

never entered into his mind. Why? Because the little inlet to this kind of knowledge is closed up, and there is no other part of the spirit exposed to the light. It is only a small place by which the spirit can converse with light and its colors. Just so in regard to many other ideas.

Take a man who is perfectly deaf, who was born deaf, so that no sound has ever entered his ears; what does he know about music? About the various sounds that are so beautiful to the mind of man? He knows nothing at all about it, neither can it be described to him.

A man that has always been deprived of the organ of smell, has no other inlet of knowledge by which he can know and understand the nature of smell; he cannot see a smell, or hear a smell; it can only be perceived by this little organ called the nose; that is the only way these ideas can get to the spirit. If he ever knew them before he came here, he has forgotten them, which is the same as if he had never known them; and if he wishes to gain an idea of the sensations produced by the elements of nature, he must learn them anew by these media. If a man be devoid of taste what can he know about sweet and sour? You might as well talk to him about the bounds of time and space, and get him to comprehend a heaven located beyond their limits, as to comprehend what sweet and bitter are, or tell the difference between a piece of sugar and vinegar, so far as its taste is concerned.

So with regard to touch. There are many things we cannot feel, yet we have knowledge of them; we cannot feel the sun, moon, stars, and comets, and many other things; and if it were not for some senses that give a knowledge of them we should be wrapped in total ignorance concerning them. How do we know, when this spirit is freed from this mortal tabernacle, but

that all these senses will be greatly enlarged? If we, by looking through these little eyes of ours, can see objects some thousands of millions of miles distant; if we can see objects that are existing at that immense distance through the medium of these little inlets; suppose that the whole spirit were uncovered and exposed to all the rays of light, can it be supposed that light would not affect the spirit if it were thus unshielded, uncovered, and unclothed? Do you suppose that it would not be susceptible of any impressions made by the elements of light? The spirit is inherently capable of experiencing the sensations of light; if it were not so, we could not see. You might form as fine an eye as ever was made, but if the spirit, in and of itself, were not capable of being acted upon by the rays of light, an eye would be of no benefit. Then unclothe the spirit and instead of exposing a small portion of it about the size of a pea to the action of the rays of light, the whole of it would be exposed. I think we could then see in different directions at once, instead of looking in one particular direction; we could then look all around us at the same instant. We can see this verified, in some small degree, by bringing to our aid artificial means. Look at the telescopes invented, of what advantage are they? Why, they bring a greater number of rays of light together, and concentrate them upon the retina of the eye. The glasses within the telescope are so constructed as to bring the rays of light to a focus; and when they are placed properly in that instrument it brings a larger number of rays upon the eye, so that it brings objects we cannot see with the natural eye within the power of our vision, thus we are enabled to see many glorious objects in the heavens, that the natural eye could never have gazed upon.