

the garment to fit the person. And that is the answer concerning the tabernacles. They are made to fit the spirits. I say, therefore, that God not only includes within himself the male and female principle, the same as man does, but it also includes the two elements which we call spirit and tabernacle, and these are only comparative terms, to illustrate in a crude way the idea of the two principles, the spirit being of finer material, possessing greater intelligence, more fully developed, and organized for greater and more glorious works.

Now touching the doctrine of mortality and immortality. Says one, "What is mortal and what is immortal?" These are only comparative terms, again; the same as we use temporal and eternal. Time means temporal—short lived. Immortal means that which reaches forward into eternity? And what is eternity? Why it is another term which we use—a comparative term to measure time, and we say time and eternity. And then the scriptures use other terms, eternities, and from eternity to eternity; while these are only so many definitions, or divisions of duration. But the scriptures tell us that time only is measured to man, that is to say, time as a term is used in reference to the short period belonging to mortality, while eternity is used in the measure of the time of the Gods, from one period to another, and the vastness of eternity none can comprehend. It is illustrated by Abraham, by the figure of a ring. He marks a round ring to give an illustration of his views of eternity. You may start anywhere on that ring and undertake to find the end, and you cannot, for it has none. You may have a starting point any place on the ring, but you cannot

have any stopping place, and so the Scriptures in another place, more expressly use the term, that the course of God is an eternal round, and therefore it is called eternity. But this course of God being "one eternal round," is marvelous in our eyes, and who can comprehend it? But we see, yes, we see right before us today, his image, man—male and female.

The first pair placed here was on a farm he had prepared for them; an earth he had organized for them, and where he gave them dominion as gods over it, as rulers over the earth and all things therein. Lucifer, who fell from heaven, when these evil spirits we read of rebelled against God the Father, and his angels that fell with him, set about the opposition of this earth and to wrest the dominion from Adam, and he has been trying it ever since, from the beginning till the present, to wrest the dominion of this earth from Adam and his posterity, and the only means by which he expects or hopes to accomplish it is, in short, to take possession of the tabernacles of Adam, which means a man and his wife—male and female, whom he called Adam, and rule the earth, and make the earth and the fullness thereof his servants. He has sought to do this, but he will not accomplish that evil design, for the Father has provided a way of thwarting him. The Savior will displace him. The name of Jesus has power over all these evil spirits, Lucifer and all the hosts of hell who are cast down to the earth, and have set up their abode in the tabernacles of men, and in many instances they have succeeded. They do not altogether get possession of the tabernacles of men, only in isolated cases. There are cases in which it seems that these spirits so far control the taber-