

When a person is called upon to address a congregation and notices the upturned faces before him, waiting, wishing, very likely praying, for the blessings which they particularly desire, I think that no man can look upon such a sight unmoved, he must feel his own ignorance and weakness, and dependence, and when he does this I believe that all public administrations will be an advantage and blessing both to the speaker and hearers, and I am sure that is my object this afternoon. I have no personal ambition to serve, but I do want to bless and I do know that I need to be blessed. And this is the place appointed (so far as this ward is concerned) for the reception of those blessings which pertain to the public services of the Church of Jesus Christ of Latter-day Saints. Here is the place where there should be intelligence. Here is the place where there should be wisdom. Here is the place to expect revelation, and that not in any vague, misty, half understood sense—not lost or covered up by a multitude of words, but divested of everything that will deprive us of knowledge as to the essential principles which belong really to revelation. The world, however, holds very peculiar ideas in regard to this. Every elder in Israel who will look back upon his experience, if it reaches even to the early history of this Church, will comprehend how odd and mythical the ideas in regard to revelation were as then held by mankind. It is true that the masses of the people as well as the teachers believed that in the ancient times there had been some communication with the intelligences who dwell behind the veil. They all agreed—all Christians did at all events—that the Spirit was made manifest and its utterances recorded in a book. They

believed that without that book the world was in a lost condition, that men were left to grope in darkness and to wander in ignorance, but with that book it was believed that every man and every woman could understand themselves; they could understand something of their origin and the purpose for which they were dwelling upon the earth, the destiny which belonged to the human family, and also the process by which that destiny could be best secured. But it is astonishing what a little light will do for a man. It is astonishing how our minds expand when we receive the key to the situation. And when we look at the vast difference there is between the community who inhabit these mountains and the communities of the nations from which we have been gathered—probably most can see and are aware that between the two there exists a great and ever-widening gulf. Men who reject the principle of revelation in any direction must inevitably become stunted, they must inevitably cease to live, because revelation is the element of life, it is the secret of growth, it is the power of increase, and it is only in proportion to the receptive ability of a man, or woman, or child, that they can increase in intelligence. Now, divested of all extraneous or outside ideas, divested of all the mystery that has been thrown around the idea of revelation by manmade teachers, divested of all traditions and thoughts that have been written in regard to it, what is the essential idea involved in revelation in its significant simplicity? What is there that is difficult of comprehension? What is there that it should need men of classical education to explain it; what is there that there should be these large colleges and this immense army of ministers in order that the world