

through Him, and to Him, see *Rom.* 11, 36. That as a mother sustains her child in her arms and nourishes it from her breast she typifies the love of the Infinite One who nourishes into existence and sustains in his everlasting arms all created things, visible and invisible. As St. Paul says, *Heb.* 11, 3., "That the things that are seen are not made of the things which do appear;" and Moses taught that "the Lord our God is in all things we call upon him for"—*Deut.* 4, 7. And David said, "all things come of God."—*Chr.* 29, 14. And St. Paul says again that, "all things are of God"—*1 Cor.* 11, 12. That they all come to us through God the Father, of whom are all things pertaining to our sun and its planets, and by the Lord Jesus Christ, by whom are all things relating to this world, for he is the head, chief ruler thereof, and of all allied to it in earth or heaven.—*1 Cor.* 8, 6.

The same law of life that governs earth life also governs spiritual life. Moses and St. Paul both teach that in the formation thereof, in connection with man, that the earth life was first; that Adam was first formed out of earth life, as an animal man, and that then the Creator breathed into his nostrils the *breath of lives*, the divine or spiritual nature which Zechariah, ch. 12, 1., declares God formed within man; and St. Paul (*1 Cor.* 15, 44-47.) states that the first or earthy Adam was made a *living soul*, and that the second or spiritual Adam, was formed within and blended with it, a quickening, *living spirit* to be the light and guide and strength of the soul originating to us from the Son of God, the source of our strength, whom Moses calls "*the Rock that begat us*."—*Deut.* 32, 18. And St. Paul calls him "*the Father of our spirits*."—*Heb.* 12, 9. St. John, ch. 1, 4., states that in him was life, and the life was the light of men. It is thus seen that the natural, which we see was first and the second and invisible was formed within it. And St. Paul, *Rom.* 1, 20., teaches that by the law of life which governs the first or natural that is seen, we can understand the invisible things of God from the creation of the world, that his power and Godhead can be understood by the things that are made, that is that through the innate law of life by which the things we can see are governed, the divine beings who constitute the Godhead may be distinguished and the limits of the power and the jurisdiction of each be ascertained.

In accordance with those teachings of St. Paul the laws of life that govern the things we see are above presented, that the system by which spiritual existence

is originated and governed may be clearly understood.

The points established by the law and the testimony presented are that the Almighty is the source of all life, and that the same immutable laws which govern earth life are ordained to govern spiritual life that they exist in harmony together. Then, knowing the law of development in earth life from its source in the Creator to its organization as man, we can by the same innate law, through which central luminaries, suns, and planets and satellites have been developed into existence from the first Great Cause or all, easily trace the development of spiritual life from the same divine origin to its affiliation with earth life in the children of Adam.

It has been seen that each central luminary and all under its government is directly controlled (*Tim.* 1, 17.,) by the invisible Almighty who therein exhibits the fulness of his perfections and glory to the utmost limits possible for organized intelligences to apprehend or enjoy. Descending in the order of existence we have the suns in each cluster of stars, each established as the head of a system of planets revolving around it. And as it is a colony of the central luminary having absolute jurisdiction over all its own planets it must, in accordance with innate law, be under the jurisdiction of an intelligent ruler to whom all the intelligent existences in all those planets are under obligations to do homage; St. Paul (*Tim.* 1, 17.) calls Him the immortal God the Father, because he never died.—*1 Cor.* 8, 5-6. And as each habitable planet is an empire of itself, and the birthplace and residence of countless intelligent existences, it in the order of innate law will have over it a spiritual head, whom St. Paul, *Tim.* 1, 17, calls the eternal (*1 Cor.* 8, 5-6 Lord Jesus Christ who ever lives at God's right hand, but is not immortal, like the Father, for he suffered death for his disobedient children, that he might bring many sons to enjoy his glory with the Father. *Heb.* 2, 10.

The innate law confirmed by the testimony has shown us how to distinguish the three persons who constitute the Godhead, and that there can only be three. The same law and testimony teach us that there are three heavens; the first is the tabernacle of the pure in heart, and all this planet when renewed, of which the eternal Son of God is the light and glory. The second, the sun by which this system of planets is controlled, of which God the Father is the immortal glory. The third, is the great central luminary by which each