

tion, or through obedience to the Gospel; that we become his sons and his daughters, through being born of the water and of the Spirit. Now I admit that it is necessary for the human family to be thus adopted; there would, however, have been no need of this adoption if mankind had never become wicked and corrupt. If there had never been any sin in the world, I do not think that adoption would have been necessary. According to my views, and I believe, according to the views of the Latter-day Saints, and also of the ancient Saints, we were at one period legitimately his sons and daughters independent of adoption, and this will carry us to the first ideas manifested by revelation, in regard to the origin of man. Many people suppose, when Adam was placed in the garden of Eden, that then the first of the human family originated. I admit that that was the origin as far as man's temporal existence here on the earth is concerned; but had we no prior existence? Was that the beginning of man? Was it, in reality, his origin? This is a very important question, and a correct answer thereto would certainly be calculated to cheer the hearts of the children of men. That man had a secondary origin here on this earth, and was placed in the Garden of Eden, are Scriptural facts, which we all believe; but did not our first parents, and all their descendants have an existence, before there was any Garden of Eden on this earth? I think it is admitted by the whole Christian world, that man is a being compounded of body and spirit, at least all the Christian societies with which I am acquainted believe this. They all believe that within man's body or tabernacle of flesh and bones there dwells an immortal spirit. All Christian societies, with perhaps very few exceptions,

believe that this human spirit, which dwells within the tabernacle, will exist after the dissolution of the body. There may be some few Christians who believe that the spirit is disorganized or dies between the time of death and the resurrection. I think this view is entertained by some few individuals, but the great mass of the human family believe that when this body falls asleep and crumbles back again to its mother earth, the spirit still survives as an organized being or personage. Some, however, do not believe that the spirit is a personage. They think it is something which can not be defined, something that has neither the shape nor the properties which we give to any kind of material substance. The views of the immaterialist are that the spirit occupies no space, and has no relation to matter, something entirely separate and distinct from matter. There are however, but few in the Christian world who have worked themselves so far into the depths of these mysteries, as they term them, as to believe in such absurdities as these. I could not believe it for one moment—I never did. To suppose that there is a spirit in man and that that spirit has no shape, no likeness and occupies no space, as the immaterialists inform us in their writings, is something that I do not believe, and never could believe, unless I became perfectly beside myself, and deranged in my mind.

We, as Latter-day Saints, believe that the spirits that occupy these tabernacles have form and likeness similar to the human tabernacle. Of course there may be deformities existing in connection with the outward tabernacle which do not exist in connection with the spirit that inhabits it. These tabernacles become deformed by accident in various ways, sometimes at birth, but this may not