

ceived the idea of what dwells in their tabernacles—the power independent of the tabernacle, but necessary to the life of that tabernacle; a fully organized identity that can exist without the tabernacle and possesses all the powers and a great many more than it can make manifest through the tabernacle, an existence separate from the tabernacle that came from God. And yet these men and women, many of them, when you talk to them upon the principles of eternal life, will say, “Will you reason that out to me so that I can understand it in a way to satisfy my natural sense. Can I see what you talk about?” No, you cannot see it with the natural eye. Can I hear it? No, you cannot hear it with the natural ear. Can I handle it with these hands? No, you cannot handle it with the natural hands. Then I shall not listen. I will ignore everything you say upon this subject. Your parents can approach you through your natural senses; they address themselves to the tabernacle. But when we come to the constitution of the spirit that dwells within the tabernacle, and then come to understand that that spirit emanated from God the Father, to whom will God the Father speak? Will He speak to the tabernacle that is the result of the agency of man and woman in producing it? No, only seldom and then to chosen ones, God the Father speaks to his own; and the angels that minister and speak, address themselves to the mind, as we call it, to this spirit that cannot be seen, that cannot be handled, that cannot be heard by the ears of the natural man. Here is the grand difficulty with the human family today. God cannot speak to them for they want to compel Him to come down to the grossness of the earthly tabernacle

and reason everything out to the sense of that tabernacle? He will not do it. He did not six thousand years ago; and he will not do it now, nor in all time to come. The very medium through which inspiration comes, the very medium through which knowledge comes that benefits the human family, no matter whether it be scientific, philosophical or otherwise, there is not a truth extant upon the earth today that has been utilized, or many truths combined together that have been utilized, but have been the result of divine inspiration directly to the spirit of man, to the mind of man which is sometimes incorrectly called the soul of Man. God will talk with His own creation, and if that spirit in man will place itself in a position to listen to the voice of God, what will he say to that spirit, “Control that tabernacle, I gave it to you for a greater exaltation; I gave it to you that after it shall have passed away, it may be resurrected from the grave, and if you subdue its passions, its unholy desires, if you sanctify that tabernacle before Me, then I am bound to bring that tabernacle from the grave and to bring it to the enjoyment of the fullness of My glory, which was the destiny of the spirit when it was first created.” And, by the way, let me here say that there are a great many Latter-day Saints, good men and some few good women, who seem to be possessed of a skeptical turn of mind, they want everything reasoned out; if they receive any knowledge at all they want it to come through the gross, cold reasoning of humanity. In this connection there comes to my mind a little circumstance that is recorded here in this Testament. The disciples of Jesus, who had listened when together many times