

are so constituted that we can receive revelation in these channels is a revelation in and of itself, written in the fundamental organization of the human character, that revelation is not only possible and desirable, but that it is also a necessary and inevitable element pertaining to the highest welfare and the grand destiny and future of those who submit to its varied processes from day to day! Now, this character of intelligence may be said to mark the very lowest phases of human life; but while man is an animal, while he has his physical necessities, while he is surrounded with domestic life, while he is subject to and is a member of the social arena of life, there are also attributes of character which are beyond this physical, this animal, and this social cast. There is something in every man and in every woman which savors of the divine, in all the circumstances of life there is a reaching out after something which is beyond the grasp; there is a soaring of the spirit, a seeking after something to which the present surroundings gave no clue. Man feels that he is. He not only feels that he is, but thousands and millions of the human family have an inkling of the great fact that they have been, and millions and millions more have an inkling of the other great fact that when they leave this stage of existence they will continue to be. And it is the realization of such things which establishes the idea outside of any other special revelation that our origin is divine as well as human. When we sense these ideas, when they become interwoven into the fabric of our lives, when we instinctively feel that we do possess this characteristic, there must be certain elements and certain principles which will minister to the growth of such ideas; just as there

are elements of and in nature which minister to the welfare of the lower, so there are elements which minister to the higher, and fitted for the cultivation of every attribute of the human character, no matter how low we may esteem it to be, or how lofty we may conceive it to be, there are resources in the economy of God for the development and growth and glory of that characteristic. Hence when a man realizes that he had a pre-existence, when he realizes that the present existence is but a transitory condition, when he realizes that there is a vast and illimitable future before him, he desires to comprehend how he shall best minister to his individual welfare in that future. And here steps in the necessity of revelation based upon philosophy, based upon human necessities and human needs. The only way that we can be educated in this direction is by revelation coming to us from outside sources, from higher intelligences; from those who have passed through the self-same experience as we ourselves have and will forever pass.

Now, then, as a fundamental process for our education in this respect we have given unto us the Gospel. That Gospel is just as systematic and just as orderly as are the details of education in a school. It is just as orderly and systematic as are the methods by which our boys are taught and trained in the various branches of education or trade. It is just as orderly and systematic as the education our wives give to their daughters, or that mothers give to their married girls. You never find a mother, in training her children for domestic life, begin to tell them in the first place how to make one of those very rich cakes that we sometimes make ourselves sick with at Christmas. You would scarcely