon, which is calculated to exalt man. But it is impossible for me to say much on this subject. I shall, therefore, just touch upon it; for time will not permit me to say all. It is associated with the subject of the resurrection of the dead—namely, the soul, the mind of man, the immortal spirit. Where did it come from? All learned men and doctors of divinity say that God created it in the beginning. But it is not so. The very idea lessens man in my estimation. I do not believe the doctrine. I know better. Hear it, all ye ends of the world; for God has told me so; and if you don't believe me, it will not make the truth without effect. I will make a man appear a fool before I get through, if he does not believe it. I am going to tell of things more noble.

We say that God himself is a self-existent being. Who told you so? It is correct enough; but how did it get into your heads? Who told you that man did not exist in like manner upon the same principle? Man

does exist upon the same principles. God made a tabernacle and put a spirit into it, and it became a living soul. [Referred to the old Bible.] How does it read in the Hebrew? It does not say in the Hebrew that God created the spirit of man. It says, "God made man out of the earth, and put into him Adam's spirit, and so became a living body."

The mind or the intelligence which man possesses is coequal with God himself. I know that my testimony is true; hence, when I talk to these mourners, what have they lost? Their relatives and friends are only separated from their bodies for a short season: their spirits which existed with God have left the tabernacle of clay only for a little moment, as it were; and they now exist in a place where they converse together the same as we do on the earth.

I am dwelling on the immortality of the spirit of man. Is it logical to say that the intelligence of spirits is immortal, and yet that it had a beginning? The intelligence of spirits had no beginning, neither will it have an end. That is good logic. That which has a beginning may have an end. There never was a time when there were not spirits; for they are coequal with our Father in heaven.

I want to reason more on the spirit of man; for I am dwelling on the body and spirit of man—on the subject of the dead. I take my ring from my finger and liken it unto the mind of man—the immortal part, because it has no beginning. Suppose you cut it in two, then it has a beginning and an end; but join it again, and it continues one eternal round. So with the spirit of man. As the Lord liveth, if it had a beginning it will have an end. All the fools and learned and wise men from the beginning of creation, who say that the spirit of man had a beginning,