

down to gladden our eyes and make plain the physical objects of creation, so the light that comes down from the sun of righteousness is universally diffused in the Church, that every man and every woman and every child of proper years who has obeyed the ordinances of the Gospel, may receive of that spiritual light and revelation, each and all in their own place and for their own purposes as they need.

When I speak of this spirit of revelation, I wish to be clearly understood. As I have said, each one in his own place is entitled to the manifestations of the spirit. But the President of the Church, who is sustained by the voice of the Church and by Divine appointment, stands as the revelator to the Church. If there is anything to reveal for the guidance of the Church as an organized body, or for the comfort and edification of the Church, it will come through the head. That is clearly laid down in the revelations God has given us, that we might never be deceived by the revelations of this person or that person who might claim to have received a Divine message. In the rise of the Church the Lord said if He had anything to communicate to the Church as a body, He would reveal it through his servant Joseph. "None else," said the Lord, "shall be appointed unto this gift except it be through him; for if it be taken from him he shall not have power except to appoint another in his stead. And this shall be a law unto you, that ye receive not the revelation of any that shall come among you; And this I give unto you that you may not be deceived, that you may know they are not of me." But, says one, supposing the head does not obey the ordinances; supposing he transgresses; suppose he turns aside and

is unfit to receive the revelations of God for the Church—why, then, the Lord says another shall be appointed in his stead. Thus we have an order by which we may not be deceived. When we get any revelation from God to this Church, it will come through the head of the Church. Yet when a man is called to preside over a portion of God's Church he may obtain, by the power of the Holy Ghost, a knowledge of his duties, a knowledge of the wants of the people under his care, and thus be able to counsel them under circumstances in that particular sphere. So in a family. A man who has a family, and who has been ordained to the Priesthood, can have the light of God to guide him in the interests of his family, that he may know how to rule and conduct all things properly in that household; but it is not his duty to dictate to the Ward or to the Stake in which he resides; that belongs to the constituted authorities; but in his own affairs he may obtain the revelation that he needs, and so in regard to principle and doctrine for his own benefit. A man or a woman in this Church is not tied down to written tenets of faith, but has no right to teach or attempt to expound that which God Almighty has not given through the head, although all have the right to receive light and knowledge for themselves. And I know the way is open. I know the Lord is ready to hear the prayer of every member of the Church. I know He will hearken and hear and speak to their souls that which they need in due season.

There is this difficulty sometimes in this Church, however, and the same difficulty existed in former times. If a person should happen to grow a little in the knowledge of