

may be enlightened in regard to the principle of revelation? Why, when you come to probe and to reach the foundation of the idea it is nothing more nor less than the communication of intelligence possessed by one to another who in regard to that subject remains in ignorance. That is all there is involved in revelation, and whenever you find a human being who is ignorant of any subject pertaining to any direction of human thought, or in regard to any useful field of human experience, there revelation is an absolute necessity.

Now, then, revelation may vary in degree; it may vary in character, according to the necessities of the case, according to the intelligence of individuals. The mother who guides the destiny of a family and endows it with all the comforts of domestic and social life finds herself surrounded by a few crude men and women, or, as we call them, boys or girls. You consider the character of this offspring. When they were born they were helpless, and in infancy they possessed no intelligence save those animal instincts which lead only to the preservation of life. But in a few weeks or months the spirit of intelligence begins to dawn. The mother watches the growing spark and seeks to fan it to a flame; to point out the remedy where difficulty occurs in early experience; to explain the educational process through which the child must pass from man or womanhood; and to show that when the first efforts are made, and even when they are comparative failures, that these only stand as sentinels or pointsmen in the great highway of success—prompters to ultimate and final success. The probability is that every young woman who has learned to make bread has had an experience of this character. And it is true

that many of the first trials, unless the mother watched very closely, would not be successful, the bread might be heavy, or it become sour. Now it is the mother's duty to reveal, to give from her intelligence to one comparatively ignorant, a solution or remedy for the difficulty. The young girl is expected to listen to the mother. She has the faculty to receive the intelligence that is communicated, and to put that intelligence into practice. And when the bread was heavy the mother showed the cause which brought about that condition. If the bread was sour, a little neutralizing element had to be put into the dough, in order that the acidity might be removed, a little soda or something of that kind; and this is a revelatory process from the mother to the child. If you take one of our good mothers in Israel who has grown grey under the weight of experience, you will find that she possesses a vast fund of information, and in every direction in domestic or social life she is the great standard of appeal, and even when the daughter has become a married woman, when she passes into the responsibility of motherhood, when sickness takes hold of the darling that God has given her, she instantly appeals to the higher or wider intelligence and experience of the mother, and that which the mother, by the advantage of years, by the experience through which she has passed, has gained, she communicates unto the daughter, and thus the daughter becomes the recipient of revelation. And as it is with the mother and the daughter, so also it is with the father and the son; so also it is with those who are learning a trade, so also it is with those who attend our daily or our Sabbath schools, and the very fact that we