

and there I must burn forever and ever. I never believed this story, but I presume that my mother did; I could not, therefore I felt no trouble about it.

Still I was particular in my notions of certain ideas. I remember reflecting when very young—my brother had killed a quail, and in conversing upon the circumstances, he asked my mother if there was not a quail heaven, which caused me to reflect much upon the idea of a future state of the animal creation. And, when quite young, I read the sermons of John Wesley, who believed that the animal creation would have an eternal existence as well as man, therefore my ideas were strengthened upon this thing; but when I came to read the vision given to Joseph Smith upon a future state, as contained in the Book of Doctrine and Covenants, I believed it, although some in our neighborhood were much troubled with the doctrine it contained, but it gave me great joy and satisfaction.

From the time I began to read books, I have been particular in relation to what I would accept for doctrine. I am aware that some persons will believe almost anything, and are not particular in relation to the doctrine they receive.

I remember well, when a boy, of hearing brother Brigham speak in tongues, and the effect it produced I shall never forget; I could feel the spirit, although I did not fully understand the tongue. I have heard others speak in tongues, but it had not the same effect, and I have marked the different impressions received under different individuals.

When a man teaches doctrine, let him keep on the track, and teach what we can realize and understand, for I do dislike to receive anything for doctrine and afterwards be under the necessity of giving it up because it is erroneous. Hence, if you desire to

be constantly led in the path of truth, you will have to be led by the inspiration of the Lord. If I hear a righteous man teach doctrine which I cannot believe nor comprehend, I mark the saying, and I find, that in course of time, the Holy Spirit makes the principle manifest, and sets the matter right.

When you have a teacher upon the earth and he gives you instruction, is it for you to rise up and say that you will not abide by his counsel, that you can instruct as well as he can? If a person possesses more intelligence, and has more knowledge than his teacher, perhaps they might assume the right to teach those who are placed over them. Yet those in this church who have taken this course have betrayed their own weakness and folly. But as God has given us a teacher, it is his prerogative to teach in every sense of the word, and give unto us every lesson that we need.

Take the balance of the world from the Saints, and with all their learning—with all their vanity—with all their books, science, and education—and contrast it with the fountain of knowledge that God, angels, and the servants of God possess, and what are the world with all their boasted acquirements, when contrasted with these things? What do they understand about the principles by which man is to be exalted into the presence of God?

Take the wisest statesmen and philosophers there are in the world, and with all the knowledge they may acquire upon astronomy, philosophy, or any other branch of science known among the children of men, and they will come far short of a perfect knowledge of science in all its parts and bearings. If we could call up father Abraham, I suppose he could teach us more philosophy and astronomy in one day, than those to whom I have alluded could teach you in years. Call