

Assyrians their magi and astrologers, the Greeks their philosophers, and the Jews their wise men, and all more or less mysterious or cabalistic.

This was a misapplication of information, or that which they might possess; although, in many instances, the information amounted to nothing in reality.

The same is applicable, in a great measure, to our lawyers, doctors, and priests: they make use of terms that nobody can understand but the initiated. If you study medicine, law, or botany, and many of the sciences, you must study Latin first, because the doctors and professors make use of that language to convey their ideas in; and the calculation is for all except men of science or linguists to be befogged and bewildered—yes, all except the initiated few who have been able to bestow the same amount of time as they have in learning some of the dead languages.

Whom does their learning benefit? Certainly not the multitude. I will tell you my idea of true intelligence and true eloquence. It is not as some people do—to take a very small idea and use a great many grandiloquent words without meaning—something to befog and mystify it with—something to tickle the ear and please the imagination only: that is not true intelligence. But it is true intelligence for a man to take a subject that is mysterious and great in itself, and to unfold and simplify it so that a child can understand it. I do not care what words you make use of, if you have the principles and are enabled to convey those principles to the understandings of men.

It is true, at the same time, that a man who has a good use of language can present his ideas to better advantage than one who has not, in some instances, and in some he cannot; for the Lord gives some men a natural talent and powers of description that

others do not possess and cannot acquire. But the great principle that we have to come to is the knowledge of God, of the relationship that we sustain to each other, and of the various duties we have to attend to in the various spheres of life in which we are called to act as mortal and immortal, intelligent, eternal beings, in order that we may magnify our calling and approve ourselves before God and the holy angels: and if we obtain knowledge of this kind, we shall do well; for this is the greatest good of the whole: it embraces everything that we want.

In relation to the principles of eternal life, we are told that these treasures we have in earthen vessels were given of the Lord and retained in those vessels through our faithfulness.

Now, then, if men, without much of the advantage of what is termed education in this world, are filled with the Spirit of God, the revelations of the Holy Ghost, and can comprehend the relationship of man to God, can know their duties, and can teach a people, a nation, or a world how they may be saved and obtain thrones, principalities, powers, and dominions in the eternal worlds—if men can understand these principles by the gift of the Holy Ghost and the revelations of the Most High, and are enabled to place them before the people so that they can comprehend them, then, I say, these are the men of education—the men of intellect—the men who are calculated to bless and ennoble the human family. This is the kind of education that we want; and the more simple those principles can be conveyed the better: they are more adapted to the wants and intelligence of the human family.

Here is the difference between us at the present time and the priestcraft and kingcraft and the craft of the various systems among the nations.