

portance, and consequently the body is secondary. The body was not first created and afterward the spirit formed in the tabernacle, but we are informed in the revelations that God has given, that we were created and organized in the spirit world, in the image and likeness of our Father in heaven, and consequently our physical tabernacles were formed for the benefit and in behalf of the spirit and adapted to the use of the spirit prepared for its habitation and dwellingplace; not to be the master and controller of the spirit, to govern and dictate it, but, on the contrary, to be for the spirit, to be subject to it, under its control, dictation, and guidance in every sense of the word. And it is with this view and for this purpose that the Lord has revealed unto us that those spirits will be held accountable for the acts of the mortal tabernacle; for it is understood that the deeds done in and by the tabernacle are done by and with the consent of the spirit. Notwithstanding, Paul may have said, "When I would do good, evil is present with me;" and he excused himself by saying, "It is not I that sinneth, but the spirit that is in me; for the spirit is willing, but the flesh is weak."

Now, I am willing to let the Apostle Paul excuse himself in this manner, for I should think he made a bad selection of words if he were to represent things otherwise; but as for the deeds or actions I am so far from excusing the spirit in any sense of the word that I should entirely condemn it on the ground that every man is responsible for the deeds done in the body; and therefore it can only be taken at best as an apology or palliation for the dereliction of duty, caused by the weakness of the flesh and its liability to temptation; but not in the least degree can it be regarded as justification. The Lord has said that he cannot look upon sin

with the least degree of allowance, and that he has not placed the spirit subject to this tabernacle, and will not justify it in being dictated or governed by the body. He has required of us to study to understand our true position before Him and before each other as the offspring of the Almighty here upon the earth; and as we study our own positions, and study ourselves properly, we shall at the same time comprehend measurably, the condition of those of our fellows around us with whom we are surrounded; and in comprehending our true position and the position of our fellow creatures about us, we shall understand our callings and destiny and the purposes of our Heavenly Father.

This will lead us to the comprehension of the duties we owe to each other. Through our ignorance, we may oftentimes do things that will operate both against our own interest and happiness, and against the interests and happiness of those with whom we are associated, and whose interests and happiness we desire to promote. These things occur in our experience, and are faults and weaknesses in mankind, occasioned through ignorance. Are these excusable? Yes, I understand that our Heavenly Father excuses them. We all have a great desire to excuse ourselves, and we desire to be excused by our friends and by our brethren and sisters, and in turn we try to excuse their faults and imperfections in like manner. But are we justified in these things? No; I understand that it is useless for us to talk about being justified in our ignorance or dereliction of duty—at least, so long as light is placed before us, and we have the privilege of becoming acquainted with the things of God and doing our duty.

We are very differently situated from the world of mankind, who are without the Gospel, without the light