

of children growing up, do you think that he would be displeased with his children because they had a curiosity and a desire to know something in relation to that which their father understood? No, you say, he would be pleased to see the intellectual faculties and powers of his children expanding, and to hear them inquiring about this, that, and the other thing, with which he was perfectly familiar, but of which they were ignorant. Furthermore, if it would be pleasing to a father to hear his children making such inquiries, would it not be still more pleasing to him to impart useful information unto them? You reply, "Oh yes, nothing would delight me more than to impart useful instruction to my children, and to aid them in developing their mental powers." Well, that is just the way our heavenly Father feels in relation to his children. Anything that would be for our good to know—and all knowledge is for our good if we make a right use of it—he is willing to impart, if we but seek unto him in a proper and acceptable manner. Let us then keep all the commandments, and laws, and conditions which God has appointed for us to keep. It is our right and privilege to knock, and we have the promise that it shall be opened to us; to seek, and when we do seek, to do so with the expectation of finding. In this way we may receive more and more information and knowledge, concerning the things of God, and the works of his hands. There are many things that we can learn, already within our reach, without any special and direct revelation, that is, when I say special revelation, I mean without the Lord revealing directly by a vision, the ministration of an angel, or by direct words, as he revealed many things to the ancient revelators, seers, and Pro-

phets. There are a great many things that we can learn independently of these direct revelations; but still we need the help of the Lord, in some measure, in our researches, to learn anything; we need the influence of the Spirit of God to quicken the light that is within us, for light cleaves to light, and the Spirit of God is light, and it cleaves unto the light that enters into the composition of the spirit of man; and when we keep his commandments the Lord is ever ready and willing to quicken the judgment, inform the mind, and lead us along in our thinking and reflecting powers, that we may have power to understand a great many truths, without his coming out and saying—"Thus saith the Lord."

There are a great many truths which might be revealed to me in words which I should not be able to understand; that is, a law of nature might be revealed to me in words, but I could not understand the principle involved therein after it was thus revealed. For instance, I could reveal a great many things to school children in words, which they could not possibly comprehend. I could give them a revelation that would take them perhaps two or three years deep study to comprehend, and yet it could be printed in a very few words. Just so with the Lord—he could reveal in a few words, a principle to us which it would take us years of study and reflection to understand. Suppose, for illustration, we take the principle of force or gravitation, by which things fall to the earth, and by which the planets are held in their orbits, and do not fly away from the great central luminary of our system—the sun. We will suppose that we know nothing about this law of force, called gravity, and that some man among us should