

get a direct revelation, expressing that law; if he had never studied sufficiently to understand the nature of these words, the very words that he would receive would be incomprehensible to himself. For instance, the law of gravity is expressed, in the words of Sir Isaac Newton, as follows—"Every particle of matter in the universe attracts every other particle with a force varying indirectly as its mass, and inversely as the square of its distance from every particle." Now supposing that law had been given to Newton, or to the world, and that there had been no knowledge of mathematics among men, what would they have understood about the law? They might have said—"There is a formula which comprehends the law of the force of the universe;" but what would they know about it? If, however, they understood the terms used, they would know how the force varied at different distances from the attracting or gravitating body. That is the real revelation; it is not the words. A thousand things might be revealed to this congregation, but if merely revealed in words, they perhaps would not know anything about them. We must understand the nature of the thing, the nature of the idea comprehended in any law in order to have it a revelation to us; words are nothing but signs of ideas; if the ideas are not understood, the words will be a mystery.

When we undertake to investigate the laws which govern the various departments of nature, we are investigating the laws of God. Says one—"Do you mean to say that the law of gravitation, which was discovered by Sir Isaac Newton, by which all the bodies in the universe are held in their proper position, is a

law of God?" Yes. If he has given this law of force to all bodies, then it is one of his laws, and all who study that law study one of the laws of God. To illustrate this still more familiarly to the minds of the congregation, we will say—here is brother Kesler, who, I presume has been teaching school in this house. Perhaps he has some students in algebra, and perhaps in geometry; then, perhaps he has many scholars who know nothing about these things. Now suppose that brother Kesler should call up a class, the members of which know nothing whatever of the sciences I have named, and should express certain rules in algebra to them, would that be a revelation to that class? It would in words, but what would they comprehend about it? Not a thing; it would be as dark as midnight. There are the words in which the rules are expressed, but could the students in that class put those algebraic rules into operation? No, a process is necessary in order to enable these children to understand the revelation, and that process is one of slow growth, mastered a little today, a little tomorrow, and a little the next day, and by and by, in one or two years, they would probably comprehend the algebraic revelation given to them so long before in words. It is so with arithmetic, with grammar, geography and almost any branch of science taught in our common schools or universities. No wonder then, to me, that Paul in speaking of a man, who was caught up to the third heavens, said he saw things that were not lawful to be uttered, that could not be uttered; for if he had undertaken to utter them, he would have uttered something that the people could not possibly comprehend, until they had learned previous principles. Such a