

consequently, people may differ with regard to their views of those things not revealed, and which they do not understand. In many of my remarks and teachings, I may have laid before you ideas, which, when you come to learn the President's mind upon them, may be declared erroneous and not sound doctrine. I may have done the same things in many of my writings; but in all points of doctrine, relating to the plan of salvation, and the redemption of man, so far as I understood it, I have endeavored to write that which I, at the time, verily believed to be true. Some of those things may be wrong; I do not say that I am capable, without direct revelation, of writing upon many intricate points, with the same degree of perfection and precision as one who writes only as he is inspired. But I do feel thankful to that God who has placed us in these Valleys of the Mountains, that He has ordained keys by which knowledge and information may be poured down from the great fountain, until we gain all that is necessary for us to know in this state: and I do look forward with great rejoicing at the prospects of the future.

When I speak of the future state of man, and the situation of our spirits between death and the resurrection, I long for the experience and knowledge to be gained in that state, as well as this. We shall learn many more things there; we need not suppose our five senses connect us with all the things of heaven, and earth, and eternity, and space; we need not think that we are conversant with all the elements of nature, through the medium of the senses God has given us here. Suppose He should give us a sixth sense, a seventh, an eighth, a ninth, or a fiftieth. All these different senses would convey to us new ideas, as much so as the senses of tasting, smelling, or seeing communicate different ideas from that of hearing.

Do we suppose the five senses of man converse with all the elements of nature? No. There is a principle called magnetism; we see its effects, but the name of the thing does not give us a knowledge of its nature, or of the manner in which the effects are produced. We know not why a piece of iron will turn towards a magnet this way or that. Now, suppose we had a sixth sense that was so adapted as to perceive this very thing, we should learn some new ideas, connected with the elements of nature, besides those we have learned by the five senses we already possess. I believe there are ten thousand things with which we are surrounded, that we know nothing about by our present natural senses. When the Lord imparts to us a principle by which we can look upon the past and future, as well as the present—by which we can look upon many intricate objects of nature which are now hidden from our view, we shall find our capacity for obtaining and retaining knowledge to be greatly enlarged.

We already have the capacity, and all it wants is to bring things into a situation to act upon it. The capacity is here; and when the Lord sees fit, it will be instructed and taught, and things will be unveiled—even the things of God, and the laws that have been hidden concerning the celestial, terrestrial, and celestial worlds, and concerning all the variety of things that are organized in the immensity of space, so far as the Lord sees proper to unfold them; and we shall learn more and more of them until the perfect day, as the Lord places us in circumstances to become acquainted with them.

I have dwelt upon this subject in order that we may be looking forward with joyful anticipations to the future. I am constantly looking to the future, as well as to the present, and trying to frame my present course of conduct