

Moses also had a similar view; he, at a certain time, was clothed upon with the glory of God; and while he was thus clothed upon, he was enabled to behold many things; and seeing some things that looked very glorious, he wanted to see more; but the Lord said unto him. "No man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh;" that is, it would consume him; the sight would be so overwhelming that the mortal tabernacle would melt away. Should a mortal man be permitted to gaze upon all the works of God, which include all His glory; mortality could not endure it. But the Lord did condescend to give him, in a measure, the same principle that He Himself is in possession of; for the Lord beholds all His works. He says, "Mine eye can pierce them all," after telling us that the number of worlds were greater than the number of particles in millions of earths like this. Jesus says that he "looked forth upon the wide expanse of eternity," and that "all things are present before mine eyes."

Now, the Lord imparted a portion of this principle to Moses. Let us see how it operated on his vision. As soon as Moses got this new principle, not natural to man, what did he behold? He looked upon that which mankind never can look upon in this natural state, without the aid of the same principle; he beheld every particle of the earth, or, as the new revelation says, and there was not a particle of it that he did not behold, discerning it by the spirit of God. What an excellent telescope! Did the Spirit of God impress it by the rays of light upon the retina of the eye only? No: the vision was exhibited to the mind, independent of the natural eye. Instead of acting upon the mere eye, every part of the human spirit could behold and discern, through the medium of that all-

powerful substance—the Spirit of God, every particle of this earth. How long would it have taken Moses to have gazed at each particle separately, with the natural eye? While he was gazing with the eye at one, he could not be looking directly at another. It would have taken him a great many millions of years to have gazed directly and distinctly upon every particle of the earth, as we naturally see things in succession. But, instead of this, we find him, in a short space of time, perhaps the interval was only a few minutes or hours, gazing upon every particle of it. Here was something new, and independent of the natural vision, showing him things beneath the surface of the earth. Men look at things above the surface by the natural eye; but here is a man who, by the power of heaven, is enabled to penetrate that which the natural eye could never behold. Suppose that the spirit of man were unclogged from this mortal tabernacle, the Lord could show him the particles of million on millions of worlds, in the same way, and with the same ease, that he showed Moses the particles of one.

By the same power and principle that Moses beheld every particle of this earth, he could have looked at the moon, and beheld every particle of it; and the same power could have shown him every particle of the sun, planets, comets, and fixed stars.

Here, then, is a new faculty of knowledge, very extended in its nature, that is calculated to throw a vast amount of information upon the mind of man, almost in the twinkling of an eye. How long a time would it take a man in the next world, if he had to gain knowledge as we do here, to find out the simplest things in nature? He might reason, and reason for thousands of years, and then hardly have got started. But when this Spirit of God, this great telescope that is used in the celestial heavens, is given to