

man, and he, through the aid of it, gazes upon eternal things, what does he behold? Not one object at a time, but a vast multitude of objects rush before his vision, and are present before his mind, filling him in a moment with the knowledge of worlds more numerous than the sands of the seashore. Will he be able to bear it? Yes, his mind is strengthened in proportion to the amount of information imparted. It is this tabernacle, in its present condition, that prevents us from a more enlarged understanding. Moses understood all he saw, so far as the Lord pleased to show him; and if the Lord showed him all the properties, qualities, and connections of those particles, he would have understood it.

There is a faculty mentioned in the word of God, which we are not in possession of here, but we shall possess it hereafter; that is not only to see a vast number of things in the same moment, looking in all directions by the aid of the Spirit, but also to obtain a vast number of ideas at the same instant. Here, we have to confine ourselves in a little, narrow, contracted space, and we can hardly think of two things at a time; if we do, our minds are distracted, and we cannot think distinctly. Some, by habit, it is true, are able to think of two or three little things at once, or at least the interval between the successive thoughts is so small as to be inappreciable. Some people play on an instrument of music, and may go through a very difficult performance, while their minds are thinking of something else; and by habit, they hardly perceive the working of the musical instrument.

I believe we shall be freed, in the next world, in a great measure, from these narrow, contracted methods of thinking. Instead of thinking in one channel, and following up one certain course of reasoning to find a certain

truth, knowledge will rush in from all quarters; it will come in like the light which flows from the sun, penetrating every part, informing the spirit, and giving understanding concerning ten thousand things at the same time; and the mind will be capable of receiving and retaining all.

Says one, "Shall we have all knowledge?" I have nothing to say about that; that is a matter that you must look to our President for information upon; he is the one to hear upon that subject; and we should not teach anything, when we once ascertain his real mind, that will come in contact with his teachings. I do not know that I have this day presented any views that are different from his: if I have, when he corrects me, I will remain silent upon the subject, if I do not understand it as he does. So with regard to any other principle whatever which I may teach. God has placed him as the President of this Church, as our leader, guide, and teacher, and we are bound not to come in contact with him—not to teach differently to what he does; that is, when we once ascertain fully his mind and views. But, very frequently, mankind are so imperfect, and their minds so contracted, and their knowledge so little, comparatively speaking, that they may throw out many ideas that may not be true, that are incorrect; but the Lord has appointed these that hold the keys, to correct and give us instructions on all principles of doctrine; and as often as they see proper to turn the keys and unlock to their own minds these principles, they can do so. It is not always wisdom to use the keys of knowledge and revelation upon trifling subjects. There may also be many subjects that it is not wisdom for us to understand and receive at present. There may be many items of knowledge in the bosom of God, in the eternal worlds, that He does not see proper to reveal to us, while in our mortal state;