

many instances, that the Lord will reveal unto his servants the Prophets many things that are to come, and yet leave those who are not enlightened by the Spirit of Prophecy to wait until those things transpire before they are apprised of them.

There appears to be in the midst of the Saints a very great stress laid upon the word "prophet," and the words of Amos seem to be definitely pointed at in the minds of a great many individuals, to show, as it were, there was but one. But when the Spirit of the Lord was poured out in the camp of Israel, and Eldad and Medad began to prophesy, persons whose minds were contracted went to Moses and complained that Eldad and Medad were prophesying. "Would to God," said Moses "that all the Lord's people were prophets!" There are in the Church a variety of gifts, and these gifts are all combined together, and are necessary for the development of the principles we understand, the diffusion of knowledge, and the complete organization of the whole body. There are Apostles, Prophets, and Teachers, and all these officers bring about the great and complete organization of the whole. In tracing through the history of the sacred writings, we find that the Lord in some instances chose men that were ignorant. I presume he did this in many instances from necessity, for those who had been learned in the world were seldom found to possess humility enough to humble themselves before the Lord to get the Spirit of Prophecy, and to be a Prophet is to have the Spirit of Prophecy, and to have the testimony of Jesus, "for the testimony of Jesus is the spirit of prophecy," nothing more nor nothing less. The man who can testify that Jesus is the Christ has this testimony, and as he improves upon his gift he becomes a Prophet. It is not one individual,

it is not three, it is not twelve individuals, but it is for all the Saints who have the testimony of Jesus and live in the exercise of that testimony. A man that does not foresee by the Spirit of God, who does not learn things to come by it, is not living up to his privilege and profession, is not living in the enjoyment of that testimony which he has received; he is blinded by the mists of darkness and is liable to fall into a snare. The Apostle Peter in exhorting his brethren tells them that it was necessary they should add to their faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. That is, that you will be made partakers of the Divine mind, the Holy Spirit dwelling in you, you will know for yourselves of the principles and the doctrines which you have received. The storms of adversity which surround us amount to nothing with the man who has this knowledge planted in his breast, he cares not for slanders, for abuse, for sacrifices or losses of earthly goods. He who does not possess this testimony, and is not made a partaker of the Divine nature, and does not struggle to attain to exaltation, is turning away and falling into darkness. It is strange to me that persons who have been many years in this Church, who have borne their testimony of the truth of the work of God in the last days many times, should finally come to the conclusion that they have gone astray, and must go in some other direction. Why is this? It is simply because they have suffered the mists of darkness to overcome them; they have not lived up to the