

of his hands.

We are told that the same light which shines from the sun, from the moon, and from the stars, is the same light that quickens the understandings of the children of men. But who is there in this congregation, or upon the face of the earth, that can tell how that light operates in quickening the understandings of men? It is the same light by which you are enabled to see each other, and surrounding nature. The light that proceeds forth from all these heavenly luminaries, with very great velocity, is the same light that quickens the understanding. Do you know how that is done? I do not; yet this is what God has revealed. He is the light that is in all things. Do you or I comprehend how that light is connected with all things? No. These are lessons which we have got to learn in the future, when we ascend in that scale of knowledge and intelligence now possessed by celestial beings. How long it will be before we comprehend these things I know not. How our capacities may hereafter be enlarged, I know not; how they will be developed and quickened so as to comprehend all these great truths and principles, I know not; but we are told in this revelation that the light that quickens the understandings of the children of men, and lighteth all things is one and the same and that it is also the life of all things. What are we to understand by this? Have we life? Yes, we certainly have. Where did we obtain this life? When was it created or made? There is a revelation upon this subject which says that intelligence, or the light of truth, was not created, neither indeed can be. Is it then eternal? Yes. Then this light that shines is eternal in its nature is it? Yes, because it is the same light that

gives life to all things. Did our spirits, that have power to think and to reason, have life before the foundation of the world? Yes. And what gave them this life? The elements, composing our spirits were eternal; they were never created, neither indeed can be; they existed from all eternity, and were, at a certain period, combined or organized in the form of our spirits; and hence the pre-existence of man before the world was made.

This same light which gives us life, and without which we could not abound, proceeds forth from the presence of God to fill the immensity of space. Can we get away from it? No; for it fills all the intermediate spaces between world and world, between one system and another, and between universe and universe; "and there is no space in which there is no kingdom, and there is no kingdom in which there is no space;" hence, this being the case, all eternity, as far as your minds can possibly stretch, is filled with kingdoms, and with this power of God, this light which is the life of all things, and the law by which all things are governed.

Perhaps you may ask me why I dwell on this mysterious subject? I answer, why did the Lord dwell upon it forty-two years ago, if he did not want us, in some measure to understand it? Would he speak at random? Would he give a revelation without expecting that the people would ever try to understand it? If the Lord wished us to understand something, and condescended to reveal something, why should we, after forty-two years of experience, think that we are stepping over our bounds in trying to approximately comprehend what the Lord desired us to understand, in some measure, forty-two years ago?