

be crowned upon it. I leave these remarks with you, and we will now have the revelation read.

[Elder Thomas Bullock then read the revelation. See Supplement to Vol. XV of *Millennial Star*.]

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## EXTENSIVE CHARACTER OF THE GOSPEL—COMPREHENSIVENESS OF DIVINE REVELATION, ETC.

A DISCOURSE BY PRESIDENT BRIGHAM YOUNG, DELIVERED IN THE TABERNACLE,  
GREAT SALT LAKE CITY, AUGUST 15, 1852.

REPORTED BY G. D. WATT.

I am confident I have the prayers of the Saints and the faith of those who have faith. It is seldom that I request the Saints to pray for me, for I judge them by myself with a righteous judgment. I always pray for the Saints, and suppose in return they pray for all the faithful; and consequently, I have my share of their prayers.

I recollect a statement that I made, last Sabbath, with regard to the Gospel—what a Gospel sermon is, how long it takes to preach it, and what it comprises; that it takes the same time to preach it that it does to accomplish the plan of salvation pertaining to the children of men.

I have never yet seen the time that I had wisdom, strength, and ability enough to preach a Gospel discourse—to commence it, and finish it, setting before the people the plan of salvation sufficiently full, that thereby they might be saved. But it is only given in portions—a little here, and a little there, by feeble man.

The subject that is before us today is in the great discourse. To understand the first principles of the Gospel—to rightly understand them, a man must have the wisdom that comes from above; he must be enlightened

by the Holy Ghost; his mind must be in open vision: he must enjoy the blessings of salvation himself, in order to impart them to others.

In our capacity, we are privileged, in a spiritual point of view, precisely as we are in a temporal point of view. We have the privilege of learning and adding to the knowledge we have already obtained. We have a knowledge, for instance, of the rudiments of the English language. If we continue in our studies—in our exertions to acquire information, we obtain more knowledge; and if we continue still to persevere, we add still more to that, until we are perfect masters of the language.

Again, with regard to mechanism, in a certain sense, the same principle will hold good. We have the privilege of learning the arts and sciences that the learned among the Gentile nations understand; we have the privilege of becoming classical scholars—of commencing at the rudiments of all knowledge—of entering into the academics, we might say, of perfection. We might study, and add knowledge to knowledge, from the time that we are capable of knowing anything until we go down to the grave. If we enjoyed healthy bodies,