

our imperfect state. It communicates ideas more rapidly—more fully, and unfolds a world of knowledge in a moment. But the Lord told Moses that a man in the flesh could not see all His glory, without seeing all His works; and that no man could behold all His works and afterwards remain in the flesh. Though the Spirit opened the mind of Moses, so that he could converse, as it were, with this one world, and discern every particle of it, and understand all about it; yet there was a stopping point; he was not permitted to gaze upon the particles of the moon, the sun, the planets, and fixed stars, and of the other worlds which God had made, only so far as God thought fit to open his mind to gaze upon His works; but the same Spirit is in the sun, and is the power thereof by which it is governed; the same Spirit is in the moon, and is the power thereof by which it was made; the same Spirit is also in the planets, and fixed stars, and it is the power thereof by which they are governed. I say the same Spirit, existing in all these worlds, could converse with the mind of man, as it conversed with Moses, and unfold their particles, and all things connected with them with the same ease as it unfolded the particles of this earth.

So you see that there is a language in the spirit world that can communicate more to the mind in one minute than could be learned here in a hundred years of intense study and reasoning. There is an eternity of knowledge. There are worlds, as it were, without number; kingdoms without number; personages without number; intellectual beings of all grades and orders without number; and all these have their laws, their governments, their kingdoms, their thrones, their principalities, their powers, all moving and acting in the sphere in which they are placed; and they all have their

way of communication one with another; therefore, when the Apostle says, that tongues shall cease, he had reference to the imperfect tongues upon the earth; knowledge will not cease, but knowledge in part will be done away, not knowledge in full. Says the Apostle Paul, "We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." These imperfect things will be done away, and we shall be able by the power of the Holy Ghost to obtain a language by which the angels speak, and by which a higher order of beings speak, and by these means attain to a greater degree of knowledge, that will produce a greater amount of happiness.

What is the body compared with the mind? Just nothing at all comparatively speaking. Hence the Savior says, in one of the new revelations, "Care not for the body, nor for the life of the body but care for the soul, and the life of the soul." Again, the Savior says to his Apostles, Why take ye thought for raiment, what ye shall eat, what ye shall drink, or wherewithal ye shall be clothed. "Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." The body is of but little worth compared with that being which dwells within the body, it is not a perceptive being; if it is, we have not learned it; the body is not capable of feeling pain; if it is, we have never learned it; it is the spirit then that receives joy, happiness, and pleasure, that rejoices, fears, and hopes; it is the spirit, then, that possesses all these feelings and sensations of joy, happiness, pain, or misery. And when we speak about the dissolution, and death of the body, it is only the crumbling back of these coarser materials of earth, but the intellectual being