

This tabernacle may be upon the couch, the eyes closed, and all the sensibilities of the tabernacle suspended for the time being, and yet the organism of life may be kept up by the circulation of the blood, and the motion of the heart, the machinery of our organism may be kept in motion, and for the time being, kept from decay and dissolution, while the spirit is conversing with spirits. This some call a trance. In the scriptures, and other places it is called a vision. It is simply the spirit within us enjoying a higher privilege of conversing with spirits, seeing spiritual things and conversing with spirits or immortal beings; but they neither converse through these organs of speech, nor see through these natural eyes, but they see through the eyes of their spirit, and converse with the organs of speech that belong to the spirit, and if the spirits of men did not possess the faculties and power of communication, and conversing and carrying on conversation with each other before they came into this tabernacle they never would speak in this tabernacle. This is only an art; this art of speech—this power of sight—of hearing. Speech is not something peculiar to the tabernacle and belonging to this tabernacle. It belongs to the spirit, and the spirit teaches the tabernacle; and the spirit makes use of the tabernacle. When once it finds itself embodied in this tabernacle, it begins to use the fingers and hands of the tabernacle, and makes these its servants. The moment it is separated this tabernacle lies senseless. It has mouth and teeth and tongue and organs of speech, but it cannot use them. It has eyes, but it cannot see. It has ears but it cannot hear, and it has no power of using these organs. It cannot set itself in mo-

tion, it cannot keep itself in motion; it is the spirit that does all this. And when the spirit is separated from the tabernacle it still retains the power of seeing, hearing, feeling, tasting, smelling and conversing; but the tabernacle loses all these powers, the moment the spirit takes its departure.

Now what is this spirit? Is it an immaterial substance? No? As I said before, that is only another definition of nothing at all. It is a being precisely as we are seen here today; and if you ask, "How does brother Snow's spirit look when it is disembodied?" Why, you just look at me now, and you can answer the question. How does the spirit of my wife look? Why, just look at her and see. And if we were both disembodied at the same instant, we should scarcely know that we were changed any more than we would if we both started out of the door at the same instant and found ourselves outside, looking at each other, and do not see very much difference between us than what there was when we were both inside the house. Whether inside or out of it, we are the same beings. Conversing together? Yes. Looking at each other? Yes. The same features exactly. Our tabernacles are formed for our spirits, yes, expressly for our spirits. But why were they not all made alike? Why were they not all made just six feet high? And why were they not all, in every respect, all the same length; limbs, likeness, the same; the same length of an arm? You may just as well ask the tailor, "Why do you make different sized coats and pants?" And say to the milliner also, "Why do you make different sizes of dresses and other garments?" And their answer is, because I have so many different persons to fit, and I make