

school of progress; they have undoubtedly a more refined system among them of communicating their ideas. This system will be so constructed that they can, not only communicate at the same moment upon one subject, as we have to do by making sounds in the atmosphere, but communicate vast numbers of ideas, all at the same time, on a great variety of subjects; and the mind will be capable of perceiving them. Perhaps there may be some who consider this altogether an improbability. They may consider it very improbable that the mind should be able to take in a vast collection of ideas, on different subjects, all at once, and be able to digest and comprehend them; if the mind has such faculty as this, then there must necessarily be a language adapted to such a capacity of the mind; not an imperfect medium of communication to convey a few simple ideas upon one subject at a time, as is done here, but a language exactly adapted to the capacity; if the capacity is greater, then the language must be more refined than what it is here, in order to communicate in the same ratio that the capacity is capable of receiving and understanding. It is impossible for man to communicate, by our present language, any more than one chain of ideas at the same time. There may be other ideas suggested to the individual who is hearing, but the ideas of the individual who is speaking are always in one line, giving one idea at a time; and the mind seems hardly capable here in the mortal tabernacle, for some reason, of receiving more than one idea at a time, or at least a very few, and such ideas follow each other in quick succession. In the spirit state, we have reason to believe, that inasmuch as there is such a vast field of knowledge to be learned, their medium of communication will be adapted to the nature and capacity of the mind to grasp in a varie-

ty of subjects and digest them all at once.

Well inquires one, "Can you imagine up any such system, or language in this world?" I can imagine up one, but it cannot be made practicable here, from the fact that the mind of man is unable to use it. For instance, the Book of Mormon tells us, that the angels speak by the power of the Holy Ghost, and man when under the influence of it, speaks the language of angels. Why does he speak in this language? Because the Holy Ghost suggests the ideas which he speaks; and it gives him utterance to convey them to the people. Suppose the Holy Ghost should suggest to the mind of an individual a vast multitude of truths, I mean when in the spiritual state, and he wished to convey that intelligence and knowledge to his fellow spirit; suppose, instead of having arbitrary sounds, such as we have here, to communicate these ideas, that the Holy Ghost itself, through a certain process and power, should enable him to unfold that knowledge to another spirit, all in an instant, without this long tedious process of artificial and arbitrary sounds, and written words. The fact is, if celestial spirits were so organized, and so constructed, as to close up their own ideas in their own bosoms, from those in a lower condition, or to disclose them at their own pleasure, according to the mind and wisdom of the Holy Ghost, and others were so organized and constituted as to receive these ideas by the power of the Holy Ghost, it would be just as good a communication between man and man—between spirit and spirit, as any other medium, and perhaps far better. Now, I have quite an idea that this will be one of the great helps in the eternal world, by which knowledge will be poured out more abundantly upon the mind of man; it will be by this aid; by the power of the Holy Spirit, so that they