

all those worlds I have named are not a beginning, not even a beginning to the number of his creations, and yet if they had to come along and be successively rolled into his presence, so as to be near him personally, if each one stayed there only five minutes, there is no man who could calculate or realize anything about the almost infinite duration that would have to elapse before they could come round a second time into his presence. Hence there is something more perfect in the construction of the works of the Almighty that lets man into his presence whatsoever part of the universe he may exist in—we may have the veil removed, and his presence become visible.

Can they converse with him when situated at these immense distances from his person? Yes. How? Through those more perfect faculties which God will give to immortal man. It is as easy for his children, when they are perfected and made like him, to converse with him at these immense distances and for their eyes to pierce all these creations as it is for their Father and God to do so.

Thus we see that man is a God in embryo, agreeing with that which the Lord has revealed to us in the vision given to Joseph—"They shall be gods, even the sons of God," growing up like their Father, their bodies fashioned like his glorious body. The attributes and faculties with which man is endowed in a mortal state are Godlike in their nature, but they are weakened and incapable of any very great expansion by being shut up in this frail mortal body; but when we are freed from mortality we have the promise that we shall become like him, and if he can grasp in his comprehension and vision all these numberless crea-

tions, so will those who are made like him be able to do the same.

There are many other things that would be profitable to dwell upon in discussing the increased capacities and powers of man in his future state besides the physical qualities I have spoken of. There is his increased knowledge and the proportionate increase of power that will accompany it; the great creative principle, the mechanical work which was performed by our Father and God in constructing creations, and in redeeming and glorifying them; that great, principle of knowledge by which our Father and God can call forth from a shapeless mass of dust an immortal tabernacle, into which enters an immortal spirit. All these principles of wisdom, knowledge and power will be given to his children, and will enable them to organize the elements, form creations, and call forth from the dust intelligent beings, who will be under their charge and control. These things might be spoken of, had we time this evening; indeed it is a subject that is almost inexhaustible in its nature. When we commence to speak upon it, we scarcely know where to begin, and having launched out upon it, we scarcely know where to end, for there is no end to it.

Man is destined for all future duration—destined to act in the capacity of a celestial being. The faculties he now possesses in embryo are but little understood, yet we occasionally see them developed among holy men, as in the case of Enoch, Moses and Abraham, who had the Urim and Thummim, and who were able to behold many of those creations of which I have spoken. Among the many attributes and powers which man will possess in a future state, I will mention that of being able to comprehend more than