

for us to come along; He is only waiting for us to come up to that which it is our privilege to enjoy.

Some people may suppose, perchance, that the channels of knowledge are not open to all the people, as they are to the few. Some may cherish the idea that position, or place in the Church and kingdom of God may make a vast difference in the attainment of the blessings requisite to our happiness, and to our acceptance with God, and to our progress as Saints in the way of life. Position may make vast differences, perchance; but I do not know of an individual so low, I do not know of an individual so poor, but what the fountains of knowledge are as accessible to him as to the highest, as well to the last as to the first. It is not from the fact that the fountain of knowledge is only open to the teachers among the people, that they occupy their position. The teachers in the midst of the people are something like what we see in our schools. You go into our schools, and if the teacher has a large number of pupils in charge, he very likely will have recourse to this bit of policy—he takes some of his most advanced scholars and gives them the position of teachers amongst their schoolfellows and associates. Well, does this exalt them above the character or capacity of pupils? No! They are still learners in the school, and it is just as necessary for them to continue their labor for the acquisition of knowledge as before. This is the character of the teachers in Israel; that is, as I view it. This is the way I view myself as a teacher in the midst of Israel—as one upon whom has devolved the duty of extending the principles of salvation to those around me. When I labor to teach or instruct, I do not feel that they whom I am instructing need instruction any more than I do myself. I

feel that all the necessity that may exist for any increase of wisdom, knowledge, and understanding in reference to the humblest soul in the kingdom of God, exists in all its force for me.

Well, with this feeling I look upon the work of God, I think of it, I study about it, and then I make my efforts for the accomplishment of the duties that seem to devolve upon me. And when I get to know more and become wiser with that increase of wisdom, I shall not need to tell anybody, it will be evinced in increased propriety of action to the accomplishment of what I seek to accomplish. What duty, then, devolves upon us as the ministers of God—the Priesthood dispersed and living among the people? Why, we should seek for the development in ourselves of that knowledge without which we tell the people that neither they nor we can be exalted to glory and greatness.

"But," says my brother, "we must tell the people they should be correct in the duties of life in its multiplied details." Yes, this is good; this must be; but what is it that will correct all these matters? My neighbor kindly takes me by the hand today and says, "Brother Lyman, you can walk in this, that, or the other direction, it is safe." It may be ground that I have not explored and do not understand, and I feel that his direction and instruction are a blessing to me. So is that a blessing which shall lead and guide the people until the "day shall dawn, and the day star shall arise in their hearts," whether it be the kindly instruction of teachers who live in their midst, and with whom they meet and associate from time to time, or whether it be the suggestions of the written history of those who have long since passed away, it makes no difference. The history or record contained in the Bible presents an example of the