

nacles of men as to find the natural spirit that owns these tabernacles and suspend the operations of their functions, and usurp the control of the functions of the body, and make these organs of speech speak the language of devils, and make these tabernacles perform the wicked works of the evil one; while the spirit that owns, and should control this tabernacle, is bound, as it were, hand and foot; and where these powers and functions are thus suspended in these isolated cases, we call them maniacs, because their natural powers are suspended, and they are under the dominion of devils. But others, and this embraces all of us, are more or less influenced by evil spirits, that prompt and lead to passions, and the lusts of the flesh; and to do many things in violation of the true laws of life and health, and of peace and glory and exaltation, and these evils to which we are prompted through the influence of these spirits are designed, little by little, to bring us into bondage, to sin and death, and to him who has the power of death, which is the devil.

Now the term devil we use also as a term representing a power that is at the head of the rebellion against God our Father. A power that stands at the head of that organized rebellion. A power that governs all evil spirits. He is called in the Scriptures that old Serpent, the devil, and Satan, and Lucifer, and a variety of names. These are applied to him, and all representing the chief power over that organized rebellion, that governs and controls these evil spirits, and that power holds the power of death over mortality, and over man in the flesh. And why and how do they obtain that power? I have said by influencing the parents in the first place, and then by influencing their poste-

rity after them, and violating the laws of their being, and thereby subjecting themselves to dissolution and death. The form of this organism does not necessarily imply dissolution and death. It is only the materials that enter into it that implies this, and that brings it about. The seeds of dissolution and decay are planted here, as I said, through the influence of this evil one leading us to violate the laws of our being, and which brings death in its train. The Father, in his economy, has foreseen this, and has provided a way of escape, provided a deliverance. He has provided the resurrection, a period when the spirits which are unclothed in death when the natural death comes, and which is the separation of the spirit from the tabernacle, when this natural death comes which unclothes this spirit, and leaves it in its native state unclothed, he has appointed a time when it shall be clothed upon the second time, and then in immortality, with tabernacles incorruptible, undefiled, that fadeth not away. And this is the second clothing; this is immortal. This incorruptible is free from the coarser elements that enter into these mortal tabernacles, and free from these seeds of dissolution and decay, and those things that wear out, and destroy this tabernacle, that perish with their using. Herein then is life. We eat and drink and live, and yet that very eating and drinking destroys us. We partake of the fruits and elements of the earth, and that build up these mortal tabernacles, and when they have been built up to a certain stage, the very process by which we build them up destroys them again, and they perish with the using. They are worn out in the objects for which they are created. Just like our clothing, boots, and shoes, and hats, do they perish with