

conceive of no absolute resting place, but only, as before remarked, a change, a change in our circumstances and conditions, and consequently a change in our labors.

I speak now of man as an immortal being, having no reference to this earthly house of our tabernacles; for this mortal house which we occupy for the period of a few short years upon the earth, will not be associated with the immortal man—the god in embryo. The clothing we wear covers the nakedness of the body; it answers a good purpose for a little season—until it becomes worn out, when it is cast aside as of no further use for that purpose. So with the outer house of our tabernacles. This mortality serves the purposes intended for a few short years until it is worn out with use, like the farmer's agricultural implements, like the machinist's or mechanic's tools, or any other piece of machinery—for the human body is one of the finest and most perfect pieces of machinery known upon the earth; there is none superior. Indeed, most of the mechanism employed by men in various branches of industry is founded on the anatomical structure of the human body; the angles, the joints, the tendrils, the cords by which they are bound together; the wonderful construction not only of the outer portions of the body, but the very fine mechanism of the nervous system, and also that of the eye, the ear, and of the means of sensation, and that by which knowledge is communicated from one part of the body to the other. If the finger be abused or injured, a telegraphic communication is made to the seat of knowledge—the government of the body; conveying the information that a finger is in danger; and wherever pain is felt, in whatever part of the body, it is

but the ringing of the bell of alarm, living notice of a hostile attack, and to make preparations for defense, lest the enemy making the assault take possession of the citadel and destroy it. The wonderful mechanism of the nervous system, through which the spirit makes its impressions upon the body, is, as it were, an intermediate organism between the fine spiritual body and the coarser elements of our tabernacles. And those who have given the most time and study to this wonderful machine are led to fully appreciate and endorse the saying of the Psalmist, "I am fearfully and wonderfully made." Its adaptability to the uses and purposes intended, with its remarkable endurance when suitably guarded and protected against disease and what we term accident, is in itself sufficient to call forth the admiration of all intelligent beings. We look upon an aged person, say, 70, 80, 90 or 100 years old, and realize that there is a machine, a mechanical structure—shall we call it a model representing perpetual motion? Not exactly, but a machine that has been in motion say, 100 years; a double action pump that has been constantly going, distributing the fluids of the system by way of keeping up a constant circulation of the blood; sometimes working very hard to remove obstructions arising from colds and other causes to keep the channels from becoming stopped up, and at other times working slowly. And the functions of the body are oftentimes kept in such constant use for such a period of time without the touch of the mechanic to repair a break unless it may, perchance, be the surgeon's saw to remove a disabled limb that threatens to encumber the whole body, or the tying up of a broken artery to prevent the escape of the vital fluid. But