

streams, mountains, valleys, and plains; upon landscapes and different kinds of scenery, and make himself acquainted with all the vegetable world, and these pictures and this intelligence is carefully laid away somewhere. He may study chemistry, botany, geology, astronomy, geography, natural history, mechanics, the arts and sciences, and everything in creation which man is capacitated to receive and store it away in his memory from the time of his youth up to old age. There is something very remarkable in that. And then the question arises, how do we judge of those things? If a man sees a thing, how does he see it? There is something very remarkable in the construction of the human eye; it is something like these photographic instruments that receive impressions, only he gazes upon them and his eye takes them in, and the scene he gazes upon is actually imprinted upon what is called the retina of the eye; and one thing after another is recorded, until thousands, and tens of thousands, and millions of things are laid away through that medium, and he is enabled to see any of these things whenever he pleases; his will can call them forth, and they pass in panoramic form before his vision from some source, where they are deposited and registered; all those things that he has gazed upon, that he has handled with his hands, or felt by the sense of touch, he can call up at his pleasure. There is something remarkable in this when we reflect upon it. Men talk about this registry being in the brain, but mens' heads do not get any larger. When men get what is called the "big head," it is because there is nothing in their heads. The heart gets no bigger, the body no larger, and yet all these records are laid away somewhere.

Let us examine the Scriptures in

relation to some things, and see what they say concerning man. "But there is a spirit in man: and the inspiration of the Almighty giveth it understanding." We learn from this that there is a spirit in man in addition to this outward frame, to these hands, these eyes, this body, with all its powers, and appliances, and members; there is a spirit, an essence—a principle of the Almighty, if you please—a peculiar essence that dwells in this body; that seems to be inseparably connected therewith.

We are told in a revelation which the Lord has given unto us, "That the body and the spirit is the soul of man"—that the two, when combined, form what is termed in Scripture the soul. Now, then, according to this, man would be what may be termed a natural and a spiritual being—a being connected with the tabernacle that is associated with this earth, and earthy, and another being that is connected with the heavens, or heavenly; some would term it a temporal and a spiritual organization. It is difficult, however, to find words to convey ideas correctly in relation to these matters; our language is meager when we speak of heavenly things, because it is made for earthly beings, and not for the heavenly; and therefore it does not embrace with that distinctness and clearness those heavenly forms of speech which might convey to our intelligence more clearly those ideas we can better reflect upon than we can express. But, suffice it to say that there are two natures, if you please, mixed up in the human body; the one is what we term material, and the other, some would call it, immaterial; but then, that is not a right phrase—the one is earthly, or pertaining to the earth, that is, liable to decay; the other is heavenly, more spiritual—an essence or being that cannot be destroyed; and hence, says Jesus in speaking