

For instance, we have, within the present century, invented methods of communicating by telegraph, by means of which, with the proper facilities, we in this room in Ogden can converse with the people in London, and they, by means of the wires laid on the bed of the great Atlantic Ocean, can reply in about two seconds. This wonderful invention has, in some measure, diminished the distance between the inhabitants of Ogden and those of London, has it not? The people of the last century and of centuries preceding would have had to wait for a long period of time, before they could get a communication from London; but now a few seconds are all that is necessary. We will suppose that it was within the scope of man's power—which it is not—to hear as well as to converse through the aid of the telegraph line. Supposing that by such means we could hear the people in London; or that there was a facility for so doing, such as is mentioned in the Doctrine and Covenants, when the first angel shall sound, by which the people of all the earth will hear the words that he speaks: I say, supposing there was such a principle brought into operation so that we could actually hear the words spoken by the people in London, would not that also diminish the impressions of distance? Now, supposing still further, that there was a principle differing from our natural light, a principle of light of a more refined nature, that could penetrate from London to this point, so that it would affect our eyes, enabling us to see persons there, then we could both see and hear them at eight or nine thousand miles distant. Would we not be in their presence? Would it be really necessary for us to travel eight or nine thousand miles to get into the same room with them, in order

to get into their presence? We should consider ourselves in their presence if we could see them; and if in addition to this we could communicate with and make them hear us, we should feel all that familiarity and sociability that we should if we were within a few steps of them. I look upon the condition of things in this respect in a future state as somewhat similar to that. If you or I lived upon one of the most remote stars that has ever been seen by the most powerful telescopic instruments invented by man, from which it would take light, traveling at the immense rate of one hundred and ninety-two thousand miles every beat of the pulse, six hundred thousand years to reach this planetary system; I say, suppose we were living on one of these very remote bodies, and suppose there was a principle pervading all space that would transmit to the immortal eyes much more swiftly than the natural light, and that 192,000 miles a second would be considered a very slow motion compared with that still more refined light that shines forth from the personage of our Father and God; and supposing that our eyes were so constructed and adapted that we could behold the light of his countenance without traversing this space, or in a time much less than six hundred thousand years, but still taking a certain length of time to go all that distance, would we not be in the presence of God? If every world has got to be removed into his presence one by one, and all the inhabitants thereof, how many millions on millions of ages would it take, before all these successively could enter into his presence so as to be nearby him? If each world should roll into his presence successively, and then give place to others, we should be out of his presence almost continually, for