

ation says, "There was not a particle of it which he did not behold, discerning it by the Spirit of God." If we go to the top of a very high mountain, we can only behold a very limited landscape, for the most distant portions of our view are generally obscured by the vapors of the earth or by smoke, so that we only see a dim outline. But here was a man of God, having the Spirit of God, lighting up his mind to that degree that he could see every particle of the earth. This was a wonderful development of the mind and powers of man. I do not suppose that the mind of Moses was constituted any different from the minds of the congregation now before me; every one of us has the same kind of human spirit that he had. Though not called with the same calling, yet we have the same kind of spirit, and are the children of the same Father. Now if Moses had within him a certain undeveloped principle, which for the space of some eighty years, he did not know that he possessed until God on that occasion lighted it up and brought it forth, so that he was capable not only of looking upon the surface of our globe but of looking into its interior, I do not know why each and every one of those now present before me have not the same faculty and gift, if it were only developed.

I bring up these things to show how God deals with his children—his sons and daughters—by lighting up the mind, and then leaving them awhile in darkness. It is not likely that many of us, with the little experience that we have, could resist such great temptations as Moses did. If such powers were brought to bear on our minds they might overthrow and destroy us, but he was prepared beforehand: he had beheld the glory of God, and had received strength from the heavens, consequently when the opposite powers assailed him, his previous experience strengthened him, and he held fast to the rod of iron notwithstanding the darkness he had to contend with.

When Moses received this great light and saw the whole earth, he felt a very great anxiety to know how the earth was formed. It would be very natural for a man suddenly endowed with the power to behold every particle of the earth, to ask, "How was this made?" and Moses said, "Be merciful unto thy servant, O God, and show me concerning the heavens and the earth, and then thy servant will be content." The Lord told Moses that there were many heavens, and many worlds that had passed away by his power, and that as one heaven and one earth should pass away, even so should another come, and there was no end to his works and to his words. Then Moses limited his desires.

Here we see something asked of the Lord by Moses that was not expedient, it was not wisdom in the Lord to reveal it to him, he could not know all about the many heavens. Then he asked the Lord, saying, "Show unto thy servant concerning this earth and this heaven, then will thy servant be content." The Lord then gave him what we term the Book of Genesis, one of the first books of Moses, telling him in answer to his prayer, how he formed and created this earth and this heaven, and the various stages thereof, as performed in the several days, until on the sixth and seventh it was completed. This, according to new revelation contained in the "Pearl of Great Price," is the way Moses obtained a knowledge of the history of this creation. Other men, before his day, also obtained it. Abraham, who lived several hundred years before Moses, had the Urim and Thummim, which the Lord God gave unto him in the land of Chaldea, and by the aid of this instrument he also obtained a knowledge of the history of this creation, and not only of this, but of many others, God also giving the names of many of them, such as Kolob and others, which it is not necessary for me to repeat. But the Lord, in various ages, has manifested these great things to the children of men. But all these great prophets, seers and revelators had to experience their seasons of darkness and trial, and had to show their integrity before God in the midst of the difficulties they had to encounter. Shall the Latter-day Saints despond, then, because they may have seasons of darkness and may be brought into trials and difficulties? No! Let us be steadfast, holding fast to the rod of iron—the word of God and to our honesty, integrity and uprightness, that God may be well pleased with us whether we have much or little of the Spirit. I do not know how we could have many trials, if we were all the time filled with the Spirit and continually having revelations.

This puts me in mind of the experience of our Prophet Joseph, and of David Whitmer, Oliver Cowdery and others. You are familiar with many things contained in the history of Joseph, about his hours of trial. He had some before the Lord permitted him to take the plates from the hill Cumorah. God showed him where those plates were, and he was commanded by the angel to go and view them. He did so, and when he first saw them he put forth his hand to take them. But was he suffered to do so? No. What was the reason? He had not had the trials necessary to prove his integrity, and this must be proved before he could be entrusted with so sacred a treasure. Hence he was told to go and be obedient to the Lord, and to come there from time to time, as he was commanded by the angel of the Lord; and when the time had fully come he was permitted to take them.

Do you suppose, from the time he saw the plates first, to the day when he was permitted to take them, being some four years, that he had no temptations, trials, darkness or difficulties to grapple with? We are told in his history that, besides the glories of heaven that were opened to his mind, the powers of darkness were also portrayed before him. The Lord showed him the two powers. What for? To give him the experience necessary to enable him to discern between that which came from God and that which came from the opposite source. He saw, as Moses did, these evil beings personally. They were manifested before him in their rage, malice and wickedness. He had also many seasons of sorrow, tribulation, difficulty and temptation; and when he had proved himself before the Heavens, and before the Saints in Paradise who once dwelt on this continent, and had shown that he was full of integrity, God permitted him to take the plates, and he translated the record thereon into the English language.

Perhaps I have spoken sufficient in relation to these two powers. What I have said has been with the design to comfort and encourage the Saints, that they may not think, because some are tried this way, and some that way, and some another, that something has befallen them different to what has taken place upon the human family before, and that they are more tried than any other individual that has ever been upon the earth. Do not think this, Latter-day Saints, but strengthen yourselves in God, and in the hour of your trial call upon him, and he will impart strength and faith to you, light up your understandings, and bring you through victoriously, and your blessings will be still greater than before your temptations came upon you.

By and by the time will come when the veil, which hides this earth, and shuts out its inhabitants from the presence of God, will be removed. We read this in the Book of Covenants. The earth is now shut out from the presence of God, and all the inhabitants, and the animal creation, the fowls of the air and the fishes of the sea, and everything wherein there is life, all are shut out from the presence of God. Because of the fall of the great head and being who was to have dominion over this creation, it is banished, a veil is let down which hides us from the presence of God. This veil or covering will soon be taken away, and the earth will roll back again into the presence of God. When I speak of the earth's rolling back again, I do not mean that the Lord is going to translate it from its present orbit around the sun; I do not mean that it is going to be moved from its present position, which it has occupied for six thousand years; but I mean that the veil which shuts us out from the presence of God will be removed.

Those who are sufficiently pure to abide that day have great promises made to them. You will find these promises recorded in the Book of Doctrine and Covenants. We are told that when that day arrives, God's people, whether those who have died and are resurrected, or those who are living on the earth, shall know all these things that I have spoken of. They shall know about the earth, and all things in, under or around about it, and all the power thereof and the materials that enter into its constitution. All these things will be open to the mind of man, and it will be one of his natural gifts apparently. I say natural, because it will be so frequent. That which we call natural is something, generally speaking, that takes place all the time, and the frequency of the thing makes it to us natural. Well, when this covering of which I have spoken is removed, the knowledge that the people will then have of the mysteries and wonders of creation will be such that they will many times be in about the same condition that Moses was in during the short interval of light and glory that was manifested to him. If that man of God could retain his existence as a mortal being after that great manifestation of the power of God unto him on that occasion, I do not know why the minds of all who are counted worthy to live, when the Lord removes the veil, can not be developed the same as the mind of Moses was, that they may grasp and comprehend the things of God the same as he did. I can not, in my own mind, see so much difference, as many people suppose, between the ancients and the moderns. I believe that God is willing to bless all his children, ancient or modern, if they live before him worthily.

We read in Isaiah of a time when a certain people called Zion should be clothed upon with the glory of God, and their city be lighted up with a cloud by day and the light of a flaming fire by night, and they should be so highly favored that, so far as light was concerned, they should not need the light of the sun by day, nor the moon by night, for the Lord their God would be their everlasting light, and the days of their mourning would be ended. We also read in the same connection that when that day comes, "thy children," speaking of Zion "shall all be righteous;" that is, they would be a people upon whom and to whom God could manifest himself as he did to Moses and others; that the knowledge of God would cover the earth as the waters cover the great deep. Jeremiah has said that the time would come when the new covenant should take its full effect here upon the earth; that there would be no more need of ministers and priests to teach the people, although there would be need for ordinances

to be administered, and for the priesthood to administer in other capacities; but so far as teaching the people to know the Lord was concerned it would be unnecessary. In that day no man would need to say to his neighbor, "Know ye the Lord." Why? Because all would know him, from the least unto the greatest, for Isaiah says they should all be taught of the Lord, all be righteous, all receive revelation and visions, all prophesy and dream. That is, God would reveal by his Spirit in different ways, at different times and by different methods to his people those things that would comfort and build them up in their most holy faith.

When we see the great necessity there is at the present time to teach, and see how prone men are to forget that which they are taught, we say, they are like him who beholds his natural face in a glass and turns away, and straightway forgets what manner of man he is. It is just so with regard to teaching the people; they need to be stirred up continually, because of the weakness of their minds and memories; and naturally viewing this weakness, it seems almost impossible to believe that it will ever be different, as long as men are in a mortal state. Yet I do not look at it in this light. I look for a great change and revolution among the inhabitants of our globe. I look for the veil to be taken not only from the earth, but from every creature of all flesh that dwells upon the face thereof; and all will be in the presence of God. God himself will be their God, and they will be his people. God himself will wipe away all tears from their eyes, and there will be no more death, no more sorrow nor crying, for all things will become new, and God will be with his people from that time henceforth and forever.

Does this mean that God will all the time dwell upon the earth? No. There will be a connection, an opening between man and God, that will bring us into his presence, and whether he shall be far distant or near it will make no difference. Here is a principle that none of us fully comprehend. We speak oftentimes of going to and returning from God, of going to heaven, and so on. I have no doubt that many of us will be counted worthy to approach near to him so far as distance is concerned. But then, when we come to reflect that distance will be comparatively annihilated, between God and the worlds he has made, so that it will make no difference, as far as his presence is concerned, whether he is close by or millions of miles distant, there will be a mutual communication between the Creator and his children all the time, consequently there will be union and fellowship with him, and rejoicing in his presence, though he be in a world far beyond Kolob, of which Abraham speaks.

As an illustration of this principle, let me bring up some temporal phenomena here on the earth. A few years ago, when I was a boy, no such thing was dreamed of as conversing with our neighbors two or three hundred miles distant. And if such a thing had been thought of and it had been mentioned, the dreamer would have been at once set down as a fanatic or enthusiast, or as one beside himself, crazy or weakminded. That was the idea our fathers had, and the idea that some of us old men had when we were boys. But since that period God has seen proper to inspire certain individuals with information and knowledge, to erect telegraph poles, and through the medium of wires attached to these poles, placed upon non-conductors of electricity, we are enabled to converse instantaneously, almost, with the most distant parts of the earth; and if there is proper wire connection we can send our message to the other side of the globe in one or two seconds and get a return as quickly. Is not this making neighbors of the nations? So far as this one means of communication is concerned, it is quite neighborly. We in Salt Lake City can sit down by the side of our warm fires and converse with persons in London sitting by their fires. The people of these two cities can talk together, though it is quite expensive as yet to do so.

Supposing now that it were possible to invent something still further, by which we could see our neighbors in London, and the people in London could see us in Salt Lake City, then we could both converse and see. And if we could do this do you not see that so far distance would be almost annihilated?

Again, suppose that by some medium now unknown to us, we could absolutely be able to hear, not by the vibrations of this coarse atmosphere of ours, but by the vibrations of some fluid spread through space, more refined, operating upon the organs of the immortal ear, transferring sounds at an immense distance, say millions and millions of miles, conveying them with the rapidity of the electric fluid itself, and perhaps with a velocity a thousand times greater, then we could both see and hear, and also converse with our neighbors at long distances from us; and if such means of communication were opened among the different nations of the earth, they would all be neighbors.

Now extend this principle, and let us suppose that there was a medium of communication by which immortal beings could see, hear and communicate from the earth to the sun, and from the sun to the earth, from the earth to Jupiter, and from Jupiter back again to the earth; from the sun to the most distant planetary bodies of our system, and back again from

those bodies to the sun; and then from the solar system itself to some of those starry spheres, and from one sphere to another, taking in whole groups of systems, until finally we had means of communication with all the different worlds of the universe, as we have row between Salt Lake and London, only through a more refined and perfect medium, would it be necessary under these circumstances that our Father and God should be directly here on the earth in order for us to be with him? Not at all. He could be situated on a world as far distant as some of the fixed stars from us, and there he could sway his sceptre over millions of worlds and systems, and all of them be in his presence, the veil having been removed; while those powers that are latent, now as it were, in the mind of fallen beings like man, being developed among all the inhabitants of these worlds, they could communicate with him and he with them. Would it not be said, under these circumstances, that they were all in the presence of God? Yes, and it would obviate the necessity of travelling and spending millions of years on long journeys through space in order to get into his presence.

I expect that in future ages all these things will be made manifest to the children of God. If we are to grow up in light, intelligence and truth, and become gods, even the sons of God, if we are to be filled with light, understanding and knowledge; if we are to understand all things pertaining to our earth and to other worlds, then it seems to me that we must approximate very nearly to the fullness of the blessings that are now enjoyed by him who is our Father and our God. I do not consider that man has all of his senses developed here, and because we have not yet exercised some of our senses that have slept unknown to us ever since our birth, that is no argument that we do not possess such senses, no evidence at all. You might take a man that had the faculty of seeing in perfection, and if he was born where not a glimmer of light ever entered his eye he would not know that he had such a faculty, and you could not by talking, instill the idea into his mind, he could not comprehend it. He would say, "I have the sense of feeling and the sense of smelling, and the sense of hearing, but this sense of seeing that you talk about I have no idea of it, what is it?" He would have to experience it in order to find out what was meant by seeing objects at a distance, defining their colors, and so on. But when he looked on the surface of nature by the aid of light, when it was once brought to bear upon him, what a world of knowledge would rush into his mind, not all at once, but by degrees. So it will be with the Saints of God, when their latent faculties begin to be developed and brought forth, so that they can gaze upon the works of God.

This great future reward is worth living for, and this is what we should seek for, even for the enlightenment of the Spirit. This is what we should endeavor to cultivate in all our business transactions, and in all our concerns here in life. If we cultivate this Spirit, it will increase upon us, and it will grow brighter and brighter, until the perfect day, and we shall rise by degrees into that high position that God intends for his children, to make them gods, to dwell in his presence for ever and ever. Amen.

AUSTRALIA.—Elder Robert Beauchamp Dolling wrote to President Geo. A. Smith, dated Sandhurst, Victoria, Sept. 9. The following are extracts—

"I am now in Sandhurst, a gold district. I have been informed the people are much opposed to what is called 'Mormonism.' I have visited on Sundays three congregations of professing Christians and had interviews with their ministers and leading men. I asked the minister of the first congregation for the privilege of preaching in his chapel. He asked me what I wished to preach. I replied, the gospel taught by Jesus and his Apostles—faith, repentance, baptism, etc. He asked if I believed baptism necessary to salvation. I said I did, and calmly defended the principle. He got very angry and abruptly requested me to leave. So I left him with something to think about.

"I was invited to speak in two meetings, and I did so upon the apostacy. Both ministers and congregations congratulated me very highly and testified that they had been much edified. I contrasted the organization and oneness of the church in former days, with the disorganization and division of the apostate church, etc., showing the restoration of the true gospel, with its former organization, gifts and blessings; and they were delighted.

"I received quite a number of invitations to tea and dinner. There is a great eagerness manifested by the prominent members to be present, and all seem to be delighted with my company, so much so that I believe there would be no difficulty in uniting nearly half of all called Christians hereabout, into a new and very popular sect on the principles of 'Mormonism,' if a man were to come in his own name, and preach it as his own opinions, brought forth by his wisdom, the product of his own mind. But he must not say God had revealed it to him."

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