A Study of the Meaning of the Terms Inspiration and Revelation as Used in The Church of Jesus Christ of Latter-Day Saints

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A STUDY OF THE MEANING OF THE TERMS INSPIRATION AND
REVELATION AS USED IN THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

A THESIS SUBMITTED TO
THE FACULTY OF THE DIVISION OF RELIGION
OF
BRIGHAM YOUNG UNIVERSITY

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF
MASTER OF THEOLOGY

by
REID E. BANKHEAD
1949
ABSTRACT

OF

A STUDY OF THE MEANING OF THE TERMS INSPIRATION AND
REVELATION AS USED IN THE CHURCH OF

JESUS CHRIST OF LATTER-DAY SAINTS

Thesis

of

Reid E. Bankhead

A. Purpose.

To present a study of the various meanings of the words revelation and inspiration that have been used in the Church of Jesus Christ of Latter-day Saints.

B. Significance.

This thesis points out the difficulties involved in the understanding of the theology of The Church of Jesus Christ of Latter-day Saints when the two words are used without discretion. The thesis elucidates the various meanings of the words and presents the doctrine arising from their meaning that has been generally understood and confirmed by the leaders of the Church.

C. Method of Study and of Presenting Material.

Three references were considered as the source material for this thesis: The Doctrine and Covenants, The Book of Mormon, and The Journal of Discourses. Every instance of the occurrence of the two words
**revelation** and **inspiration** was considered. The various meanings and ways the words were used were classified, and these classifications have been discussed separately. Each group classification comprises the subject matter of a section.

The two words **revelation** and **inspiration** have been used in such a way that they can have more than one meaning. Sometimes they appear to be used synonymously. But in the majority of the cases they have a difference of meaning that is significant to the Latter-day Saints.

The difference between **revelation** (the knowledge given to the Saints as associated with the gospel and the Church) and **inspiration** (or knowledge received by the world at large) is primarily in the differences of assignment, office, and power of the Holy Ghost and Jesus Christ, from God the Father. The Holy Ghost is the source of **revelation** as is given in relation to the Church and kingdom of God when the recipients obey the principles of the gospel of Jesus Christ. The light and gift of Christ which is given to every man that is born into the world is the source of the good and of the knowledge that comes by **inspiration**.
ACKNOWLEDGMENT

To the many who have in any way contributed materials for this thesis, the writer expresses his sincere appreciation. Special acknowledgment is made to Dr. Sidney B. Sperry, the major professor, for his patient and helpful suggestions in the writing of this manuscript. The writer is also indebted to the other members of the thesis committee, Dr. Hugh Nibley and Roy W. Doxey, for their helpful criticism, and for reading the manuscript.

The writer is especially grateful to Clinton F. Larson for corrections and suggestions on the manuscript and to Dora Dutson Flack for her stenographic aid.
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INTRODUCTION

Presentation of the Problem

The two words revelation and inspiration have many definitions and meanings. It is not the purpose of this dissertation to present exhaustively these definitions and meanings, but to single out one specific problem of the Latter-day Saint concept of revelation and inspiration. This problem is that of deciding the relationship between the knowledge received by the world at large and that received by the Church as a divine institution restored by the Prophet Joseph Smith. The problem has resolved itself into the following dilemma: All truth comes from God,\(^1\) the Holy Ghost is the Spirit of Truth,\(^2\) etc. Does it follow that the people of the world at large receive their knowledge as a manifestation of the Holy Ghost? If so, can this be done independently of a person's obedience to the laws and ordinances of the gospel? If not, then how does God manifest the truths of the world, or in what way is he connected with them or responsible for them as the source of all truth?

Often the problem of this thesis is presented by a simple, direct question in a Sunday School class, seminary, priesthood meeting,

\(^1\)Journal of Discourses (Liverpool: 1854-1886), II, 12.

\(^2\)James E. Talmage, Articles of Faith (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, 1939), p. 159.
or some such gathering. "What is the difference between revelation and inspiration? Is there a difference? If not, how are they related?"

Inspiration as used here refers to the knowledge that men of art, science, music, etc. receive from God. By revelation the members of the Church mean the idea of it as connotated in the Standard Works of the Church.

For the sake of convenience the problem will be referred to as the relationship between revelation and inspiration.

The case presented here is simply that of the writer who does not profess to carry authority beyond the merits of the case.

The sources have been limited to the Standard Works of the Church and the writings of the first six Presidents of the Church as found in the Journal of Discourses.¹

The material available from the sources mentioned is quite voluminous, partially clear, but sometimes very mixed and confused. Because of this, and because of the fact that the nature of the subject is rather abstruse and is interpreted in various ways, the following procedure will be used: A case of system will be presented as a possible solution, and the problems mentioned and considered as the case proceeds. All the available remarks contained in the sources will be presented to show where they agree or disagree.

¹A complete list of the sayings of these men is found in the Appendix.
CHAPTER I

REVELATION AND INSPIRATION IN THE DOCTRINE AND COVENANTS

Much of the insight that can be obtained on the problem of "Revelation and Inspiration" depends on how The Book of Mormon and The Doctrine and Covenants are received by one interested in the problem. For this reason a chapter will be devoted to each of the books as they deal with the subject. The Doctrine and Covenants will be considered first.

Every passage that has the word revelation or inspiration in it has been carefully read. The passages were then classified according to the meanings they seem to have in common. Each one of these classifications will be considered as a section.

Section I

Concepts of Spirituality Pertaining to the Kingdom of God

By far the greatest number of passages fall into this group. They cover a wide variety of subjects and indicate that revelation comes in many different ways. The scope, diversity, and generality of these topics are exemplified by: eternal covenant of marriage,¹ the iniquities of

¹The Doctrine and Covenants (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, 1940), 132:4. (Further references to this work will be abbreviated "DC").
men,\textsuperscript{1} guidance to women,\textsuperscript{2} location of the New Jerusalem,\textsuperscript{3} knowledge in general,\textsuperscript{4} action of enemies,\textsuperscript{5} offices of the priesthood,\textsuperscript{6} knowledge of dispensations,\textsuperscript{7} Abraham's knowledge received through revelation.\textsuperscript{8}

This classification of the idea of revelation makes some items concerning it clear. First, revelation is always recognized as coming direct from God. That is to say, those who were the instruments in giving, or those for whom the information was given, accepted the notion that God was the author, that it was His mind and will being manifested. Moreover, they didn't entertain the notion that they did get or would get the knowledge from their own powers. Second, the knowledge given was always in connection with the affairs of the kingdom of God. There are no in-

\textsuperscript{1}DC 1:3; 63:4.

\textsuperscript{2}DC 25:2.

\textsuperscript{3}DC 42:9.

\textsuperscript{4}DC 141:31.

\textsuperscript{5}DC 127:1.

\textsuperscript{6}DC 128:17.

\textsuperscript{7}DC 128:18.

\textsuperscript{8}DC 132:29.
stances in which God revealed to anyone a knowledge of arithmetic or the principles of house construction. This type of knowledge might connote revelation to some, but necessarily under different conditions. But revelation, as far as The Doctrine and Covenants is concerned, is reserved for items pertaining to the kingdom of God to the Saints as individuals or to the Church as a whole. Third, revelation is a continuous process with the Church of Christ. Fourth, knowledge that was given in the past came by revelation, moreover, knowledge of things of the present and of things yet to come.

Section II

The Doctrine and Covenants as Revelation

Is the entire Doctrine and Covenants revelation, or can one read and conclude that certain sections are revelation, while others are inspiration? One hundred and seventeen sections are presented as revelation in the sections themselves or are referred to as such in the Documentary History of the Church.

Some individuals have defined inspiration as a degree or type of

2 DC 20:45; 28:1-8; 43:2, 3; 128:8.
3 DC 132:29.
4 DC 128:17, 18.

revelation and then have proceeded to state which sections are inspiration; i.e., Sections 20, 21, 87, and 121. Section V will deal with the word inspiration. It is sufficient here for purposes of organization, to state that this view is inadequate and that the evidence available points to the fact that the entire *Doctrine and Covenants* is revelation.

As has been said, some sections are declared revelations in the sections themselves. However, there are other statements that would indicate that the entire book is a revelation. In DC 84:104 the Lord tells the people to give their money to the bishop for the purposes of publishing the revelation, meaning *The Doctrine and Covenants*. This same meaning is given in DC 104:58 and referred to in three others.

Section III

Givers and Receivers of Revelation

Concerning the problem of who shall receive revelation and who may receive it for others, *The Doctrine and Covenants* is clear. Several sections were given to individuals by the Lord through the Prophet Joseph Smith. However, this does not mean that every person in the Church is not entitled to personal revelations concerning his own affairs. In

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1 DC 84:1, 75; 89:2; 103:1; 109:6.

2 DC 75:4; 82:4; 124:19.

3 DC 25:2; 64:12; 68:21; 92:1.
other words, authority or position have no monopoly on this power. Several elders were instructed to preach the gospel as it was revealed to them.\(^1\) According to the text, every man shall hear the fulness of the gospel in order to have a revelation of Jesus Christ.\(^2\) The more sure word of prophecy requires that a man have an individual revelation.\(^3\)

Although the opportunity for revelation is promised to every man, the text is equally clear and to the point that the acceptance of this type of knowledge is predicated on principles of obedience, that only those who are faithful and diligent before the Lord\(^4\) and those who have endured valiantly for the gospel of Jesus Christ will receive revelation.\(^5\) It is dangerous to draw inferences from an observation that lacks confirmatory statements, but it is significant that revelation as spoken of in The Doctrine and Covenants is not given to the world at large. That is to say revelation is predicated on obedience and cannot exist independently of the Church and kingdom of God. In other words, the knowledge that men receive, independent of any faith or obedience, in connection with the Church, does not come as revelation. If one calls this knowledge revelation, then it should be classified differently and distinguished from the kind promised in the text as coming by obedience to different laws and perhaps in a different way and perhaps from a different source.

\(^1\)DC 58:63.  
\(^2\)DC 90:11.  
\(^3\)DC 131:5.  
\(^4\)DC 59:4.  
\(^5\)DC 121:29.
The probable source and manner of the knowledge received by the world that Latter-day Saints accept as truth and still consider different from revelation is discussed in Chapter III.

Even though individuals may receive revelation for themselves, there are times when leaders in the Church can receive revelation for other individuals. Such a revelation was given to Emma Smith.\(^1\) If a person is a literal descendant of Aaron, it will be made known by revelation given to the First Presidency of the Melchizedek Priesthood.\(^2\) Frederick G. Williams was received into the United Order through an individual revelation.\(^3\)

Section IV

The Spirit of Revelation Defined

The clearest, most significant information concerning revelation is a definition and description of it given in DC 8.

Oliver Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of my scripture of which has been spoken by the manifestation of my spirit.

Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground.\(^4\)

\(^1\) DC 25:2. \(^2\) DC 68:21.

\(^3\) DC 92:1. \(^4\) DC 8:1-3. See also DC 9.
In this quotation the spirit of revelation is given as a manifestation and assignment of the Holy Ghost. Moreover, it is manifested through the mind and heart of man. This second idea is important in that it makes revelation capable of working independently of sense perception. Because there are no outward sense perceptions necessary in receiving revelation in this manner, there has been some tendency to call the above passage a description of inspiration.\(^1\) This text is clear enough to refute any idea that revelation comes only by visions, dreams, visitations, or through the Urim and Thummim. The text does not explain in detail just exactly how the Holy Ghost functions on a person's mind and heart. The important point is that the Holy Ghost does give revelation to man through his mind and heart and not necessarily dependent on sense perception. There is nothing said or intimated in the above quotation that would tolerate an inference that this manner of revelation is not just as binding and efficacious as any other manner, instrument, or means.

Section V
Passages on Inspiration

Much evidence supports the statement that the two words *revelation* and *inspiration* are used synonymously, but in exceptional cases. The testimony of the Twelve Apostles to *The Doctrine and Covenants* is as follows:

The Testimony of the Witnesses to the Book of the Lord's Commandments, which commandment He gave to His Church through Joseph

\(^1\) Lyon, *op. cit.*, p. 20.
Smith, Jun., who was appointed by the voice of the Church for this purpose:

We, therefore, feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men and are verily true.

We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father, and His Son, Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby.¹

In this quotation the entire book is referred to as coming by inspiration from God. This would mean that sections that came by visions,² by visitations of angels,³ and through the Urim and Thummim⁴ that are usually referred to as revelations are just as much inspiration as any other that might be cited. In the above passage inspiration is used in a manner that gives it exactly the same meaning as revelation. The passage would make the idea untenable that inspiration is a degree of revelation, unless one conceives of the entire book as a degree of revelation. This latter position has never been defended and is very untenable in view of the passages on revelation being discussed.

The only other statements in the book that contain the word inspiration are found in DC 20, 21.

¹Introduction, The Doctrine and Covenants, op. cit.
²DC 76.
³DC 27.
⁴DC 6, 7.
Another reference that tends to establish the two words as synonymous is as follows:

And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon;
Which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also;
Which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them—

This passage states without ambiguity that The Book of Mormon came by means of inspiration. Without exception, knowledge that has come by means of the Urim and Thummim has been considered without qualification, revelation. If it is scriptural and legitimate to say that God produced The Book of Mormon by inspiration or by revelation, there must be instances when the two words mean exactly the same thing.

No passages exist to justify the common opinion that inspiration is simply a degree of revelation. There are three possible relationships: (1) that inspiration is a degree of revelation which appears to have come about independent of the references concerning inspiration and revelation as found in the sources of this dissertation; (2) that the two words in some exceptional cases have been used synonymously, as discussed above; (3) that the two words are independent of each other. The plausibility of the third relationship will be considered in Chapter III.

The remaining passages give the word inspiration general application, but in a different way. The manner used here seems to emphasize

1 DC 20:7, 10, 11, 26; 21:2, 7.
2 DC 20:7, 11, 26, 21:2, 7.
the word *inspiration* in connection with ideas of a moving or motivating power. In fact, these two words could be used in place of *inspired* and still give the reader the same idea for example:

And give unto him commandments which *inspired* (moved) him.\(^1\)

Proving to the world that the holy scriptures are true, and that God does inspire (motivate) men and call them to his holy work in this age and generation, as well as in generations of old...\(^2\)

All other passages in DC 20 and 21 could be presented in like manner. Henceforth these other passages could be dismissed from further consideration in this thesis for one of two reasons: (1) the word *inspiration* in a few tests has been used as completely synonymous with *revelation*, and hence the relationship is given; (2) it is used with a different meaning as a source of drive or motivation coming from the Holy Ghost. However, as will be shown hereafter, *inspiration* is used in other ways. Hence, the foregoing discussion applies only to *The Doctrine and Covenants*.

**Section VI**

**Miscellaneous References**

Five different passages employ the word *revelation* simply to refer to *The Book of Revelation* in the Bible.\(^3\) One passage states that the wickedness of men would reveal certain things to the Saints.\(^4\) This appears

\(^1\)DC 20:7.

\(^2\)DC 20:11.

\(^3\)DC 77:1, 128:6, 7; 130:10; 20:35.

\(^4\)DC 38:30.
to be a different species of revelation entirely. Because the information is not available and because the cut came of a study of the source of evil would have no bearing on the problem of this thesis, this point will be discussed no further.

**Summary**

In summary, then, the following propositions could be drawn from The Doctrine and Covenants concerning revelation without doing injustice to minor exceptions: (1) that revelation comes from God to people in association with the Church and kingdom of God as an assignment of the Holy Ghost; (2) that revelation comes to people predicated on acceptance of principles of faith and on obedience to the laws of the gospel of Jesus Christ; (3) that revelation stands as a source of knowledge apart from the world at large; (4) that it is possible for everyone to receive revelation who has obeyed and is obeying the gospel of Jesus Christ, but that to receive it for others one must have proper authority; (5) that in cases which seem to be the exception to the rule, the word inspiration is used synonymously with revelation, and as coming from the Holy Ghost. However, more frequently the meaning is motivation.
CHAPTER II

THE BOOK OF MORMON AND REVELATION

The word reveal occurs as a verb or as an element of it fifty-one times in The Book of Mormon. Once\(^1\) it is used to denote the disclosure of evil or of knowledge generally.\(^2\) The remaining passages relate to some peculiar manifestation or situation regarding the power of God. What constituted the revealing power or what was revelation to people of Book of Mormon times is the problem of this chapter. In order to solve this problem the writer assembled all of the passages listed and then grouped them according to their meaning and use. These groups will be discussed in turn.

Section I

Events of History, Particular or General\(^3\)

In 2 Nephi 30, Nephi the prophet made a series of predictions concerning the Gentiles, Jews, Lamanites, and the wicked. Then in verse 16 he talks about receiving knowledge of certain aspects of the future history of all nations:

There is nothing which is secret save it shall be revealed; there is no work of darkness save it shall be made manifest in the

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\(^1\) Helaman 6:24.  \(^2\) Ibid.  
\(^3\) 2 Nephi 30:17-18, Mosiah 8:17; Mormon 5:8; Alma 45:10; Ether 4:7.
light; and there is nothing which is sealed upon the earth save it shall be loosed. Wherefore, all things which have been revealed unto the children of men shall at that day be revealed; and Satan shall have power over the hearts of the children of men no more, for a long time. And now, my beloved brethren, I must make an end of my sayings."

Several questions might be asked about the meaning of the above passage, although it seems apparent that the history of nations can be made known by revelation. Would the process of revelation have to be supernatural? The Nephites received history both ways. For example, they knew much concerning the historical events of Christ by prophecy and by the Holy Ghost. At the same time they acquired knowledge by purely natural processes. Some examples of this can be found among the records of the experiences of Zeniff and his people. From the legitimate rules of inference it appears that Nephi could have had both in mind when talking about revelation in the above passage.

In Mosiah 8, Ammon explained a gift from God that was possessed by King Mosiah for the purpose of translating ancient records. Then in comparing a seer with a revelator he made the following statement:

But a seer can know of things which are past, and also of things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to

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1 Nephi 30:17-18.

2 Nephi 26:14; 30:3; Mosiah 5:3, 12:1; Ether 12:2-5.

3 Nephi 10:17; 3 Nephi 16:4; Jacob 7:12.

4 Mosiah 9-22.
light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known.  

This passage states that a seer can tell of events and things in general by a power of revelation which comes as a gift and power of God as a part of his calling or make-up as a seer. Ammon makes a point of the fact that the knowledge received in this manner by the seer as a revelator could not be known any other way. Just exactly how this is done in relation to the seer and God Ammon does not explain. He simply states that it is a gift and power from God. It appears from the text that the process of revelation is definitely a supernatural power and gift.

Alma the younger was one of the most important figures in The Book of Mormon. In Alma 45 he gave some prophecies concerning the future of his people. He doesn't want them made public, but instructs Helaman, his son, to write them down, then he says:

And these are the words: Behold, I perceive that this very people, the Nephites, according to the spirit of revelation which is in me, in four hundred years from the time that Jesus Christ shall manifest himself unto them shall dwindle in unbelief.  

In this passage Alma made it clear and definite that the knowledge he received was through the spirit of revelation. He prophesies with considerable detail the future history of the Nephites. Obviously revelation here is a supernatural gift. Also it is important that as far as this passage is concerned prophecy is a manifestation of revelation. Otherwise Alma could not have prophesied through the spirit of revelation.

1Mosiah 8:17.  
2Alma 45:10.
In Mormon 5 the prophet Mormon witnessed a terrible battle between his people and the Lamanites. His comment on the incident reads:

And now behold, I, Mormon, do not desire to harrow up the souls of men in casting before them such an awful scene of blood and carnage as was laid before mine eyes; but I, knowing that these things must surely be made known, and that all things which are hid must be revealed upon the house-tops...

Even though Mormon doesn't relish the idea of relating this episode, he is certain that at a future date it will be revealed. But what constitutes the meaning of the word revelation here? People could read an account of a great battle at a later date without any particular supernatural or God-given gift. However, this doesn't seem to be the method that Mormon expects when he expresses the idea of revelation in the above text. The explanation is definitely a comment that is directed to the people who read his abridgment of the Large Plates, or the Nephite records themselves; hence the explanation is also directed to the people since the time of Joseph Smith, who acted as translator of The Book of Mormon by the gift and power of God. Taking this into consideration, one can safely infer that Mormon had revelation in mind as a result of supernatural power to make known all things since the time of the coming forth of The Book of Mormon.

The prophet Moroni abridged the translation by King Mosiah II of the twenty-four plates of Ether. The brother of Jared witnessed the

1Mormon 5:8.

2Ether 4.
greatest manifestation of sacred things that have ever been given to man. Moroni read the account of the manifestation and received instruction from the Lord that it was not to be given to the Gentiles until they repented. The word revelation is then used as quoted in the following passage.

And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of heavens and of the earth, and all things that in them are.¹

He said that the knowledge received by the brother of Jared was revelation. The description of the manifestation that is given in the preceding chapter makes it obvious that the knowledge he received was by supernatural means. How this knowledge is to be made known to the Gentiles as revelation of the future is not clearly stated and so must remain as an open question. However, part of this information has been given by The Book of Mormon, the interpretation of which would necessitate supernatural means.

From the previous analysis of these passages connecting revelation as concerned with a knowledge of events, there seems to be only one common denominator. This would be that revelation is a power and gift from God, that it is a means of acquiring knowledge by a supernatural power which is given by God to certain men for certain purposes and under certain conditions.

¹Ether 4:6.
Personal Experiences of Revelation

Alma had preached a sermon with spiritual power to the people of Zarahemla, and then he began to explain by what authority he spoke and how it was that he knew he had spoken the truth:

And this is not all. Do ye not suppose that I know of these things myself: Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of their surety? Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me. And moreover, I say unto you that it has thus been revealed unto me, that the words which have been spoken by our fathers are true, even so according to the spirit of prophecy which is in me which is also by the manifestation of the Spirit of God.

This seems to be one of the clearest explanations we have of the word revelation in The Book of Mormon. Alma clearly stated that the spirit of revelation is a manifestation of the Holy Spirit of God. His point in discussing the origin and source of the certainty of his knowledge seems to be that he wants to clarify the workings of God's power on him from the common channels of knowledge to men. There was no doubt in his mind.

After having stated his position as high priest over all the Church, Alma explained his calling to Amulek.

And behold, I have been called to preach the work of God among all this people, according to the spirit of revelation and prophecy;

1Alma 5.  
2Alma 5:45-47.
and I was in this land and they would not receive me, but they cast me out and I was about to set back towards this land forever.  

There is little added to his previous statement in this passage, except that he places the spirit of revelation in the same category as the gift of prophecy. This would serve to define it as a supernatural gift, given by God, under certain conditions, as a manifestation of His power to particular individuals.  

Again this same prophet enumerated the various spiritual gifts of God to men, and in so doing he referred to revelation in this way:  

Having been visited by the Spirit of God; having conversed with angels, and having been spoken unto by the voice of the Lord; and having the spirit of prophecy, and the spirit of revelation, and also many gifts, the gift of speaking with tongues, and the gift of the Holy Ghost, and the gift of translation...2  

In the text he made the people realize that they were highly favored and blessed of God. As a manifestation of God's power he enumerated the spirit of revelation as one of several spiritual gifts. This seems to carry out the previous inferences that have been made concerning revelation as a source of knowledge by means of supernatural power.  

Other similar passages are listed below.3  

Section III  
Spirit of Revelation  
The word revelation has its most common use in The Book of Mormon

1Alma 8:24.  
32 Nephi 5:6; Jacob 7:5; Omni 1:25; Mormon 9:7.
in the expression "spirit of revelation." For a complete list of these expressions see the Appendix. The following passages discussed are representative of the whole. Three significant passages in this respect have already been presented.¹

Alma described the missionary labors of the four sons of Mosiah as being guided by the spirit of revelation.² A description of these experiences is reported, or at least the reports portray some of the spiritual experiences of the missionaries.

And Ammon said unto him: No one hath told me, save it be God; and he said unto me—go and deliver thy brethren, for they are in prison in the land of Middoni.³

Mormon placed the source of this knowledge in the realm of other specific spiritual gifts in his abridgment of the story:

And as sure as the Lord liveth, so sure as many as believed, or as many as were brought to the knowledge of the truth, through the preaching of Ammon and his brethren, according to the spirit of revelation and of prophecy, and the power of God working miracles in them—yea, I say unto you, as the Lord liveth, as many of the Lamanites as believed in their preaching, and were converted unto the Lord, never did fall away.⁴

This approach to revelation would have the following characteristics: (1) revelation comes as a supernatural gift from God; (2) it

¹Alma 5:45-47; 8:24; 9:21.
²Alma 17:1-4.
³Alma 20:5.
is given only to people who have accepted principles of obedience and faith; (3) it stands apart from the sources of knowledge that are used in the ordinary life.

Section IV

References Made to the Gold Plates

It is a common experience of members of the Church to refer to or to think of The Book of Mormon as revelation. However, the author has been in discussions in which other views have been taken.

The problem might be presented in the following way: "those portions of the book that are revelation are specified as such, while others are not." The reasoning might be as follows: "I don't believe this English translation of The Book of Mormon is a revelation. I think it is a translation of a set of bonafide metal plates translated by the gift and power of God. It may have some of the aspects of revelation from time to time, as it might have been given to those who at different occasions wrote the record (i.e., Mormon's epistle on infant baptism). All The Book of Mormon doesn't have to be revelation to be binding."

This reasoning creates a problem. How is one to tell which parts are revelation and which parts are not? Some parts are branded clearly,\(^1\) while others are clear as being opinion only.\(^2\) Some say that only Joseph Smith and the Lord know which parts are and which parts are not revelation.

\(^1\)Moroni 8:7-9; 1 Nephi 11, 13, etc.

\(^2\)Alma 40:20. This is the only place where the word "opinion" is used in The Book of Mormon.
Another approach to *The Book of Mormon* as revelation would be in the realization of the fact that the entire book came by the power of God, hence that the entire book should be accepted as a revelation. A careful perusal of the texts dealing with the whole record as it was placed in the ground, including the sealed portion, would lead one to accept the entire book as a revelation.

In Nephi 27:2 the sealed portion of *The Book of Mormon* is called revelation without qualification.

But the words which are sealed he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for behold, they reveal all things from the foundation of the world unto the end thereof.¹

In like manner the entire *Book of Mormon* is referred to by Nephi as a revelation as it was to be left in the ground by Moroni:

And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.²

In this passage there is no sifting of various chapters as being revelation or as not being revelation. *The Book of Mormon* is said to be a revelation. The passage does not permit the idea that one part of *The Book of Mormon* is history and opinion and another part revelation.

Mormon inserted as revelation the entire text of the Small Plates, without classifying various parts:

¹² Nephi 27:10.

²² Nephi 27:7.
But behold, I shall take these plates, which contain these prophesying and revelations, and put them with the remainder of my record, for they are choice unto me; and I know they will be choice unto my brethren.¹

Mormon referred specifically² to the scriptures generally as revelation when he described conditions and attitudes in the day that his record would be brought to the world, that is to say, in our day, the dispensation of the fullness of times.

Section V
Revelation to People Based on Certain Qualifications

The connotation given the word revelation in The Book of Mormon does not permit the idea that everyone receives revelations independent of his faith, obedience, and diligence. But, quite to the contrary, these qualifications are imperative for one who receives knowledge by revelation.³

Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing unto such it is given to know the mysteries of God; yea, unto such it shall be given to reveal things which never have been revealed; yea, and it shall be given unto such to bring thousands of souls to repentance, even as it has been given unto us to bring these our brethren to repentance.⁴

Alma made the amount of divine knowledge received a direct proportion to these qualities of righteous living.

¹Mormon 8:33; 9:27; Eighth Article of Faith.

²Words of Mormon 1:6.

³Alma 26:22; 5:46-47, 22; Mosiah 8:17; Jarom 1:2-4; Jacob 7:5; Helaman 4:12-23; 11:23; 3 Nephi 3:19.

⁴Alma 26:22.
And now Alma began to expound these things unto him, saying: It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him. And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full.¹

Section VI
The Ways of God and the Plan of Salvation Made Known by Revelation

Alma preached following his missionary companion, Amulek. In discussing the plan of salvation with the people, questions came up concerning the resurrection of the dead, the final judgment, etc. After explaining the fall of Adam, the garden of Eden, resurrection, etc., Alma explained how these teachings can be known.

And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them; Therefore he sent angels to converse with them, who caused men to behold of his glory. And they began from that time forth to call on his name; therefore God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world; and this he made known unto them according to their faith and repentance and their holy works.²

Jacob made it plain that the works and mysteries of God can be learned only by revelation:

¹Alma 12:9-10.
Behold, great and marvelous are the works of the Lord. How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him; wherefore, brethren, despise not the revelations of God.1

These passages and the context in which they occur would lead one to believe that the writers have revelation in mind as a supernatural gift coming to the Lord's chosen servants. They contrasted this knowledge with the kind of knowledge obtained by all men.

Section VII
Odd Passages2

These passages could not be placed in any particular classification to shed any definite light on the subject. Generally speaking, they refer to revelation with the general characteristics that have been elucidated. However, one could interpret them to mean something else as far as the texts and contexts are concerned. Therefore, they are mentioned but not fully presented in this discussion.

Conclusion

In conclusion, the following characteristics of revelation should be listed, without pressing inferences beyond the intent of The Book of Mormon people. (Helaman 6:24 is an exception.) First, revelation comes as a gift from God. By "gift from God" the writer does not mean to include revelation among the natural blessings of mankind, but rather as

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1 Jacob 4:8.
2 2 Nephi 27:11, Mosiah 14:1, 3 Nephi 26:14, Omni 1:11.
a particular gift manifesting His favors to those who are worthy. By "gift of God" I mean that revelation comes by divine power, that it is supernatural. Second, it is given to groups of people and individuals, predicated on obedience, faith, diligence, and desire to know. Independent of these virtues, it is not a source of knowledge enjoyed by all men. Third, The Book of Mormon as a whole can be presented as a demonstrative definition of what is meant by the word revelation. Fourth, there are some things that can only be learned by this power of revelation and understood by it - namely, the plan of redemption and the mind and will of God concerning it. Fifth, as a source of knowledge it can stand apart and independent of the knowledge we receive in an ordinary way. By this I mean our common practice of acquiring knowledge through using induction and deduction, sense perception, and our capacity to reason. That is to say, we can have this last type of knowledge without revelation.
CHAPTER III

GENERAL CONSIDERATIONS ON REVELATION

Section I

Various Meanings Eliminated

Theologians, philosophers, scientists, and nearly everyone else have had and do have their definitions and meanings of the word "revelation." The writer does not deny their validity and truthfulness, nor their utility. Moreover he does not have any intention of trying to destroy them. However, in order to bring the issue within the purview of this thesis it will be necessary to recognize and dismiss them because they are irrelevant.

Some leaders of the Church have used the term revelation to apply to the reception of any type of knowledge:

What makes true disciples to a doctrine, to a religion, to a creed, or to a faith, no matter what it is which is subscribed to? To be faithful adherents to those articles of faith or doctrine taught, makes them true disciples to that religion or doctrine. Then if we have the religion of the Savior we are entitled to the blessings precisely as they were ancienly. Not that all had visions, not that all had dreams, not that all had the gift of tongues or the interpretation of tongues, (but every man received according to his capacity and the blessing of the Giver) "Well, brother Brigham, have you had visions?" Yes, I have. "Have you had revelations?" Yes. I have them all the time, I live constantly by the principle of revelation. I never received one iota of intelligence from the letter A to what I now know, I mean that, from the very start of my life to this time, I have never received one particle of intelligence only by revelation, no matter whether father or mother revealed it, or my sister, or my neighbor.

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No person receives knowledge only upon the principle of revelation, that is, by having something revealed to them. "Do you have the revelations of the Lord Jesus Christ?" I will leave that for others to judge. If the Lord requires anything of this people, and speaks through me, I will tell them of it; but if He does not, still we all live by the principle of revelation. Who reveals? Everybody around us; we learn of each other. I have something which you have not, and you have something which I have not. I reveal what I have to you, and you reveal what you have to me. I believe that we are revelators to each other. Are the heavens opened? Yes, to some at times, yet upon natural principles, upon the principle of natural philosophy. "Do you know the will and mind of the Lord?" Yes, concerning this people, and concerning myself. Do every one of my brethren and sisters know the will of the Lord? Let me say to the Latter-day Saints, if they will take up their cross and follow the Lord Jesus Christ in the regeneration, many of them will receive more, know more, and have more of the spirit of revelation than they are aware of; but the revelations which I receive are all upon natural principles.

I will give you one revelation which I had in Far West; it was upon the same principle that it would be for me to have a revelation now, while I am talking to you. It was in the spring of 1838, before there was any disturbance in Far West, or in Daviess County. This people, thought I, are obnoxious to these Missourians, our religion they hate, our Prophet they despise and would like to kill him; they are ignorant of the things of God; they have received the precepts of men and drank deep into them, and are so interwoven with their feelings that the true religion of heaven cannot abide in their minds. Therefore, I saw, upon natural principles, that we would be driven from there, but when, I did not know; but still it was plain to me that we would have to leave the State, and that when we did leave it we would not go south, north or west, but east, back to the other States. That I saw upon natural principles, and I knew what those people were afraid of. I then saw that we would go north, as a Church and people, and then to the west, and that when they went to Jackson County, they would go from the west to the east.

Mark my words, write them down, this people, as a Church and kingdom, will go from the west to the east. I can tell you more concerning what I saw upon natural principles; I saw that this people would have to gain a foothold, a strength, power, influence, and ability to walk by themselves and to take care of themselves, and power to contend with their enemies and overcome them, upon the same principle that the whites did when they first came to America and overcame the Indians. Many here do not know anything about the history of the early settling of America.\(^1\)

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\(^1\) *Journal of Discourses* delivered by Pres. B. Young, his two Counsellors, the Twelve Apostles and Others, reported by G. D. Watt, J. V. Long and Others, ed. and publ. (London: Asa Calkin, 42 Islington, 1859).
The type of revelation referred to in the above quotation is not the subject of this thesis. The above quotation would make it superfluous to speak of knowledge by inspiration because Brigham Young clearly states that all knowledge comes by revelation. The writer grants its existence and meaning, but at the same time, it does not include all of the significant meanings that the word can have. President Young is certain of revelation based on natural principles, but he mentions another kind, "the revelations of the Lord Jesus Christ." Revelation peculiar to the Church is the type under discussion, as pointed out later on. President Young used the word in this way.¹

John Taylor gave a similar meaning to the word which the writer also considers irrelevant to the problem of the thesis:

We are after the truth. We commenced searching for it, and we are constantly in search of it, and so fast as we find any true principle revealed by any man, by God, or by holy angels, we embrace it and make it part of our religious creed.²

In spite of references using revelation as being the means for all knowledge in general still there is a definite position taken by the leaders of the Church relative to a definite type and source of revelation which is peculiar to the Church of Jesus Christ of Latter-day Saints and which is based on certain laws and conditions. Brigham Young made it clear that the world at large does not possess the kind of revelation peculiar to the Church and that there was a time when it was not upon the earth.

¹*Journal of Discourses, op. cit.*, II, 195-6.
²Ibid., XIV, 341.
Before I ever heard of "Mormonism," when reading the scriptures, I often wondered why it was that we had no Prophets, no Apostles, no gifts and graces, no healings by the power of God, no visions, no angels, no revelations, no voice of God. I often wondered why these things were not continued among the children of men, why they were not enjoyed by the different churches and denominations of the day, and in my conversation with theologians and divines, I often referred to these things, but they all told me that such supernatural manifestations were unnecessary in our day and age of the world, that such power was only necessary in a day of darkness, among an ignorant generation of people; they needed Prophets to lead them; but we who live in the blaze of Gospel light need no such thing; we need no revelation, only that which is in the Bible; we need no visitation of angels now, those things were given to establish the doctrine of Christ, and when it was once established they were no longer needed.1

The teaching of this doctrine of revelation was one of the clearest in the mind of President John Taylor:

The scriptures say that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though he be not far from every one of us." The Scripture further says, He has given unto them a portion of his spirit to profit withal. But there is quite a distinction between the position that these people occupy and the one which we occupy. We have something more than that portion of the Spirit of God which is given to every man, and it is called the gift of the Holy Ghost, which is received through obedience to the first principles of the Gospel of Christ, by the laying on of hands of the servants of God. Hence, when the Gospel was preached in former times among the people they were told to repent of their sins; to be baptized in the name of Jesus for the remission of their sins, and then to have hands laid upon them for the reception of the Holy Ghost.

They were told, moreover, what this Holy Ghost would do; that it would take of the things of God and shew them unto them; that it would cause their old men to dream dreams and their young men to see visions; and that it would rest upon the servants and handmaids of God, and they should prophesy. There are the operations of that Spirit which dwells with God, the Father, and God, the Son, namely the Holy Ghost. It is this Spirit that brings us into relationship

with God, and it differs very materially from the portion of spirit that is given to all men to profit withal. The special gift of the Holy Ghost is obtained, as I have said, through obedience to the first principles of the Gospel.¹ Its province is to lead us into all truth, and to bring to our remembrance things past, present and to come. It contemplates the future and unfoils things we had not thought of heretofore, and these things are very distinctly described in the Bible, in the Book of Mormon, and in the Book of Doctrine and Covenants. Herein lies the difference between us and others, and it was so in former times.²

It is clear here that there is a distinct difference between the communication held with God by the faithful members of the Church and by the world at large. This communication held in reservation for the Saints is the type of revelation that is the concern of this thesis.

It is a common teaching of the presidents of the Church that this kind of revelation was taken from the earth during that period designated as the apostasy.³ Brigham Young gave the following typical statement:

What difference is there between the gospel and the beliefs of other sects and creeds? The gospel always did and always will "bring life and immortality to light." That is the difference. While others are groping the dark, though their intentions in many instances are to do good and work righteousness, so far as they know, yet they cannot come to a knowledge of God, nor become acquainted with eternal things without the gospel; without the gift of the Holy Ghost, the spirit of revelation which proceeds from God.

Divided, the sects and creeds of Christendom have been without

¹Underscoring is the writer's.

²Journal of Discourses, op. cit., XXIII, 321; See also XX, 222 and XXII, 291.

³Ibid., IX, 366-7; XIII, 144; XXII, 291; XXV, 212; XVI, 369-71; XIII, 231; XXIII, 372-3; also Joseph Smith, Jr., History of the Church of Jesus Christ of Latter-day Saints, (Salt Lake City: Church of Jesus Christ of Latter-day Saints), 1902, II, 18; V, 26.

revelation since the time of the New Testament. It was not to be found upon the face of the earth until the restoration of the gospel; it is the kind of revelation that is peculiar to the Church; it is the kind of revelation that is necessary to the existence of the Church.\textsuperscript{1} John Taylor states the following:

We believe that it is necessary for man to be placed in communication with God; that he should have revelation from him, and that unless he is placed under the influences of the inspiration of the Holy Spirit, he can know nothing about the things of God. I do not care how learned a man may be, or how extensively he may have travelled. I do not care what his talent, intellect, or genius may be, at what college he may have studied, how comprehensive his views or what his judgment may be on other matters, he cannot understand certain things without the Spirit of God, and that necessarily introduces the principle I before referred to—the necessity of revelation. Not revelation in former times, but present and immediate revelation, which shall lead and guide those who possess it in all the paths of life here, and to eternal life hereafter. A good many people, and those professing Christians, will sneer a good deal at the idea of present revelation. Whoever heard of true religion without communication with God? To me the thing is the most absurd that the human mind could conceive. I do not wonder, when the people generally reject the principle of present revelation, that skepticism and infidelity prevail to such an alarming extent. I do not wonder that so many men treat religion with contempt, and regard it as something not worth the attention of intelligent beings, for without revelation religion is a mockery and a farce. If I cannot have a religion that will lead me to God, and place me in rapport with him, and unfold to my mind the principles of immortality and eternal life, I want nothing to do with it.

The principle of present revelation, then, is the very foundation of our religion. The Christian world rejects that, and says the Bible is all sufficient.\textsuperscript{2}

Joseph Smith stated this in words that lack equivocation and ambiguity:

\textsuperscript{1}MS 9:323; TS 5:748; \textit{Journal of Discourses, op. cit.}, XVI, 369-71, XIII, 231.

\textsuperscript{2}\textit{Journal of Discourses, op. cit.}, XVI, 369-70.
Salvation cannot come without revelation; it is in vain for anyone to minister without it. No man is a minister of Jesus Christ without being a Prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy. Whenever salvation has been administered, it has been by testimony. Men of the present time testify of heaven and hell, and have never seen either; and I will say that no man knows these things without this.  

That this concept is more than theory to the Church is proved by the fact that much is referred to as revelation that is not canonized but could be. In a speech concerning the building of a temple President Young said that if the people required revelation he could give a written revelation concerning it. Moreover, he gives the Saints permission to write down, as revelation, if they pleased, some remarks he made concerning living the good life.  

The clearest reference made by President Young on this point is in answer to the Saints' query as to why no revelation was received.  

Brother Orson Hyde referred to a few who complained about not getting revelations. I will make a statement here that has been brought against me as a crime, perhaps, or as a fault in my life. Not here, I do not allude to anything of the kind in this place, but in the councils of the nations—that Brigham Young has said "when he sends forth his discourses to the world they may call them Scripture." I saw now, when they are copied and approved by me they are as good Scripture as is couched in this Bible, and if you want to read revelation read the sayings of him who knows the mind of God, without any special command to one man to go here, and to another to go yonder, or to do this or that, or to go and settle here or there. In the early days of the Church, if a man was going to sell a farm he must have a revelation—Joseph must receive and give a revelation. Many men would not do one thing until God had given them a revelation.  

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1*History of the Church,* op. cit., XVI, 369-70.  
2*Journal of Discourses,* op. cit., I, 277.  
through the prophet. It must be: "Thus saith the Lord, sell your farm, devote such a portion of your means to education, or printing, or for distributing knowledge to the world. Devote such a portion of your means to do this, and such a portion to do that." I have known a good many men in the early days of the Church who had property, that must have revelation to know what disposition to make of their substance; but who, when they received it, were sure not to strictly obey it. What did revelation do for such persons? Nothing but seal their condemnation. Why do the people want revelations to damn themselves? 1

This attitude of accepting President Young's addresses as revelation is confirmed by President Woodruff. 2 He makes it emphatic, stating that he is under the power of revelation as much as any man that ever lived. 3 President Joseph F. Smith gave the same opinion. 4

Judging from these statements, one would be wrong to feel that all the revelation God has given to the Church is contained in the Standard Works of the Church. On this point, it would be more consistent to take literally the following passage found in The Doctrine and Covenants:

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.

Behold, this is the promise of the Lord unto you, O ye my servants. Wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come.

This is the word of the Lord unto you, my servant Orson Hyde, and also my servant Luke Johnson, and unto my servant Lyman Johnson, and unto my servant William E. M'Lellin, and unto all the faithful elders of my church. 5

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1Ibid., XIII, 264.  
2Ibid., IX, 222.  
3Ibid., XVI, 270; see also Millennial Star LI, 547.  
4Ibid., XII, 330.  
5The Doctrine and Covenants, op. cit., 68:4-7.
Section II

Revelation Separate from Sense Experience

There is a material difference between experience, and the guidance that humanity takes from it, and revelation that is given to the Church. Revelation comes separately and, if needs be, independently of the knowledge we have, based on experience. Brigham Young made the following remark regarding the knowledge as to how the temples were built:

At Nauvoo, Joseph dedicated another Temple, the third on record. He knew what was wanting, for he had previously given most of the prominent individuals then before him their endowment. He needed no revelation, then, of a thing he had long experienced, any more than those now do, who have experienced the same things. It is only where experience fails, that revelation is needed.¹

In other words, the men who built the temple would not need a revelation on the methods of plumbing the walls or placing the floor joists. In contrast, the requirements of the building and its purposes could not be gained as a thoughtful derivation from past experience; hence, where experience fails revelation is needed.

Again, President Young was attempting to impress the necessity of revelation as contrasted with academic learning when he said:

All the arts and sciences, and every branch of mechanism known and understood by man should be understood by this people. But no matter how much knowledge we may acquire in a worldly point of view, by study, unless the revelations of the Lord Jesus are dispensed to each and every individual, they cannot use or apply their acquisitions to the best advantage. A man may know facts without revelation. The mathematician, for instance, may acquire a great amount of knowledge without any special revelation by the Spirit of the Lord to enlighten his mind; but still he will not know and understand what

¹*Journal of Discourses, op. cit.*, II, 32.
he might if he had applied his heart unto wisdom. So it is with all the sciences.¹

The fact that knowledge received in these two (experience and revelation) different ways can exist separate of each other is clearly stated here. The fact that the arts and sciences can be acquired without revelation (the term being used now as that blessing peculiar to the Saints and the Church as previously discussed) through the Spirit of the Lord is very significant to the problem of this thesis. The existence of this doctrine seemed clear and important to the mind of Brigham Young. The same ideas are put in different words by President Taylor.²

President Joseph F. Smith said that certain knowledge can come only by way of revelation:

The ways and wisdom of God are not as the ways and wisdom of man. How then can we know "the only true and living God, and Jesus Christ whom he has sent?" for to obtain this knowledge would be to obtain the secret or key to eternal life. It may be through the Holy Ghost whose office is to reveal the things of the Father to man, and to bear witness in our hearts of Christ, and him crucified and risen from the dead. There is no other way or means of attaining to this knowledge. How shall we obtain the Holy Ghost?³

This knowledge that comes through revelation is different from that which comes through experience in that it comes from the Holy Ghost, as pointed out by the previous references. This point will be considered again in Section V.

¹Ibid., XIII, 263.
²Ibid., V, 148; XX, 222; XXII, 291.
³Ibid., XXIX, 22.
If one is to receive knowledge in this manner, by way of revelation, he must cultivate the technique of receiving revelation. The technique is explained in part by the Prophet Joseph Smith in the following reference:

The Spirit of Revelation is in connection with these blessings. A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.,) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus.¹

One need not go beyond legitimate inference to say that this specific reference here and the text from which it was taken state that revelation is peculiar to the Church and not to the world at large.

President John Taylor said that the Prophet gave him the following key to revelation:

Now I will tell you a piece of instruction that Joseph Smith once gave me, and it won't hurt you. Said he, "Elder Taylor, you have received the Holy Ghost; now follow the leadings of that spirit; and if you do, by-and-by it will become in you a principle of revelation that you will know all things as they come along and understand what is right and what is wrong in relation to them." That is just as applicable to you if you can receive it and live up to it and enjoy it.²

Joseph Smith taught the idea that the things of heaven can only be known by revelation.³

¹ *History of the Church*, op. cit., III, 381.
² *Journal of Discourses*, op. cit., XX, 227; *History of the Church*, op. cit., VI, 311-12.
³ *History of the Church*, op. cit., V, 344.
In summary of this section, then, revelation is a source of knowledge separate from experience and can exist with or without sense experience. However, there are certain things that can be learned only from God by revelation, and not from experience alone.

Section III
When and by Whom Is Revelation Received?

There is a considerable amount of evidence to support the statement that every member of the Church is to receive revelation, according to his obedience and to his acceptance of principles and responsibilities connected with the kingdom of God. President Woodruff stated that no one should function in any office in the Church without revelation.¹

A good summary of this doctrine was given by President Woodruff:

The presidency of the Church is composed of three men—the President and his counselors; and not only does the President of the Church need revelation daily, in order to pass through the labor, the care and the business that rests upon him, but his counselors need it. Every one of the twelve apostles need it in all their administrations throughout the world; and not only the twelve apostles, but the seventies, the high priests, the bishops, the elders, and all who belong to the Melchizedek or Aaronic Priesthood—all need it in their administration in the world. No man can go forth and lift up his voice and declare the gospel of Jesus Christ without revelation. He needs the Holy Priesthood with him every day of his life. I do not wish to be misunderstood in this matter. Every man or woman that has ever entered into the Church of God and been baptized for the remission of sins has a right to revelation, a right to the Spirit of God, to assist them in their labors, in their administrations to their children, in counseling their children and those over whom they are called upon to preside. The Holy Ghost is not restricted to men, nor to apostles or prophets; it belongs to every faithful man and woman, and to every child who is old enough to receive the gospel of Christ.²

¹Journal of Discourses, op. cit., XXI, 298.
²Wilford Woodruff, "The Keys of the Kingdom," The Latter-day Saints Millennial Star, LI, (June, 1889).
The same doctrine was given by Presidents Snow and Joseph F. Smith. The manner in which revelation usually comes to the Saints is explained by the Prophet Joseph Smith:

The Spirit of Revelation is in connection with these blessings. A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden stokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus.

Joseph Smith gave a clear, concise statement on the relationship of various individuals receiving revelation for guidance to others in the Church:

Dear Brother Carter: Your letter to Brother Jared is just put into my hand, and I have carefully perused its contents, and embrace this opportunity to answer it. We proceed to answer your questions: first concerning your labor in the region where you live; we acquiesce in your feelings on this subject until the mouth of the Lord shall name. Respecting the vision you speak of we do not consider ourselves bound to receive any revelation from any one man or woman without his being legally constituted and ordained to that authority, and giving sufficient proof of it.

I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instructions for those in authority, higher than themselves; therefore you will see the impropriety of giving heed to them; but if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction; for the fundamental principles, government, and doctrine of the Church are vested in the keys of the kingdom. Respecting an apostate, or one who has been cut off from the Church, and who wishes to come in again, the law of our Church expressly says that such shall repent, and be baptized, and be admitted as at the first.

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2Conference Reports. A report of the Eighty-second Annual Conference of The Church of Jesus Christ of Latter-day Saints (Salt Lake City: Deseret News Printing and Publishing Establishment, April 5, 1912), pp.5, 10.

3History of the Church, op. cit., III, 381.

4Ibid., I, 338.
Before passing on to the problem of the source of revelation and its relationship to the knowledge generally accepted by the world, there are two miscellaneous ideas referred to in the sources. The Standard Works of the Church are referred to as revelation by the Presidents.\(^1\) They also have asserted that the devil can dispense knowledge by a kind of revelation.\(^2\)

**Summary of Chapter**

In review, the following propositions hold for the subject, according to the sources. The word *revelation* has been used in various ways to have various meanings. However, the Presidents of the Church have given it a meaning peculiar to the Church of Jesus Christ of Latter-day Saints. By "peculiar" I mean that only the Church is in possession of it, that it was taken from the earth during the apostasy and restored as a manifestation of God's power with the restoration of the Gospel.

It is absolutely necessary for the existence of the Church and is held by members only on the principle of obedience to the laws of the gospel and the need of the person according to his sphere, that this understanding of the word *revelation* as a blessing to the Saints stands apart from knowledge received in the world based on experience by sense perception and reasoning, also that in being necessary to the Church, much

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\(^1\) *Tbid.*, I, 236; III, 385.

revelation has been given, but remains uncanonized. However, the scriptures form a good example of this type of revelation.

The problem of the thesis becomes clear: if revelation stands as different from the truths of the world in general and is a peculiar manifestation of Christ's Church, what is the difference between them? That is to say, if all truth comes from God, then why is there a distinction between the knowledge received by the Saints and the knowledge of the world at large?
CHAPTER IV

THE DIFFERENCE BETWEEN REVELATION AND INSPIRATION

Section I

Holy Ghost Given Only to Obedient

From this point on in the thesis the word revelation is used with the limitations and specifications that have been stated in the conclusions of the preceding three chapters. Section I of this chapter is devoted to demonstrating the truth of the proposition that the giving of revelation is an assignment of the Holy Ghost which has been given to Him by God the Father and which is a manifestation of the divine power of the Holy Ghost.

The first step in developing this point is to show that the Holy Ghost is given only to the people as they comply with the laws and ordinances of the gospel of Jesus Christ. President Lorenzo Snow states:

This gift of the Holy Ghost is a different principle from anything that we see manifested in the sectarian world. It is a principle of intelligence, and revelation. It is a principle that reveals things past, present and to come, and these gifts of the Holy Ghost were to be received through obedience to the requirements of the Gospel as proclaimed by the Elders of the Church of Jesus Christ of Latter-day Saints in these days. It was upon this rock that their faith should be grounded; from this quarter they should receive a knowledge of the doctrine they had espoused, and we are told by the Savior "that the gates of hell should not prevail against them." Thus the Church was organized upon the principle of revelation.¹

If the statement of President Snow is correct, then it would be impossible to say that the world receives the gift of the Holy Ghost, or to say that it receives revelation or knowledge through the Holy Ghost. These same concepts are taught by President Joseph F. Smith:

Therefore, no man can obtain a remission of sins; no man can obtain the gift of the Holy Ghost; no man can obtain the revelations of God; no man can obtain the Priesthood, and the rights, powers and privileges thereof; no man can become an heir of God and a joint heir with Jesus Christ, except through compliance with the requirements of heaven. These are universal blessings, they are great and inestimable privileges which pertain to the Gospel and to the plan of life and salvation, which are open and free to all on certain conditions, but which no creature beneath the heavens can enjoy, but through walking in the channel that God has marked out by which they can obtain them.¹

President John Taylor expressed the same idea on more than one occasion.² The above proposition is consistent with the teachings of the scriptures³ and of Joseph Smith,⁴ the Prophet.

We have cases in which the Holy Ghost, not the gift of the Holy Ghost, has been promised⁵ or manifested⁶ without compliance to the ordinance of the laying on of hands by one who has authority. One statement of explanation clarifies both situations given by the Prophet Joseph Smith.

¹Journal of Discourses, op. cit., XXIV, 175.
²Ibid., XX, 222; XXIII, 321.
⁴History of the Church, op. cit., V, 26.
⁵Moroni 10:4-5.
There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the Gospel, but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost, by the laying on of hands, according to the order of God, he could not have healed the sick or commanded an evil spirit to come out of a man, and it obey him; for the spirits might say unto him, as they did to the sons of Sceva: "Paul we know and Jesus we know, but who are ye?" It mattereth not whether we live long or short on the earth after we come to a knowledge of these principles and obey them unto the end. I know that all men will be damned if they do not come in the way which He hath opened, and this is the way marked out by the word of the Lord.1

The point already made, that the gift must come by obedience to the laws and ordinances is affirmed in the above passage. That the manifestation of the Holy Ghost comes as a result of compliance to faith and obedience, although the ordinance is not required, is made clear in both texts just cited. Cornelius was a devout man who prayed always and had a real desire to do God's will and was doing it as best he could. Moroni said that the manifestation of the truth of The Book of Mormon will come only if "ye seek with real intent and having faith in Christ..." Hence, it is safe to say that the Holy Ghost or the gift of the Holy Ghost is not manifested without faith and obedience.

Section II

The Holy Ghost as Revelator

It is the object of this section to point out that the Father has assigned the Holy Ghost to reveal and manifest the spirit of the Holy Ghost

1History of the Church, op. cit., IV, 555.
in revelation to the Church and the Saints. The Prophet Joseph Smith gave
a plain, simple, declarative statement concerning the matter:

   No man can receive the Holy Ghost without receiving revelations.
The Holy Ghost is a revelator.¹

The Prophet stated elsewhere that revelations cannot be received
without the gift of the Holy Ghost.²

President Young stated that the assignment of the Holy Ghost is
as follows:

   Before I ever heard of "Mormonism," when reading the scriptures,
I often wondered why it was that we had no Prophets, no Apostles, no
gifts and graces, no healings by the power of God, no visions, no
angels, no revelations, no voice of God. I often wondered why these
things were not continued among the children of men, why they were
not enjoyed by the different churches and denominations of the day,
and in my conversation with theologians and divines, I often referred
to these things, but they all told me that such supernatural manifesta-
tions were unnecessary in our day and age of the world, that such
power was only necessary in a day of darkness, among an ignorant
generation of people; they needed Prophets to lead them; but we who
live in the blaze of Gospel light need no such thing; we need no
revelation, only that which is in the Bible; we need no visitation of
angels now, those things were given to establish the doctrine of
Christ, and when it was once established they were no longer needed.³

President Taylor associated the Holy Ghost with the spirit of
revelation.⁴

President Lorenzo Snow made it clear that the Holy Ghost is a
revelator to the Church in the presence of compliance with obedience to

¹History of the Church, op. cit., VI, 58.
²Ibid., V, 27.
³Journal of Discourses, op. cit., XVIII, 221.
⁴Ibid., XXIII, 372. See also XXIII, 370-1, 321; XX, 227, 222;
   XXIII, 259-60; V, 259-261.
the principles of the gospel.

This gift of the Holy Ghost is a different principle from anything that we see manifested in the sectarian world. It is a principle of intelligence, and revelation. It is a principle that reveals things past, present and to come, and these gifts of the Holy Ghost were to be received through obedience to the requirements of the Gospel as proclaimed by the Elders of the Church of Jesus Christ of Latter-day Saints in these days. It was upon this rock that their faith should be grounded; from this quarter they should receive a knowledge of the doctrine they had espoused, and we are told by the Savior "that the gates of hell should not prevail against them." Thus the Church was organized upon the principle of revelation.1

President Joseph F. Smith states that the office of the Holy Ghost is that of a revelator:

The ways and wisdom of God are not as the ways and wisdom of man. How then can we know "the only true and living God, and Jesus Christ whom he has sent?" for to obtain this knowledge would be to obtain the secret or key to eternal life. It must be through the Holy Ghost, whose office is to reveal the things of the Father to man, and to bear witness in our hearts of Christ, and him crucified and risen from the dead. There is no other way or means of attaining to this knowledge. How shall we obtain the Holy Ghost?2

The following proposition is true and valid as far as The Doctrine and Covenants, The Book of Mormon, and the writings of the first six Presidents of the Church, as found in the Journal of Discourses, are concerned: that the Holy Ghost has the assignment to act as revelator to the Church and to the Saints, based on their obedience to the principles of the Gospel, and their righteousness; furthermore, that this office and assignment as revelator applies only to the Holy Ghost. The writer failed to find one statement that the world at large receives revelation from the


2Ibid., XIX, 22.
Holy Ghost. Moreover, he did not find one statement giving Jesus the Christ this same office and assignment.

Section III
The Holy Ghost and Inspiration

It is very common to see statements connecting the Holy Ghost with inspiration. When so used, the word inspiration seems to have one of two meanings. First, inspiration is sometimes used synonymously with the word revelation.¹ President Taylor said that all of the authorities of the Church have been inspired by the Holy Ghost.² President Woodruff claimed that the principles of eternal life are manifested by the inspiration of the gift of the Holy Ghost.³ He said elsewhere that revelation came by inspiration of the Holy Ghost.⁴ He stated that many principles of The Doctrine and Covenants were given by inspiration.⁵

It would be beyond the meaning of the sources to make generalized propositions about the two words, as in the following: All revelation is inspiration, but not all inspiration is revelation - or all inspiration is revelation, but not all revelation is inspiration. The sources simply indicate that at times the two expressions are used synonymously and

¹See Chapter II, Section V.
²Journal of Discourses, op. cit., V, 148; See also XXV, 263.
³Ibid., IX, 57; See also V, 48-49; XII, 279.
⁴Ibid., XVII, 189; See also XVIII, 187.
⁵Millennial Star, XIII, 642.
that one must interpret the meaning in connection with the text from which they are taken. A statement could not be made which would act as a rule of thumb to determine the meaning.

As explained in connection with The Doctrine and Covenants, the word inspired is often used having the connotations of moving or moved. The references mentioned in footnote 20 give this idea from the succeeding Presidents of the Church, as has already been discussed in connection with The Doctrine and Covenants. Therefore, the idea will be discussed no further.

Section IV
The Light of Christ Given to All Men

If the Holy Ghost as the Spirit of Truth is reserved for men who are obedient to the principles and ordinances of the gospel of Jesus Christ, then where does the light and knowledge come from that is given to the men of the world that we, as Latter-day Saints recognize as falling within the pale of truth? The sources indicate that the truths which are given to the world fall within an office, assignment, and power of

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1Chapter II, Section V.

2Journal of Discourses, op. cit., Brigham Young VII, 102; John Taylor XVI, 306; Wilford Woodruff, XVII, 190; Joseph F. Smith, XXIV, 156; Conference Reports, op. cit., 1917, 5; History of the Church, op. cit., Joseph Smith, I, 94.

3Chapter III, Section I.
Jesus Christ as a member of the Godhead.  

President Young said that the light of Christ is given to every man. He made it clear that the revelations of Jesus Christ are given to the heathen nations, etc.

Many people believe that the Spirit of the Lord has not been upon the earth when the Gospel was not among men in its purity; they believe the Spirit of the Lord has been entirely taken from the earth since the apostasy of the Church. I do not believe for one moment that there has been a man or woman upon the face of the earth, from the days of Adam to this day, who has not been enlightened, instructed, and taught by the revelations of Jesus Christ. "What! The ignorant heathen?" Yes, every human being who has possessed a sane mind.

I am far from believing that the children of men have been deprived of the privilege of receiving the Spirit of the Lord to teach them right from wrong. No matter what the traditions of their fathers were, those who were honest before the Lord, and acted uprightly, according to the best knowledge they had, will have an opportunity to go into the kingdom of God. I believe this privilege belonged to the sons and daughters of Adam, and descended from him and his children who were contemporary with him, throughout all generations. ...

"Do you suppose the Hindoos have the light of the Spirit of Christ?" I know they have; and so have the Hottentots, and so has every nation and kingdom upon the face of the earth, even though some of them may be cannibals, indulging in a practice the most repugnant to our refined feelings of any we know of among any people; yet that is a practice which the religious, refined, and polished inhabitants of our lovely country shudder at. But let me place any member of this congregation, or the whole of them, in such a state of suffering, from year to year, that they shall never see one day or one hour's comfort, nor satisfaction of human life; when compared with a condition of that kind, the sin of killing and eating of human beings would not be as great as many sins committed by the so-called Christian nations.  

He made it plain that Christ is the Light that comes to these people:


2 Journal of Discourses, op. cit., II, 137.  

3 Ibid., II, 138-140.
Christ is the light of the world, and lighteth every man that cometh into it. No son or daughter of Adam ever lived on the earth, or ever will, but has had or will have the light of Christ within him.\(^1\)

President Taylor made a distinction between this knowledge given to the world and that given to the Saints, but said that both are from God.\(^2\) He indicated that the reformers were under the influence of the light of Christ, but not that of the Holy Ghost, which demonstrates distinction again.

Wesley and Whitfield, and going back still further, Luther, Melancthon, Knox, Zwingli, and many other reformers, started what are termed re-formations. But what did they do in those re-formations? Did they bring back the pure Gospel of Christ? No, they did not, and they did not profess to do it. It is left some of their admirers to do that for them which they in their day never professed to do. What did they do? They tried to reform abuses that were in the church. Well, what was done by these people? What influence were they under? They were under the influence, more or less, of the Spirit of the living God. But they didn't have the Gospel, you say? No; but they were not deprived of a portion of the Spirit of the living God on that account. It is a very great error for us to suppose that men throughout the whole world have not been under an influence of that kind more or less. We are told in the Scriptures that God has given unto all men a portion of His Spirit to profit withal, and many men who have followed that Spirit according to the light they have had, have done a great deal of good among men, among whom were Luther, Calvin, Melancthon, Wesley, Fletcher, and others in the various churches.

Fletcher, I think, was a Church of England minister; so was John Wesley, and many others; then there were others among the Presbyterians, Methodists, Catholics, etc. They were good men. They sought to do good, and did do good; for he that doeth righteousness is righteous. They followed the leadings of that portion of the Spirit of God which is given to all men to profit withal. They operated in the interests of humanity; introduced many charitable institutions; made provision

\(^1\)Tbid., VII, 158; See also VII, 190; VII, 134.

\(^2\)Tbid., XXIII, 321; See also XX, 222.
for the poor and outcast, the lame, and the blind; acted in a very liberal, kind and generous manner. I have known, in my travels, many ladies and gentlemen possessing large fortunes, who spent their time and their means in trying to promote the welfare of humanity. But was it the fullness of the Gospel of the Son of God? No, it was not. Was it right for them to do these things? Yes; for it is always right for all men to do good to their fellow men; to be moral, virtuous, honorable and upright; and notwithstanding the wickedness and crime that exist in these United States, yet there are thousands and millions of good honorable men who desire to do right; but they do not know the truth, and are led astray by men who know not what they say nor what they affirm. If these men had the Gospel with which is associated the gift of the Holy Ghost, it would lead them into all truth as it did in former days. And what is said of circumstances and events that shall transpire in the last days? We are told that it shall come to pass, when the Lord shall bring again Zion, that her watchmen shall see eye to eye. This will be the case when all the people of Zion live their religion and comply with the requirements of the Lord.

President Woodruff made the distinction.

President Joseph F. Smith said that every man born into the world has this Spirit. He definitely stated that this Spirit is not the Holy Ghost but that it is the light of Christ.

The Holy Ghost as a personage of Spirit can no more be omnipresent in person than can the Father or the Son, but by his intelligence, his knowledge, his power and influence, over and through the laws of nature, he is and can be omnipresent throughout all the works of God. It is not the Holy Ghost who in person lighteth every man who is born into the world, but it is the light of Christ, the Spirit of Truth, which proceeds from the source of intelligence, which permeates all nature, which lighteth every man and fills the immensity of space. You may call it the Spirit of God, you may call it the influence of

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1 Underscoring is the writer's.
2 Ibid., XXV, 263.
3 Ibid., XIII, 157.
4 Ibid., XXV, 53.
5 Underscoring is the writer's.
God's intelligence, you may call it the substance of his power, no matter what it is called, it is the spirit of intelligence that permeates the universe and gives to the spirits of men understanding, just as Job has said.

Every elder of the Church who has received the Holy Ghost by the laying on of hands, by one having authority, has power to confer that gift upon another; it does not follow that a man who has received the presentation or gift of the Holy Ghost shall always receive the recognition and witness and presence of the Holy Ghost himself, or he may receive all these, and yet the Holy Ghost not tarry with him, but visit him from time to time; (Doc. and Cov., Sec. 130:23); and neither does it follow that a man must have the Holy Ghost present with him when he confers the Holy Ghost upon another, but he possessed the gift of the Holy Ghost, and it will depend upon the worthiness of him unto whom the gift is bestowed whether he receive the Holy Ghost or not.  

Moroni spoke of the "gift of Christ" to discern good from evil,\(^1\) that is given to every man:

> For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

The Prophet Joseph Smith declared the same thing:

> For you shall live by every word that proceedeth forth from the mouth of God.
> For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.
> And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.\(^3\)

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\(^2\)Moroni 7:16.

\(^3\)DC 84:44-46. See also 88:5-15.
In summary and conclusion one may say that the people of the world do not receive their knowledge and truth from God through the Holy Ghost, but rather they receive it from God through the light of Christ. This is important and is clearly taught by the Presidents of the Church as a significant principle and truth.
CHAPTER V

SUMMARY AND CONCLUSION

According to The Book of Mormon,¹ The Doctrine and Covenants,² and the first six Presidents of the Church,³ there is a source of truth designated as revelation which comes from the Holy Ghost to the Latter-day Saints as a result of their obedience to the principles of the Gospel of Jesus Christ. Although the word revelation may have several meanings,⁴ it does have a meaning in reference to the Church of Jesus Christ of Latter-day Saints that demands of it the following characteristics:

(1) it comes on the principle of faith and obedience to the laws and ordinances of the gospel of Jesus Christ;⁵

(2) it is different from the knowledge received by the world at large and can come independently of worldly methods and techniques;⁶

¹Chapter I.
²Chapter II.
³Chapter III.
⁴Chapter III, Section I.
⁵Chapter IV, Section I.
⁶Chapter III, Sections I and II.
(3) it was taken from the earth during the period of the apostasy and restored as a spiritual blessing to the Church and is one of the distinctive characteristics of the Church.\(^1\)

(4) it is received by all the Saints according to their callings and offices;\(^2\)

(5) this type of revelation is an assignment, office, and manifestation of the Holy Ghost and the Holy Ghost is not manifested to men of the world at large. In contrast to this Spirit, power, and source of knowledge, there is another referred to as the light of Christ which

(1) is given to all men independent of their faith and obedience to the laws and ordinances of the Church and gospel of Jesus Christ.\(^3\)

(2) it is given to every man at birth, as an office, assignment or manifestation of Jesus as the Christ.

In view of this evidence, the difference between revelation (the knowledge given to the saints as associated with the gospel and the Church) and inspiration (or knowledge received by the world at large) lies primarily in the differences of assignment, office, and power of the Holy Ghost and Jesus Christ, from God the Father.

\(^1\)Chapter III, Sections I and II.

\(^2\)Chapter III, Section III.

\(^3\)Chapter III, Section IV.
PRACTICAL APPLICATIONS OF THE CONCLUSION OF THE THESIS

Section I
General Comments

The conclusion of the thesis states that the Latter-day Saints have two different sources of knowledge based on two different sets of laws. One source is the light of Christ that is given to every man at birth to enable every man to judge good from evil\(^1\) and to quicken his understanding, his sense perceptions, and his mind.\(^2\) The progress that is made in the acquisition of truth with this source of knowledge, which is given to all men generally, depends on the laws of academic study, man's native intelligence, and various other influences which the psychologist and epistemologists have shown are man's tools for acquiring knowledge. These will be referred to from now on as the scientific method.

The second source of knowledge is that of the Holy Ghost, who is given only to those who obey the principles of the gospel of Jesus Christ. The progress made in this field of learning depends upon the amount of faith and obedience the individual accords the gospel. Revelation will continue to connote knowledge received from the Holy Ghost.

These two sources of truth and their respective techniques can supplement each other. In fact, the Lord reproved Oliver Cowdery for thinking he could translate *The Book of Mormon* without using both.

\(^1\)DC 88:6-16; 84:44-46.  \(^2\)Moroni 7:12-17.
Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me.

Now, if you had known this you could have translated; nevertheless, it is not expedient that you should translate now.

The above reference makes it clear that it is not enough to just ask God for knowledge, but asserts that individual study must be used first. But study alone is not sufficient either. The burning of the bosom and the feeling that the knowledge received is right must invest the individual. In the translations made by Joseph Smith and in these instructions to Oliver Cowdery one has at his disposal a good picture of how the two sources and techniques, revelation and the scientific method, can and should work together. In general, this is the attitude of the Latter-day Saints.

Section II

Those Who Are Maladjusted Academically, and the Scientific Method

However, too often nowadays some individuals feel that the scientific method is the only criterion for determining truth, and after they have dwindled in unbelief, they proceed to try to exercise dominion

1DC 9:7-10.
over those who claim personal revelation from the Holy Ghost. Let us take, for example, the attitude of many school teachers, an attitude which is found among the elementary grade teacher as well as among college professors. The writer adds, parenthetically, that this discussion does not apply to school teachers alone, but to all who, in academic study, have tipped over backwards in their use of the scientific method; the medical doctor, lawyer, artist, engineer, businessman, etc.

Some individuals who serve as examples for the groups listed above have asserted themselves as follows: "How can that woman say that she knows the gospel is true, that Jesus is the Christ or that Joseph Smith was a prophet of the living God? She doesn't realize the necessity of objective thinking. She obviously doesn't realize that such a statement could not be clearly defined nor demonstrated. She has no academic background in the field or she would realize that all of the scholars have demonstrated the naivete of such an assertion. The testimony of such a person is purely subjective and should be dismissed. The rules and techniques of gaining knowledge just will not permit such assertions."

Some people who have been academically trained become so self-centered with their qualifications that they feel that they possess the only source and technique of acquiring knowledge. According to their rules it is perfectly all right for them to say they know such and such and even that they know there cannot be any other way of knowing.¹

¹It would be very naive to sing praises to a prophet or bear testimony to his divine authority.
When the scripture is read that says, "the glory of God is intelligence,"\(^1\) or that, "if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come,"\(^2\) some individuals spontaneously rehearse in their minds the years of academic plodding and the books they have read to assure themselves that all is well in Zion.

However, the results obtained in this thesis will not permit this one-sided picture to stand. The attitude in searching out the information contained in this dissertation leads the writer to agree in the reproof given by Nephi to the above kind of people.\(^3\)

O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of man! When they are learned they think they are wise, and they harken not unto the counsel of God, for they set them aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. But to be learned is good if they harken unto the counsels of God...

And whoso knocketh, to him will he open; and the wise, and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them.\(^3\)

The leaders of the Saints in all dispensations have asserted that the Lord does have in store knowledge for those who keep His commandments. This certain knowledge comes by revelation from the Holy Ghost to the Saints. It is not necessarily acquired by the same techniques and the same laws of progress that are demanded in the scientific method. In

\(^1\) DC 93:36.  
\(^2\) DC, 130:19.  
\(^3\) Nephi 9:28-29.
fact the evidence supports the statement that revelation can exist independent of the scientific method. Failure on the part of some of these formally educated individuals to recognize the differences between revelation and the scientific method as to their sources and techniques, and their failure to live up to the requirements for receiving revelation, has resulted in the awkward position previously described. Their efforts are to destroy first in theory the principle of revelation and to destroy revelation in actual experience.

The evidence in this thesis requires that the Latter-day Saints who are living the gospel are just as much entitled to knowledge by way of revelation from the Holy Ghost as the academic scholar, who methodically follows the scientific method, is entitled to knowledge through the light of Christ. One of these groups should not deny the rights and glory of knowledge to the other, but rather they should realize the fact that each has its place, purpose, source of knowledge, and discipline.

Frequently in the Church one finds an individual who is trying to be loyal to two causes. The first cause is his devotion to the Church as a divine institution, the second, his professional training. For example, mathematicians, poets, historians, etc., are devoted to their professional callings and to the Church. When these individuals fail to distinguish between the truth as it comes from the Holy Ghost and as it comes from Christ as the light of the world, they assert the opinion that various great individuals in their respective fields must have been influenced by the Holy Ghost. Feeling the way a Latter-day Saint does toward the
gospel and being a good mathematician or physicist at the same time, they find it difficult to feel that men like Descartes, Leibniz, Newton, etc. were not in touch with God by means of the Holy Ghost. It is reasonable for them to make the communication as a result of the power of the Holy Ghost because He is referred to by the Latter-day Saints as a source of all truth. A similar reasoning process would be followed by an English professor who would want Milton, Browning, Shakespeare, etc. to be fully appreciated by the Latter-day Saints.

The evidence presented in this thesis does not permit the above reasoning and conclusions. Poets, mathematicians, physicists, artists, reformers, etc. are not made recipients of the influence of the Holy Ghost until they have complied with the ordinances and principles of the gospel of Jesus Christ. This compliance is required of them as it is of all other people. The source of the knowledge they receive and the truth they make known comes from God through Christ, who is the light of the world, and not through the Holy Ghost.
APPENDIX

This appendix contains a complete list of the words inspiration and revelation as they are used in the Journal of Discourses and the History of the Church of Jesus Christ of Latter-day Saints. Passages using the word inspiration are noted "Ins."

Joseph Smith

Quotations from Journal of Discourses

V, 239: Verily no; it was no such thing. What was it? It was a proclamation made, declaring that a holy angel from heaven had appeared - that he had revealed himself unto a young man that was born in the backwoods of America - a farmer's son, without any particular educational advantages; that this angel, having appeared unto him, had revealed unto him an ancient record that gave an account of the aboriginal inhabitants of this country; that in this record there was an account of Prophets having existed on this continent in former days, of Jesus having appeared, and of angels having administered unto them - an account of their having been in possession of the Gospel, having the same doctrines, the same blessings, the same privileges and powers that were associated with the Gospel on the Asiatic continent; and that this record agreed with the Bible in doctrines, ordinances, teachings, and blessings.

And furthermore, these men referred us to the Bible, and showed us that this book was spoken of - that it was to come forth - that it was the "stick of Joseph," and that it was to be one with the "stick of Judah," - one in prophecy, one in revelation, one in unfolding the purposes of God, and one in bringing to pass the great events that were to transpire in the last days.

Quotations from History of the Church

I, 6, 35, 36, 44, 49, 54, 64,
I, 94: In fact, these men, although not regular lawyers, were upon this occasion able to put to silence their opponents, and convince the court that I was innocent. They spoke like men inspired of God, whilst those who were arrayed against me trembled under the sound of their voices, and quailed before them like criminals before a bar of justice.

I, 110, 123, 148, 154, 163, 166, 175, 191, 219, 224, 229, 133, 234,
I, 236: My time was occupied closely in reviewing the commandments and
sitting in conference, for nearly two weeks; for from the first to the
twelfth of November we held four special conferences. In the last which
was held at Brother Johnson's, in Hiram, after deliberate consideration,
in consequence of the book of revelations, now to be printed, being the
foundation of the Church in these last days, and a benefit to the world,
showing that the keys of the mysteries of the kingdom of our Savior are
again entrusted to man; and the riches of eternity within the compass of
those who are willing to live by every word that proceedeth out of the
mouth of God — therefore the conference voted that they prize the revela-
tions to be worth to the Church the riches of the whole earth, speaking
temporally. The great benefits to the world which result from the Book
of Mormon and the revelations which the Lord has seen fit in His infinite
wisdom to grant unto us for our salvation, and for the salvation of all
that will believe, were duly appreciated; and in answer to an inquiry,
I received the following:

I, 241, 245, 255, 277, 278, 287, 300, 301, 327, 334,
I, 338: Dear Brother Carter: Your letter to Brother Jared is just put
into my hand, and I have carefully perused its contents, and embrace this
opportunity to answer it. We proceed to answer your questions: first
concerning your labor in the region where you live; we acquiesce in your
feelings on this subject until the mouth of the Lord shall name. Respect-
ing the vision you speak of we do not consider ourselves bound to receive
any revelation from any one man or woman without his being legally consti-
tuted and ordained to that authority, and giving sufficient proof of it.

I will inform you that it is contrary to the economy of God for
any member of the Church, or any one, to receive instructions for those
in authority, higher than themselves; therefore you will see the improp-
riety of giving heed to them; but if any person have a vision or a visita-
tion from a heavenly messenger, it must be for his own benefit and in-
struction; for the fundamental principles, government, and doctrine of the
Church are vested in the keys of the kingdom. Respecting an apostate,
or one who has been cut off from the Church, and who wishes to come in
again, the law of our Church expressly says that such shall repent, and
be baptized, and be admitted as at the first.

I, 339: There are two paragraphs in your letter which I do not commend,
as they were written blindly. Speaking of the Elders being sent like
lightning from the bow of Judah; the second, no secrets in the councils
of Zion. You mention these as if fear rested upon your mind, otherwise
we cannot understand it. And again we never inquire at the hand of God
for special revelation only in case of there being no previous revelation
to suit the case; and that in a council of High Priests.

I, 340, 342, 366, 393, 397, 408, 417, 420.
II, 11,
II, 12: We admit that God is the great source and fountain from whence proceeds all good; that He is perfect intelligence, and that His wisdom is alone sufficient to govern and regulate the mighty creations and worlds which shine and blaze with such magnificence and splendor over our heads, as though touched with His finger and moved by His Almighty word. And if so, it is done and regulated by law; for without law all must certainly fall into chaos. If, then, we admit that God is the source of all wisdom and understanding, we must admit that by His direct inspiration He has taught man that law is necessary in order to govern and regulate His own immediate interest and welfare; for this reason, that law is beneficial to promote peace and happiness among men.

II, 14,
II, 18: But we ask, does it remain for a people who never had faith enough to call down one scrap of revelation from heaven, and for all they have now are indebted to the faith of another people who lived hundreds and thousands of years before them, does it remain for them to say how much God has spoken and how much He has not spoken? We have what we have, and the Bible contains what it does contain: but to say that God never said anything more to man than is there recorded, would be saying at once that we have at last received a revelation; for it must require one to advance thus far, because it is nowhere said in that volume by the mouth of God, that He would not, after giving what is there contained, speak again; and if any man has found out for a fact that the Bible contains all that God ever revealed to man he has ascertained it by an immediate revelation, other than has been previously written by the prophets and apostles. But through the kind providence of our Father a portion of His word which He delivered to His ancient saints, has fallen into our hands, is presented to us with a promise of a reward if obeyed, and with a penalty if disobeyed. That all are deeply interested in these laws or teachings, must be admitted by all who acknowledge their divine authenticity.


III, 35, 47, 51, 52, 53, 98, 106, 131, 277, 339, 340,
III, 381: The Spirit of Revelation is in connection with these blessings. A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus.

III, 385: O ye Twelve! and all Saints! profit by this important Key -
that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world or that which is to come. Yea, in all your kicking and flounderings, see to it that you do not this thing, lest innocent blood be found upon your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to the brethren.

III, 386,

III, 389: Salvation cannot come without revelation; it is in vain for anyone to minister without it. No man is a minister of Jesus Christ without being a Prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy. Whenever salvation has been administered, it has been by testimony. Men of the present time testify of heaven and hell, and have never seen either; and I will say that no man knows these things without this.

III, 390,


V, 1, 12,

V, 26: It is not to be wondered at that men should be ignorant, in a great measure, of the principles of salvation, and more especially of the nature, office, power, influence, gifts, and blessings of the gift of the Holy Ghost; when we consider that the human family have been enveloped in gross darkness and ignorance for many centuries past, without revelation, or any just criterion (by which) to arrive at a knowledge of the things of God, which can only be known by the Spirit of God. Hence it not infrequently occurs, that when the Elders of this Church preach to the inhabitants of the world, that if they obey the Gospel they shall receive the gift of the Holy Ghost, that the people expect to see some wonderful manifestation, some great display of power, or some extraordinary miracle performed; and it is often the case that young members of this Church for want of better information, carry along with them their old notions of things, and sometimes fall into egregious errors.

V, 27: We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the Apostles' days; we believe that it (the gift of the Holy Ghost) is necessary to make and to organize the Priesthood,
that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost. We believe that the holy men of old spake as they were moved by the Holy Ghost, and that holy men in these days speak by the same principle; we believe in its being a comforter and a witness bearer, that it brings things past to our remembrance, leads us into all truth, and shows us of things to come; we believe that "no man can know that Jesus is the Christ, but by the Holy Ghost." We believe in it (this gift of the Holy Ghost) in all its fullness, and power, and greatness, and glory; but whilst we do this, we believe in it rationally, consistently, and scripturally, and not according to the wild vagaries, foolish notions and traditions of men.

V, 30,
V, 31: The manifestations of the gift of the Holy Ghost, the ministering of angels, or the development of the power, majesty or glory of God were very seldom manifested publicly, and that generally to the people of God as to the Israelites; but most generally when angels have come, or God has revealed Himself, it has been to individuals in private, in their chamber; in the wilderness or fields, and that generally without noise or tumult. The angel delivered Peter out of prison in the dead of night; came to Paul unobserved by the rest of the crew; appeared to Mary and Elizabeth without the knowledge of others; spoke to John the Baptist whilst the people around were ignorant of it.

V, 56, 63, 66, 71, 135,
V, 141: President Joseph Smith remarked that Mrs. Repshaw had long since been advised to return to her husband. It has been ascertained, by good evidence, that she left her husband without just cause - that he is a moral man and a gentleman. She has got into a way of having revelations but not the revelations of God. If she will go home and do her duty, we will pray for her; but, if not, our prayers will do her no good.

V, 148,
V, 149-150: It may seem to some to be a very bold doctrine that we talk of - a power which records or binds on earth, and binds in heaven: nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the priesthood to any man by actual revelation or any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great Jehovah. This is a faithful saying - who can hear it?

V, 214, 265, 257, 267, 280, 288, 343,
V, 344: Again, there is no revelation to prove that things do not exist
in heaven as I have set forth, nor yet to show that the beasts meant anything but beasts; and we never can comprehend the things of God and of heaven, but by revelation. We may spiritualize and express opinions to all eternity; but that is no authority.

V, 355, 389, 426, 427, 502,
V, 503: I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was. Abraham received all things, whatsoever he received by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation, and sitteth upon his throne.

V, 530: Had I inspiration, revelation, and lungs to communicate what my soul has contemplated in times past, there is not a soul in this congregation but would go to their homes and shut their mouths in everlasting silence on religion till they had learned something.

V, 550, 555.

VI, 10, 12, 22, 23, 24, 27, 52,
VI, 58: No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator.

VI, 64, 69, 73, 74, 89, 183, 250, 251, 252, 291, 302,
VI, 311: This is good doctrine. It tastes good. I can taste the principles of eternal life, and so can you. They are given to me by the revelations of Jesus Christ; and I know that when I tell you these words of eternal life as they are given to me, you taste them, and I know that you believe them. You say honey is sweet, and so do I. I can also taste the spirit of eternal life. I know it is good; and when I tell you of these things which were given me by inspiration of the Holy Spirit, you are bound to receive them as sweet, and I rejoice more and more.

VI, 312, 318, 364, 393, 401, 435, 442, 458, 477, 478, 479, 608.
**Brigham Young**

**Quotations from Journal of Discourses**


I, 69: It is true the Lord has revealed great and precious revelations to us through our language, and I believe it is as good a language as any now in use; but when we scan it narrowly, we find it to be fraught with imperfections and ridiculous vagaries. I am as far from believing that it is meet for us to adopt it in preference to any other tongue, as I am that it is to adopt Presbyterianism, or the Baptist's religion, in preference to any other of the same order of antichristian churches, for they are all imperfect. The Lord can reveal Himself to these Indians. He can talk to any nation, it makes no difference to Him, as He can connect the ideas He wishes to convey by means of their language, as imperfect as it is.

I, 277: The Lord wished us to gather to this place, He wished us to cultivate the earth, and make these valleys like the Garden of Eden, and make all the improvements in our power, and build a temple as soon as circumstances would permit. And further, if the people and the Lord required it, I would give a written revelation, but let the people do the things they know to be right. Permit me to ask the question - do you not know that it is your duty to accumulate your daily bread, to cease your wickedness? Are not these duties required at your hands? Do you not know this of yourselves? There is not an individual in this assembly that does not understand this, that is not as well convinced of it as I am.

I, 277-8: Concerning revelations pertaining to building temples, I will give you the words of our beloved Prophet while he was yet living upon the earth. Many of us that are here today, were with him from the commencement of the church. He was frequently speaking upon the building of temples in Kirtland, Missouri, and Illinois. When the people refused in Kirtland to build a temple, unless by a special revelation, it grieved his heart that they should be so penurious in their feelings as to require the Lord to command them to build a house to His name. It was not only grievous to him, but to the Holy Spirit also. He frequently said, that if it were not for the covetousness of the people, the Lord would not give revelations, concerning the building of temples, for we already knew all about them; the revelations giving us the order of the Priesthood make known to us what is wanting in that respect at our hands. If you should go to work to build a dwelling house, you know you would want a kitchen, a buttery, sitting rooms, bedrooms, halls, passages, and alleys. He said, you might as well ask the Lord to give revelation upon the dimensions and construction of the various apartments of your dwelling houses, as upon the erection of temples, for we know beforehand what is necessary.
I, 315 Ins., 324, 327, 339, 343, 346 Ins., 350, 367, 370, 375.

II, 29, 30, 31, 130, 131 Ins., 136,

I, 346-7: You look and you see the Church, as it were, driven from the earth; you see it left without a Prophet, without a seer, without Apostles, and without the voice of inspiration. You hear the professed ministers of Christ teaching the benighted multitude, that the day when angels administer to men has ceased; that the sacred Urim and Thummim is lost; that the holy Priesthood is no longer needed, and the sacred places where they offered sacrifices for Israel is gone, all are gone.

I, 373: Well, here we are, and who are we? We are Saints of the Most High God, are we not? And after all our weakness and infirmities, we are the best people there is under the face of the heavens, by a thousand fold. Poor as we are, weak as we are, changeable, afflicted as we are, still we are the best people God has upon the earth. If truth is revealed anywhere, it is here; if God communicates His will to the human family anywhere, it is here. If anybody can enlighten mankind, this people can; and if the nations of the earth, with their kings, potentates, and powers, are ever exalted in the kingdom of God, ever receive the light, truth, and intelligence of heaven, it will be through the means of this people. We are His servants; we are enlisted for life in the kingdom of God, to do His bidding, and to walk in obedience to His laws, to sustain His kingdom, to roll forth His purposes, and do whatsoever He shall think fit to require of us.

II, 18: I will now offer a few words of encouragement, and I wish you to listen to them attentively. If you wish to be great in the Kingdom of God, you must be good. It has been told you often, and I reiterate it today, that no man or woman in this kingdom that the Lord Almighty has again established upon the earth, can become great without being good — without being true to their integrity, faithful to their trust, full of charity and good works. If they do not order their lives to do all the good they can, they will be stripped of their anticipations of greatness. You may write that down, and write it as revelation if you please, for it is true. Again, you must make sacrifice, if such you may call it, of every feeling you possess on earth, as a man, as a woman, as a father, as a mother, as a husband, as a wife, as a member of a family or community, for the sake of the kingdom of God on earth — that you assuredly must do. Now remember, that no earthly object may stand between you and your calling and duty.

II, 32: At Nauvoo, Joseph dedicated another Temple, the third on record. He knew what was wanting, for he had previously given most of the prominent individuals then before him their endowment. He needed no revelation, then, of a thing he had long experienced, any more than those now do, who have experienced the same things. It is only where experience fails, that revelation is needed.
II, 131: No man, in a short hour or two, can tell everything that is in his heart, when it is filled by the inspiration of the Holy Ghost. But I will continue my remarks, and give you a little more.

II, 137: The Spirit of the Lord, the light of Christ, and the inspiration of the Almighty, are given to every man to profit withal. All who understand the Gospel of salvation, reflecting upon the condition of their progenitors, as far back as they can trace them, have this consolation; if they were honest, if they were upright, if they lived according to the best light and knowledge they had, if they served the Lord according to all they could obtain from the priest, and other sources, and lived according to that light, are they damned? Yes, precisely as you and I will be.

II, 138-9: Many people believe that the Spirit of the Lord has not been upon the earth when the Gospel was not among men in its purity; they believe the Spirit of the Lord has been entirely taken from the earth since the apostasy of the Church. I do not believe for one moment that there has been a man or woman upon the face of the earth, from the days of Adam to this day, who has not been enlightened, instructed, and taught by the revelations of Jesus Christ. "What! The ignorant heathen?" Yes, every human being who has possessed a sane mind. I am far from believing that the children of men have been deprived of the privilege of receiving the Spirit of the Lord to teach them right from wrong. No matter what the traditions of their fathers were, those who were honest before the Lord, and acted uprightly, according to the best knowledge they had, will have an opportunity to go into the kingdom of God. I believe this privilege belonged to the sons and daughters of Adam, and descended from him, and his children who were contemporary with him, throughout all generations.

II, 140: "Do you suppose the Hindoos have the light of the Spirit of Christ?" I know they have; and so have the Hottentots, and so has every nation and kingdom upon the face of the earth, even though some of them may be cannibals, indulging in a practice the most repugnant to our refined feelings of any we know of among any people; yet that is a practice which the religious, refined, and polished inhabitants of our lovely country shudder at. But let me place any member of the congregation, or the whole of them, in such a state of suffering, from year to year, that they shall never see one day or one hour's comfort, nor satisfaction of human life; when compared with a condition of that kind, the sin of killing and eating a human being would not be as great as many sins committed by the so-called Christian nations.

II, 143, 178, 181, 184 Ins., 191,
II, 192: We cannot find anywhere within the lids of the Bible, where the Lord ever had a people He acknowledged, except they were led by immediate revelation. The Lord never had a people in any age of the
world without Prophets to lead them, even to the present day; and this is the reason why this Church and kingdom is so diverse from the views, feelings, and traditions of the nations around us, and that has caused it to meet with great opposition, persecution, and opposing spirits from the commencement, and perhaps may continue to do so until the winding up scene.

II, 194 Ins.: Now, if we so read and believe the history of the foundation of our rational government, or the history of the Jewish nation, or any other nation, that has been written by men who do not make any pretensions to inspiration, if we should never think of spiritualizing their writings, but take them and understand them as they are given to us, why should we take it upon ourselves to spiritualize and twist the words, and the meaning of the words, of that God who rules the nations?

When He gives to us revelations of the greatest moment to us, will He not set forth His mind and will in their true meaning, as He intends they shall be fulfilled, and as He intends we shall understand them? The Latter-day Saints as a people have learned to take God at His word. We admit that there are in the Bible metaphors, figures, and parables.

II, 195-6: Before I ever heard of "Mormonism," when reading the scriptures, I often wondered why it was that we had no Prophets, no Apostles, no gifts and graces, no healings by the power of God, no visions, no angels, no revelations, no voice of God. I often wondered why these things were not continued among the children of men, why they were not enjoyed by the different churches and denominations of the day, and in my conversation with theologians and divines, I often referred to these things, but they all told me that such supernatural manifestations were unnecessary in our day and age of the world, that such power was only necessary in a day of darkness, among an ignorant generation of people; they needed Prophets to lead them; but we who live in the blaze of Gospel light need no such thing; we need no revelation, only that which is in the Bible; we need no visitation of angels now, those things were given to establish the doctrine of Christ, and when it was once established they were no longer needed.


II, 314: I am so far from believing that any government upon this earth has constitutions and laws that are perfect, that I do not even believe that there is a single revelation, among the many God has given to the Church, that is perfect in its fulness. The revelations of God contain correct doctrine and principle, so far as they go; but it is impossible for the poor, weak, low, grovelling, sinful inhabitants of the earth to receive a revelation from the Almighty in all its perfections. He
has to speak to us in a manner to meet the extent of our capacities, as we have to do with these benighted Lamanites; it would be of no benefit to talk to them as I am now speaking to you. Before you can enter into conversation with them and give them your ideas, you are under the necessity of condescending to their low estate, so far as communication is concerned, in order to exalt them.

II, 315.

III, 43, 45 Ins., 47, 53, 59, 80, 89, 91, III, 116: I am quite inclined to believe this, and I do not care how many hands it has passed through. I will remark that brother Orson has clearly shown how the Bible has come into our hands, in order to convince the people of the necessity of positive proof for the validity of the Book of Mormon, the Book of Doctrine and Covenants, and that Joseph Smith was a true Prophet of God, and to prove that our testimony, witnesses, evidence and knowledge of these facts are ten thousand times more than can be produced in favor of the Bible, unless a man has the power of God to testify to it, for there can be no proof in its favor short of revelation.

This we have known all the time; we have understood it from the beginning. That made us very anxious in the days of Joseph, to get the new translation; but the Bible is good enough just as it is, it will answer my purpose, and it used to answer it very well when I was preaching in the world.

III, 156: Have any of this congregation ever seen, witnessed, or had any knowledge of such a thing? Yes. Have the sick been healed? Yes, both by the power of God and by the power of the devil. We say that we can witness that the power of God has healed the sick. Are there individuals here who have seen the sick healed when they did not know by what power they were healed? Yes, a great many. Mesmerism has healed many persons in the world. Do you know whether that works by the power of God, or by the power of the Devil? You do not, unless you have the light of revelation. You may believe the testimony of others, but unless you get a revelation for yourselves, you do not know whether it is by the power of God or by the power of the devil.

III, 157, 158, 191, 204, 206, III, 209: What makes true disciples to a doctrine, to a religion, to a creed, or to a faith, no matter what it is which is subscribed to? To be faithful adherents to those articles of faith or doctrine taught, makes them true disciples to that religion or doctrine. Then if we have the religion of the Savior we are entitled to the blessings precisely as they were anciently. Not that all had visions, not that all had dreams, not that all had the gift of tongues or the interpretation of tongues, but every man received according to his capacity and the
blessing of the Giver. "Well, brother Brigham, have you had visions?"
Yes, I have. "Have you had revelations?" Yes. I have them all the
time, I live constantly by the principle of revelation. I never re-
ceived one iota of intelligence from the letter A to what I now know,
I mean that, from the very start of my life to this time, I have never
received one particle of intelligence only by revelation, no matter
whether father or mother revealed it, or my sister, or my neighbor.

No person receives knowledge only upon the principle of revela-
tion, that is, by having something revealed to them. "Do you have the
revelations of the Lord Jesus Christ?" I will leave that for others to
judge. If the Lord requires anything of this people, and speaks through
me, I will tell them of it; but if He does not, still we all live by
the principle of revelation. Who reveals? Everybody around us; we
learn of each other. I have something which you have not, and you have
something which I have not. I reveal what I have to you, and you reveal
what you have to me. I believe that we are revelators to each other.
Are the heavens opened? Yes, to some at times, yet upon natural
principles, upon the principle of natural philosophy. "Do you know the
will and mind of the Lord?" Yes, concerning this people, and concerning
myself. Do every one of my brethren and sisters know the will of the
Lord? Let me say to the Latter-day Saints, if they will take up their
cross and follow the Lord Jesus Christ in the regeneration, many of
them will receive more, know more, and have more of the spirit of revela-
tion than they are aware of; but the revelations which I receive are
all upon natural principles. I will give you one revelation which I
had in Far West, and it was upon the same principle that it would be
for me to have a revelation now, while I am talking to you. It was in
the spring of 1838, before there was any disturbance in Far West, or
in Daviess County.

This people, thought I, are obnoxious to these Missourians, our
religion they hate, our Prophet they despise and would like to kill
him; they are ignorant of the things of God; they have received the pre-
cepts of men and drank deep into them, and are so interwoven with their
feelings that the true religion of heaven cannot abide in their minds.
Therefore, I saw, upon natural principles, that we would be driven from
there, but when, I did not know; but still it was plain to me that we
would have to leave the State, and that when we did leave it we would
not go south, north or west, but east, back to the other States. That
I saw upon natural principles, and I knew what those people were afraid
of. I then saw that we would go north, as a Church and people, and then
to the West, and that when they went to Jackson County, they would go
from the west to the east. Mark my words, write them down, this people,
as a Church and kingdom, will go from the west to the east. I can tell
you more concerning what I saw upon natural principles; I saw that this
people would have to gain a foothold, a strength, power, influence, and
ability to walk by themselves and to take care of themselves, and power
to contend with their enemies and overcome them, upon the same principle
that the whites did when they first came to America and overcame the
Indians. Many here do not know anything about the history of the early
settling of America.
III, 212, 222, 264, 266,
III, 318: Here let me give you one lesson that may be profitable to many. If the Lord Almighty should reveal to a High Priest, or to any other than the head, things that are, or that have been and will be, and show to him the destiny of this people twenty-five years from now, or a new doctrine that will in five, ten, or twenty years hence become the doctrine of this Church and kingdom, but which has not yet been revealed to this people, and reveal it to him by the same Spirit, the same messenger, the same voice, and the same power that gave revelations to Joseph when he was living, it would be a blessing to that High Priest, or individual; but he must rarely divulge it to a second person on the face of the earth, until God reveals it through the proper source to become the property of the people at large. Therefore when you hear Elders, High Priests, Seventies, or the Twelve, (though you cannot catch any of the Twelve there, but you may the High Priests, Seventies, and Elders) say that God does not reveal through the President of the Church that which they know, and tell wonderful things, you may generally set it down as a God's truth that the revelation they have had, is from the devil, and not from God. If they had received from the proper source, the same power that revealed to them would have shown them that they must keep the things revealed in their own bosoms, and they seldom would have a desire to disclose them to the second person. That is a general rule, but will it apply in every case, and to the people called the kingdom of God at all times? No, not in the strictest sense, but the Spirit which reveals will impart the proper discretion. All the people have not learned this lesson, they should have learned it long ago.

III, 334, 336,
III, 337: You recollect that last sabbath, and two weeks ago today, I told the people that it would be for their good to go and perform a certain piece of work, which was just as much revelation to you as would be teachings upon the subject of getting your endowment. It was life, and was upon the principles of eternal lives. I recollect telling you, when you lift your hands to heaven like that (raising his hand) and say that you will perform thus and so and do not, that such a course would damn you, as sure as you are now living. Men and women ought to fulfil all their covenants.

IV, 22,

V, 75, 84,
V, 85: With regard to crossing the path of any man who may be appointed
to lead us, I will say we never should do it; and I do not care what
our feelings and views may be upon the subject as far as our traditions
and education are concerned. If God has anything to reveal, he will
reveal it to that man who stands at the head. Now, here is the quorum
of the Twelve Apostles: we cannot bring forth a new revelation for the
guidance of this people while the first Presidency are here; for there
is no other plan, no other system by which to guide and govern men
in this kingdom, only that which has been established by the revelations
of God in the order of His church and kingdom; and that is, for the
head to lead, counsel, and govern in all dispensations in which the will
of God is revealed to man.

I wish to say a few words to the missionaries – to those who
are going abroad to preach the Gospel of Christ. I want to give you a
word of exhortation and counsel, brethren; that is, whenever you are
in doubt about any duty or work which you have to perform, never proceed
to do anything until you go and labour in prayer and get the Holy
Spirit. Wherever the Spirit dictates you to go or to do, that will be
right; and by following its dictates, you will come out right.

We shall be brought to many places during our career in the
ministry among the nations of the earth, where we may consider a certain
course of procedure to be right; but, if we do not know, it will be
better for us to go before the Lord, and ask in faith that we may be
instructed in the way of life.

I will take the liberty of saying that it is your privilege,
brethren, to get the mind and will of the Lord in relation to your duties
while abroad among the people; and it is also the privilege of the
whole people who are called Israel to obtain the revelations of the Holy
Spirit to guide them in every duty in life. Whatever position a man
may stand in, it is his privilege, as a Saint of God, to enjoy this
blessing; and a man who understands himself will not move without the
operations of that Spirit to lead him.

V, 98,
V, 282: Let me say, brethren and sisters, do not pray for too many
things at once. What would you think if your son were to come and say,
"Father, I want a yoke of oxen, I want a cow, I want a horse, I want
some money, I want this, and I want that?"

"Why," says the father, "you ask for so many things that I cannot
give you anything at all." That son is covetous; he reaches for every-
thing, and I cannot give them to him; and hence the father concludes
that he won't give him anything; when if the son had come and said,
"Father, if you can let me have a cow, I shall be glad," and then stop
at that, the father would say, "Yes, I will give you a cow;" and he is
pleased to do it. The son takes care of her, and by-and-by he comes
and says, "Father, won't you give me a horse?" "Yes," says the father,
and so, you see, he gets all that he wants, but not all at once.
Our Father in heaven says, "Where two or three of you agree as touching one thing, and ask in the name of the Son, it shall be given. Our Saviour had his eye upon this when he said, "If thy eye be single, thy whole body shall be full of light; but if thy eye be evil, (some say double,) thy whole body shall be full of darkness."

If your affections are divided, can you love two individuals or two objects alike? Water, when its power is concentrated, turns machinery; but when you divide it and apply its force upon many wheels at the same time, it accomplishes little; whereas its condensed force upon one wheel will effect the desired object.

This is true in revelation to prayer; but is it true in relation to the plurality of wives? Can a man really love more than one wife at the same time? I may answer this question in the negative or in the affirmative, and either may be considered correct according to circumstances.

It was the prayer of Christ that his disciples, though many, might be one - that is, to have no mind or will of their own, but all partake of his spirit and his mind; and thus, they being one in him, he could easily love them all. But if one set up a will of his own - rebelled in his feelings against a union with each other and with his legitimate head also, he might pity the folly of that rebellious one, but could not love him as those who rebelled not.

If a man have forty wives, and they all receive his mind and spirit, and are thus one in him, he can as easily love them all (because they are one,) as a father can love a half-score of children who copy his mind and spirit. But if a woman rebel in her feelings against a good man, and yield to the temptations of the Devil, she may know that her husband may pity, but cannot love her, because she has ceased to be one with him and to partake of his mind and spirit. If, therefore, your husband be a good man, and you copy his mind and his spirit, he cannot help loving you, though he have forty other wives in the same situation.

Now, you wives, partake of the spirit of your husbands, and you will be loved; but you set up a standard and a spirit aside from his, and he never will love you; no, he never will. I speak to the knowledge and experience of some; yes, too many know that this is true.

And ye husbands, drink into the Spirit of your God and of your superiors in the Priesthood on earth; and if your wives are good women, they will love you; but if you do not, they will not love you; they won't have confidence in you.

V, 284, 286,
V, 330: Will the kingdom of Jesus triumph? It will; the legislators of that kingdom are in this congregation and will remain, and the laws of that kingdom will be made in accordance with the revelations from Jesus Christ.
Many have thought that all will believe in the revelations of the Lord Jesus Christ when the kingdom of God is fully established; but they will not; and if those characters were in heaven, they might believe, but would not obey the revelations of Jesus Christ. There are multitudes in this Church who have not yet learned these truths; and there are multitudes in the world who would not know Jesus, were he to pass before their eyes, and would not understand what he meant, if he were to speak to them. Such will be the case in the millennium.

The kingdom of God will grow out of this Church, and the time appears to have been hastened faster than we anticipated. This is the best time we ever saw. We are happy, and we make a heaven of every place to which we go, which is the reason we are happy. How long it will be before the kingdom of God sends forth its laws, I do not know.

Brother Erastus Snow remarked that no one can foretell all the events that may arise from our present difficulties; but I can tell you a part. God will reign and will bring forth victory to the humble and faithful; that I know, and so do you.

I have never found any fault with the Lord for not bringing victory sooner; for I know that if our enemies intend to try to come here by way of Emigration Kanyon, we shall be ready to meet them; and if they intend to come round by the Malad, we shall be ready to meet them; and if they undertake to come by Fort Hall, we shall also be ready to meet them. If they thought that we were or would be asleep, they might undertake to come here.

I recollect a dream that my father had. He dreamed that he was travelling, and that during his journey he came to a tremendous mountain of snow and saw that his pathway was hedged up. But someone said, "Take one more step." My father replied, "But that will be the last." However, he took that step, and then his guide said, "Do you not see that there is room for you to take another?" When he had taken another, his guide told him to take still another in advance; and there was a passage all the way through. So it will be with us. The Lord will not reveal all that we at times wish him to. If a schoolmaster were to undertake to teach a little child algebra, you would call him foolish, would you not? Just so with our Father; he reveals to us as we are prepared to receive, and I hope to continue to learn. There is no cessation, in time nor in eternity, to the progress and increase of the righteous. If we will but put away every selfish feeling, we can come in possession of all the blessings that are in store for us.

V, 331: I am thankful that I do not hear, of late, since the Spirit has been generally diffused among the people, "O Lord, give revelation through Brother Brigham." I wish to fulfill what we have received before I ask for more. I said to brother Joseph, the spring before he was killed, "You are laying out work; but I will set you enough to last you during your lives, for I am going to rest." All I can do or ask now is to do the work, so that it will be right and acceptable to him when he comes here again. And that is not all; for you have or should have the candle of the Lord continually burning within you. Then I ask you if you still need revelation? You will say, "Yes, just as much as we need
a candle to enable us to see to walk in our streets at noonday." A person that is filled with the Spirit knows just as much as he has occasion to know; for the Spirit of our God is a Spirit of revelation.

VII, 4: And if he is disposed to pour out the Holy Ghost upon the house of Cornelius before he embraced the Gospel in the usual way by baptism for the remission of sins, it is his privilege. The principle is, God must be obeyed. And even after Cornelius and his house had received the Holy Ghost, they did not, like some in our day, rise up and say, "We have no need to be baptized." Why did not Cornelius tell Peter that he had received the Holy Ghost, and was as good a Christian as he? But no; he must send to Joppa for one Simon Peter, who would tell him words whereby he and his household could be saved. What words? To be baptized in water. Peter did not tell them to receive the Holy Ghost, for they had received it.

They had already been endowed with the Holy Ghost, and it was the right and privilege of him who laid down his life to redeem the children of men to bestow that Holy Ghost where and when he pleased. If Cornelius had refused to have been baptized, he never would have received the influence of the Holy Ghost afterward. He must obey the outward ordinances to secure to himself eternal lives - to attain the blessings consequent upon obedience.

VII, 5,
VII, 15: The progress of revolution is quite considerable in every government of the world. But is the revolution for the constitutional rights of the people in progress? No; it is on the retrograde. I know how they can be brought back to the people, and the Government be redeemed and become one of the most powerful and best on the earth. It was instituted in the beginning by the Almighty. He operated upon the hearts of the Revolutionary Fathers to rebel against the English King and his Parliament, as he does upon me to preach "Mormonism." Both are inspired by him; but the work unto which they are called is dissimilar. The one was inspired to fight, and the other to preach the peaceable things of the kingdom of God. He operated upon that pusillanimous king to excite the colonists to rebellion; and he is still operating with this nation, and taking away their wisdom, until by-and-by they will get mad and rush to certain destruction.

VII, 44,
VII, 102 Ins.: They have, in a great degree; for the servants of the Lord have been inspired to go forth and bear a true and faithful testimony to the nations of the earth, and the isles of the sea, and have preached unto them the Gospel of Christ; and what has been the consequence?
VII, 133,
VII, 134: God distributes his Spirit to all, both Christian and Pagan. This to some may appear very strange, but it is true; for there is not a Christian or Pagan nation, family, or individual upon the whole earth to whom the Lord has not more or less at times dispensed his Spirit. The Pagan is as fervent in his desires to his god for a good and holy influence to attend him in the worship of his idols, as we are to the God of heaven - the Father of us all - the Being who has brought all mankind into existence and sustains them by his providence and fatherly care. He bestows blessings upon all his children, and enlightens them more or less by his Spirit, and guides the affairs of all nations, states, countries, and peoples. His kind benevolence and influence, by the power of his Spirit, are over them all.

VII, 141, 148, 157,
VII, 158: Christ is the light of the world, and lighteth every man that cometh into it. No son or daughter of Adam ever lived on the earth, or ever will, but has had or will have the light of Christ within them.

VII, 159-60: How can you know the Latter-day Work to be true? You can know it only by the spirit of revelation direct from heaven. How can people prove that it is not true in any other way than by the revelations of Jesus? Can you hear of any person's railing about its being untrue, and convincing a congregation that it is untrue by the spirit of revelation? No. All arguments, conversations, sermons, discourses, and lectures delivered against it are delivered in darkness - are not delivered in the Spirit of the great God who organized the Latter-day Work. What proved this work true to you in England, Ireland, Scotland, Germany, France, the United States, etc? Was it not the spirit of revelation that rested upon you? Then why should you lose the spirit?

VII, 164,
VII, 190: Christ is the light of the world, and lighteth every man that cometh into it. No human being has ever been born upon this earth without more or less enlightenment by that Spirit and influence that flows from the fountain of intelligence. All people have been more or less taught by the Spirit of revelation; and let me say further there never was a child born upon this earth that was not naturally endowed with that Spirit; and when we try to make ourselves believe differently, we are mistaken.

VII, 193.

IX, 2,
IX, 89: After we returned from Missouri, my brother Joseph Young and myself had been singing after preaching in a meeting; and when the meeting
was dismissed, brother Joseph Smith said, "Come go down to my house with me." We went and sung to him a long time, and talked with him. He then opened the subject of the Twelve and Seventies for the first time I ever thought of it. He said, "Brethren, I am going to call out Twelve Apostles. I think we will get together, by-and-by, and select Twelve Apostles, and select a Quorum of Seventies from those who have been up to Zion, out of the camp boys." In 1835, the last of January or in February, or about that time, we held our meetings from day to day, and brother Joseph called out Twelve Apostles at that time. He had a revelation when we were singing to him. Those who were acquainted with him knew when the Spirit of revelation was upon him, for his countenance wore an expression peculiar to himself while under that influence. He preached by the Spirit of revelation, and taught in his council by it, and those who were acquainted with him could discover it at once, for at such times there was a peculiar clearness and transparency in his face. He followed up that revelation until he organized the Church, and so along until the baptism of the dead was revealed.

IX, 162, 163,
IX, 254: We believe we are entitled to the gift of the Holy Ghost in extent according to the discretion and wisdom of God and our faithfulness; which gifts bring all things to our remembrance, past, present, and to come, that are necessary for us to know, and as far as our minds are prepared to receive the knowledge of God revealed by that all-wise Agent. The Holy Ghost is God's minister, and is delegated to visit the sons and daughters of men. All intelligent beings pertaining to this earth are instructed from the same source.

In the New Testament and Book of Mormon, we learn that when the Gospel is preached the people are taught to believe on the Lord Jesus Christ, to repent of their sins, be baptized for the remission of sin, and receive the Holy Ghost by the laying on of hands; the Holy Ghost is then the special gift of the Father, and is his minister. He also gives intelligence by angels, as well as by the inspiration of the Holy Spirit, and by opening the minds of the Saints to behold in vision things as they are in eternity. When true doctrines are advanced, though they may be new to the hearers, yet the principles contained in them are perfectly natural and easy to be understood, so much so that the hearers often imagine that they had always known them. This arises from the influence of the Spirit of Truth, upon the spirit of intelligence that is within each person. The influence that comes from heaven is all the time teaching the children of men. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Again, "the spirit of man is the candle of the Lord, searching all the inward parts of the belly." Again, "How oft is the candle of the wicked put out." We have nothing independent of the Almighty. We preach, we hear, and we are instructed. We try to so live as to gain more information, more light, more command over ourselves, and more influence and power to increase the good and discourage the evil, until we can comprehend the great principles of existence and eternal progression.
IX, 265, 277, 278 Ins., 288,
IX, 294: It would have been as Joseph said to me in Kirtland, "Brother Brigham, if I was to reveal to this people what the Lord has revealed to me, there is not a man or a woman would stay with me."

IX, 310, 321,
IX, 366-7: What do we now see abroad? Confusion in all the ramifications of society. In the days of the great tower of Babel God confounded their language, and spread confusion and dismay among them, and ultimately scattered them to the four winds of heaven. The confusion will be no less great in these days, and the destruction of human life will be so great that but few men will be left. With the people in Christendom it is "oh, here," and "lo, there" - "Christ is here, and Christ is there." Some say, "observe one ordinance and no more;" others say "observe two ordinances and no more;" some say "observe none at all;" and so on. There is no true faith, for all is uncertainty - every man pursuing his own way. They have no light of revelation to guide them, and that which would have saved this nation from its present awful chastisement they have cast out from them, therefore "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word."

XII, 49: The Lord has established His kingdom on the earth, and He has given us His servants to guide and direct us. We, as a people, profess emphatically to be governed by revelation. We do not believe in this simply as theory, as something that would be beneficial to somebody else, but as something that will be a blessing to ourselves. We believe that God has spoken, that angels have appeared, that the everlasting gospel in its purity has been restored; we believe that God has organized His Church and Kingdom on the earth, and that, through channels which He has appointed and ordained, He manifests His will first to the Saints and then to the world.

XII, 100, 104, 112,
XII, 154: I think I am as well acquainted with the circumstances which led to the giving of the Word of Wisdom as any man in the Church, although I was not present at the time to witness them. The first school of the prophets was held in a small room situated over the Prophet Joseph's kitchen, in a house which belonged to Bishop Whitney. The brethren came to that place for hundreds of miles to attend school in a little room probably no larger than eleven by fourteen. When they assembled together in this room after breakfast, the first thing they did was to light their pipes, and, while smoking, talk about the great things of the kingdom, and spit all over the room, and as soon as the pipe was out of their mouths a large chew of tobacco would then be taken. Often
when the Prophet entered the room to give the school instructions he
would find himself in a cloud of tobacco smoke. This, and the com-
plaints of his wife at having to clean so filthy a floor, made the
Prophet think upon the matter, and he inquired of the Lord relating to
the conduct of the Elders in using tobacco, and the revelation known
as the Word of Wisdom was the result of his inquiry. You know what it
is.

XII, 162, 208,
XII, 260: We also believe if we were destitute of the Spirit of the Lord,
and our eyes were closed so that we could not see and understand things
as they are by the spirit of revelation, we might say farewell to all
these books, no matter how numerous. If we had all the revelation
given since the days of Adam and were without the spirit of revelation
to be and abide in the midst of the people, it would be impossible for
us to be saved in the celestial Kingdom of God. The world look upon
us a set of fanatics for believing this; but that does not matter at
all to us. We have our course before us; the path for us to tread in
is marked out.

XII, 283.

XIII, 144: I have already said that Christ set in his Church apostles
and prophets; he also set in his Church evangelists, pastors and teachers;
also the gifts of the Spirit, such as diverse tongues, healing the sick,
discernment of spirits, and various other gifts. Now, I would ask the
whole world, who has received revelation that the Lord has discontinued
these offices and gifts in his Church? I have not. I have had revela-
tion that they should be in the Church, and that there is no Church
without them. I have had many revelations proving to me that the Old
and New Testaments are true. Their doctrines are comprised in the Gosp-
el that we preach, which is the power of God unto salvation to all who
believe.

XIII, 239,
XIII, 263: All the arts and sciences, and every branch of mechanism
known and understood by man should be understood by this people. But
no matter how much knowledge we may acquire in a worldly point of view,
by study, unless the revelations of the Lord Jesus are dispensed to each
and every individual, they cannot use or apply their acquirements to
the best advantage. A man may know facts without revelation. The mathe-
matician, for instance, may acquire a great amount of knowledge without
any special revelation by the Spirit of the Lord to enlighten his mind;
but still he will not know and understand what he might if he had
applied his heart unto wisdom. So it is with all the sciences.
XIII, 264: Brother Orson Hyde referred to a few who complained about not getting revelations. I will make a statement here that has been brought against me as a crime, perhaps, or as a fault in my life. Not here, I do not allude to anything of the kind in this place, but in the councils of the nations - that Brigham Young has said "when he sends forth his discourses to the world they may call them Scripture." I say now, when they are copied and approved by me they are as good Scripture as it couched in this Bible, and if you want to read revelation read the sayings of him who knows the mind of God, without any special command to one man to go here, and to another to go yonder, or to do this or that, or to go and settle here or there. In the early days of the Church, if a man was going to sell a farm he must have a revelation - Joseph must receive and give a revelation. Many men would not do one thing until God had given them a revelation through the prophet. It must be: "Thus saith the Lord, sell your farm, devote such a portion of your means to education, or printing, or for distributing knowledge to the world. Devote such a portion of your means to do this, and such a portion to do that." I have known a good many men in the early days of the Church who had property, that must have revelation to know what disposition to make of their substance; but who, when they received it, were sure not to strictly obey it. What did revelation do for such persons? Nothing but seal their condemnation. Why do the people want revelations to damn themselves?

XIII, 265, XIII, 280-1: It was revealed to me in the commencement of this Church, that the Church would spread, prosper, grow and extend, and that in proportion to the spread of the Gospel among the nations of the earth, so would the power of Satan rise. It was told you here that Brother Joseph warned the Elders of Israel against false spirits. It was revealed to me that if the people did not receive the spirit of revelation that God had sent for the salvation of the world, they would receive false spirits, and would have revelation. Men would have revelation, women would have revelation, the priest in the pulpit and the deacon under the pulpit would have revelation, and the people would have revelation, and the people would have revelation enough to damn the whole nation, and nations of them, unless they would hearken to the voice of God. It was not only revealed to Joseph, but to your humble servant, that false spirits would be as prevalent and as common among the inhabitants of the earth as we now see them.

XV, 122, 176.

XVI, 9, 41, 73, XVI, 74 Ins.: How then can we believe in him without doing his works?
Did he inspire his Apostles? Did he inspire him whom we call St. Paul? Did he inspire John upon the Isle of Patmos? The Christian world will not deny that he did. While John was upon Patmos, he had many visions and revelations. He compiled these after he returned from the island, and left them in the possession of his friends; and the Council which compiled this book—the Bible—brought his revelations into the catalogue of sacred books. If you will read the Book of Revelations, you will find that John predicts many things regarding these latter days. He saw the conduct and doings of the seven angels; and then he says, "I saw another angel flying in the midst of heaven, having the everlasting Gospel to preach to them that dwell upon the earth, saying, "Fear God and give glory to him who made the heavens, the earth, the seas and the fountains of water."

XVI, 108, 139, 165.

XVII, 39, 43, 118, 154, 159.

XVIII, 71, 72, 218,
XVIII, 221: The principle of gathering has been preached for the past thirty-seven years. Before this principle was preached by the Elders, a great many of the people had received the spirit of it; and the consequence was, that no sooner had it been taught by the Presidency of the Church, than the people everywhere were ready to receive it. It had been revealed to them by the Holy Ghost, whose office it is to reveal that which is past, present, and that which is to come, and no surer, stronger testimony can be given to anyone than it affords.

XVIII, 249.

XIX, 2.
Quotations from *Journal of Discourses*

I, 148, 150.

V, 147, 148 Ins.

V, 239: Concerning the first principles of the Gospel, at first they came by revelation; they were communicated to a young man who did not possess what is termed worldly wisdom, education, or intelligence; but he came and told it out just as God told it to him.

Was there anybody that could controvert it? No. It was not because it was in the Bible that he taught it, but because God had communicated it to him; and he went and told the things which he had received. Did you ever meet with a man anywhere that could controvert the principles Joseph Smith taught? Did you ever find a theologian, or priest, of any description, that could contradict these things successfully? Did I? I never did. I have never met with a man under the heavens that could successfully contradict one principle of it - never; NO NEVER; and I do not expect ever to be able to. Why is it that people cannot contradict it? Because it is the eternal truth of heaven, and emanated from the great Elohim, and is one of those eternal principles of truth which God has communicated to the human family; and truth, like God, is unchangeable, and cannot be controverted. Darkness flees before it, and error hides its head wherever it appears.

It was so in regard to the first principles of the Gospel, and it has been so in regard to principles that have been revealed and communicated from time to time both by Joseph Smith, by President Young, by brother Kimball, and by all the authorities of this Church who have been inspired by the Holy Ghost.

VII, 119: It is this spirit, intelligence, and the gift of the Holy Ghost, and its operations on our minds, that has made us one. It is on that account that we speak alike, think alike, write alike, testify alike, because we are baptized into one baptism, and have all partaken of the same Spirit, and we all feel the same thing and rejoice in the same hope. Wherever the Spirit of God operates upon the human mind in any part of the earth, it is productive of the same results; and hence you see people coming in from the east, and west, the north, and the south to this place, led and impelled by the same Spirit.

Why did you leave your homes, break up your establishments, bid adieu to your friends and associates, and traverse oceans, seas, deserts, and plains, in order to come here? Because you were inspired by that same Spirit. And why were you inspired by it? How did it originate? And where did it come from? Why, the Lord has set his hand to accomplish his designs in these last days; he has opened the heavens and
revealed his purposes to his servants the Prophets, and has called his people from the ends of the earth to gather together, that he might establish his Zion upon the earth, and bring to pass those things which have been spoken of by all the holy Prophets since the world was.

VII, 322, 363.

IX, 344.

XIII, 227 Ins., 228.

XV, 22 Ins., 42, 168, 217 Ins., 267, 342.

XVI, 195, 197, 302, 306: The Scriptures inform us that when Jesus commenced to preach the Gospel he called men from the various avocations of life, among others from the occupation of fishing; he called twelve men, whom he ordained as Apostles. He inspired these men with the gift of revelation and with a knowledge of God; he placed them in communication with God, so that they had revelation from him and were enabled to teach the laws of life; he breathed upon them and said - "Receive ye the Holy Ghost;" and they received it, and that Holy Ghost took of the things of God and showed them unto them, it drew aside the curtains of futurity, whereby they were enabled to penetrate into the invisible world and comprehend the things of God. This was the position they occupied and the kind of Gospel they had.

XVI, 371, 374 Ins.

XVII, 8 Ins., 172, 205, 207, 210, 211 Ins., 373.

XVIII, 81, 137, 139 Ins., 210, 327.

XIX, 79, 138, 146, 147 Ins., 150, 238, 302, 304.
XX, 74 Ins.
XX, 222: There is something very peculiar in the world and we as well as others are sometimes apt to be quite narrow and contracted in our ideas pertaining to the world in which we live and the people with whom we are surrounded. We are told that "the manifestation of the Spirit is given to every man to profit withal." And I would state further that all true intelligence which men possess in regard to the laws, nature and their operations, as well as any moral, scientific or philosophical ideas we may form that are correct proceed from the same source, whether acknowledged by men or not. And furthermore, whatever correct religious ideas that the world possess in relation to the future state, proceed from that portion of the Spirit that is given to every man to profit withal - not unto us only, but to every man, and to the influence of that Spirit all men are indebted for the degree of honor and integrity that exists among men. It is true there is very little comparatively, but for the amount there is they are indebted to God just as much as we are. The Apostle Paul, on a certain occasion, said that God had not left himself without witness. This is a general principle that exists everywhere and among all mankind. But there is another principle which is separate and distinct from that, and that is the principle that brings men into closer communion with the Almighty. And what is that? It is the Spirit of the Lord in a more eminent degree, and is called in the Scriptures the Holy Ghost. How do men obtain that? Through a certain medium that God has appointed, viz., by faith, repentance, baptism administered by proper authority and laying on of hands for the gift of the Holy Ghost.

XX, 227: Now then, what shall we do? Continue to do good; continue to live our religion; continue to carry out the purposes of God; continue to humble ourselves before the Lord and cultivate his Holy Spirit that we may comprehend his laws and know his will concerning us. You have received the Holy Ghost. Now I will tell you a piece of instruction that Joseph Smith once gave me, and it won't hurt you. Said he, "Elder Taylor, you have received the Holy Ghost; now follow the leadings of that spirit; and if you do, by-and-by it will become in you a principle of revelation that you will know all things as they come along and understand what is right and what is wrong in relation to them." That is just as applicable to you if you can receive it and live up to it and enjoy it.

XX, 260,
XX, 300: We have had a good deal spoken unto us pertaining to the Gospel of the Son of God and the power and blessing associated therewith, as well as arguments advanced and scriptures quoted to show the various manifestations of the Spirit of God in other ages. But the Gospel itself is a principle of revelation, and without revelation we can have no Gospel; for we are emphatically told that life and immortality are brought to light by the Gospel; that through its influence men are able
to comprehend the position and relationship they sustain to each other, and to God, to the past, to the present and to the future and can alone comprehend the final destinies of men. The Gospel is a living, abiding, and eternal principle. And hence when John on the Isle of Patmos wrapped in prophetic vision gazing upon the events that should transpire in the latter-days, saw, among other things, "another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell upon the earth," not a new Gospel, not some new theory or principles or dogma; but the everlasting Gospel, as it had existed with the Gods in eternity – the medium through which God conveys intelligence to the human mind; the principle by which Gods are governed and all nations controlled, the everlasting Gospel.

XX, 352.

XXIV, 229, 230.

XXI, 2, 20, 32, 97 Ins.,

XXI, 155: We are here, as I understand it, as Jesus was, "Not to do our own will, but the will of our Father who sent us." If God had not felt after you, and his spirit operated upon you, you would not be here in these mountains today. What does Jesus say about these things in speaking of them? "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." You have been in the same situation; you have seen the elect of God gathered together through the medium of the holy priesthood, by the opening of the heavens and the revelation of the will of God to man and the restoration of the holy Gospel. You have been gathered together in this way, and we all have. What to do? Is it, as they used to say in the Church of England, to follow the devices and desires of our own hearts?

XXI, 341,

XXII, 291: For this purpose he has introduced the Gospel; for this purpose he is gathering together a people under the influence of the Gospel, which Gospel, when received and obeyed, imparts the Holy Ghost, and which Holy Ghost takes of the things of God, and shows them unto us. He has gathered us together here in this place and in this land, in order that we may be more fully instructed in His law, for men are not acquainted with God by revelation anywhere else to my knowledge. Very few men upon the face of the earth believe in revelation from God. They believe in their own theories, and notions and ideas and principles, but they know nothing about "Thus saith the Lord," as men used to do
when they had the Gospel; and wherever the Gospel exists, there exists with it a knowledge of God, and of the laws of life.

XXII, 314.

XXIII, 19, 30 Ins., XXIII, 52: Being placed in communication with God, the sophistry, nonsense and dogmas of men have no influence upon us. We are built upon the rock of revelation, as Peter was, and on the same principle. Said Jesus to him, "Whom do men say that I, the Son of Man, am?" The answer was: "Some say thou art the Christ, the Son of the living God." Jesus replied, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven; and I say unto thee, that thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it." What rock? The rock of revelation - upon the intelligence communicated by the Holy Ghost to those who obey the Gospel of the Son of God; by this, men shall know for themselves, and stand as the rock of ages, invulnerable, immovable and unchangeable. That is the position which we the Latter-day Saints occupy.

XXIII, 129 Ins., 216, 219, 236, 259, 260 Ins., XXIII, 320: The very fact of our gathering together as we do is a very peculiar thing. It differs from the way of any other people. It is a part of the Gospel, and inspired by the spirit of revelation, even the gift of the Holy Ghost which comes through obedience to the Gospel. There is and always has been a spirit abroad in the world which is really a portion of the Spirit of God, which leads mankind, in many instances, to discriminate between good and evil, and between right and wrong. They have a conscience that accuses or excuses them for their acts; and although the world of mankind is very wicked and very corrupt, yet it will be found that almost all men, though they may not do good themselves, appreciate good actions in others.

XXIII, 321: The scriptures say that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation that they should seek the Lord, if haply they might feel after Him, and find Him, though he be not far from every one of us." The Scripture further says, He has given unto them a portion of his spirit to profit withal. But there is quite a distinction between the position that these people occupy and the one which we occupy. We have something more than that portion of the Spirit of God which is given to every man, and it is called the gift of the Holy Ghost, which is received through obedience to the first principles of the Gospel of Christ, by the laying on of hands of the servants of God. Here, when the Gospel was preached in former times among the people they were told to repent of their sins; to be baptized in the name of Jesus for the remission of their sins, and then to have hands laid upon them for the reception of the Holy Ghost. They were told, moreover, what this Holy Ghost would do;
that it would take of the things of God and shew them unto them; that it would cause their old men to dream dreams and their young men to see visions; and that it would rest upon the servants and handmaids of God, and they should prophesy. These are the operations of that Spirit which dwells with God, the Father, and God, the Son, namely the Holy Ghost. It is this Spirit that brings us into relationship with God, and it differs very materially from the portion of spirit that is given to all men to profit withal. The special gift of the Holy Ghost is obtained, as I have said, through obedience to the first principles of the Gospel. Its province is to lead us into all truth, and to bring to our remembrance things past, present and to come. It contemplates the future and unfolds things we had not thought of heretofore, and these things are very distinctly described in the Bible, in the Book of Mormon, and in the Book of Doctrine and Covenants. Herein lies the difference between us and others, and it was so in former times. One of the ancient Apostles in speaking of our relationship to God, says: "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Again it is said: "And if children, then heirs, heirs of God," that is, rightful inheritors of the things of God, "and joint heirs of Jesus Christ; if so be that we suffer with him, that we may be also glorified together." It is the Gospel of the kingdom that has brought us into this relationship with God.

XXIII, 370-1: The Scriptures unequivocally state that our Savior "brought life and immortality to light through the Gospel," and wherever a knowledge of life and immortality existed it was through the Gospel; and whenever and wherever there was no knowledge of life and immortality there was no Gospel. But outside of that there have been many good influences abroad in the world. Many men in the different ages, who, in the midst of wickedness and corruption, have tried to stop the current of evil, have placed themselves in the catalogue of reformers. Some of those have been what are called heathen, others what are termed Christian, and others have been scientific and philanthropic — lovers and benefactors of the human race. The many reformers that existed in former ages have been men many of whom have been sincerely desirous to do the will of God, and to carry out His purposes, so far as they knew them. And then there are thousands and tens of thousands of honorable men living today in this nation, and other nations who are honest and upright and virtuous and who esteem correct principles and seek to be governed by them, so far as they know them.

But there is a very great difference between this spirit and feeling that leads men to do right, which is emphatically denominated a portion of the Spirit of God, which is given to every man to profit withal, and what is termed in the Scriptures the gift of the Holy Ghost. Men may be desirous to do right; they may be good, honorable and conscientious; and when we come to the judgment pertaining to these things we are told that all men will be judged according to the deeds
done in the body, and according to the light and intelligence which they possessed.

I will take, for instance, the position of the reformers, going no further back than Luther and Melancthon; and then you may come to Calvin, Knox, Whitfield, Wesley, Fletcher, and many others; men who have been desirous in their day to benefit their fellowmen; who have proclaimed against vice, and advocated the practice of virtue, uprightness and the fear of God. But we all, who have contemplated these subjects, know that those men never did restore the Gospel as it was taught by our Lord and Savior Jesus Christ; neither did they see or comprehend alike in biblical matters; they groped, as it were, in the dark, with a portion of the Spirit of God. They sought to benefit their fellowman; but not having that union with God that the Gospel imparts, they were unable to arrive at just conclusions pertaining to those matters. Hence one introduced and taught one principle, and another introduced and taught another; and they were split up and divided, and the spirit of antagonism was found at times among them; and with all their desires to do good, they did not, and could not restore the Gospel of the Son of God, and one among them were able to say, Thus saith the Lord. And that is the condition of the religious world today; it is Babylon or confusion; confusion in ideas, confusion in regard to doctrine, confusion in regard to ordinances, etc.

XXIII, 372: What difference is there between the Gospel and the beliefs of other sects and creeds? The Gospel always did and always will "bring life and immortality to light." That is the difference. While others are groping in the dark, though their intentions in many instances are to do good and work righteousness, so far as they know, yet they cannot come to a knowledge of God, nor become acquainted with eternal things without the Gospel; without the gift of the Holy Ghost, the spirit of revelation which proceeds from God. And who are to have this? All who obey.

XXIII, 373 Ins.

XXV, 183,
XXV, 212: I will mention a principle here. Outside of the Gospel, among all classes of men, among all nations, kindreds and peoples, of every color and clime everywhere, they have had given unto them a portion of the Spirit of God to profit withal. We are told this in the Scriptures, that God has given to every man a portion of His Spirit; but that is not the gift of the Holy Ghost. Where good men have followed the influence of that Spirit, it has led them to do good acts, to be charitable, to be kind, to be benevolent, to cultivate good morals and correct principles, to be governed by the principles of honor, truth, integrity and virtue, and these principles prevail to a greater or less
extent among the nations of the earth and in this nation. This is the portion of the Spirit of God, as I said before, which was given to every man to profit withal. Why, these people that we talk about so much sometimes, the infidels, they have a portion of this Spirit, and many of them do many good acts. This may sound strange, I have no doubt, to many of you, but it is a fact nevertheless. He that doeth righteousness anywhere is righteous, and he that doeth evil is wicked.

Now, what is the difference between that the other principle? Jesus said when He was upon the earth: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." What was the Comforter to do? "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Now, the portion of the Spirit of God which is given to all men does not do this thing. It does not lead them unto all truth, for there is a great diversity of opinion among them. One may be a Methodist, another a Presbyterian, one a Quaker, another a Dunker, one a Catholic, another a Protestant, one a Christian, another a Mohammedan, one a Pagan, and another an infidel, and some one thing and some another. If men were in the possession of the gift of the Holy Ghost, it would lead them into all truth, and there would be one Lord, as the Scriptures say, and one faith and one baptism. Hence one of the old Prophets, clothed upon by the Spirit of the Living God, looked through the vista of future ages and contemplated events that should transpire in the latter-days, and said: "When the Lord shall bring again Zion, her watchmen shall see eye to eye." There will be no confusion there, no difference of sentiment there. They will place themselves under the guidance of the Great Elohim, and under His inspiration they will be enabled to speak as they are moved upon by the Holy Ghost; and the Spirit of God, as it did formerly, will take of the things of God and shew them unto them. There is the distinction between the two principles.

XXV, 263 Ins.: I, myself, mixed up with a society of gentlemen before I heard the fullness of the Gospel, who were searching the Scriptures to find out the true way; for we did not find any men who professed to be inspired. We were told that all inspiration had ceased, and yet there were men professing to be called of God to preach the Gospel. Now, that is a very singular thing. How can a man be called of God, if God has ceased to speak? If a man is called of God, he must be called either by the voice or Spirit of God, or by somebody who is authorized of God, and knows something about His ways.

XXV, 263-4: Wesley and Whitfield, and going back still further, Luther, Melancthon, Knox, Zwingli, and many other reformers, started what are termed reformation. But what did they do in those reformation? Did they bring back the pure Gospel of Christ? No, they did not, and they did not profess to do it. It is left for some of their admirers to do
that for them which they in their day never professed to do. What did
they do? They tried to reform abuses that were in the church. Well,
what was done by these people? What influence were they under? They
were under the influence, more or less, of the Spirit of the living
God. But they didn't have the Gospel, you say? No; but they were not
deprived of a portion of the Spirit of the living God on that account.
It is a very great error for us to suppose that men throughout the whole
world have not been under an influence of that kind more or less. We
are told in the Scriptures that God has given unto all men a portion of
His Spirit to profit withal, and many men who have followed that Spirit
according to the light they have had, have done a great deal of good
among men, among whom were Luther, Calvin, Melancthon, Wesley, Fletcher,
and others in the various churches. Fletcher, I think, was a Church of
England minister; so was John Wesley, and many others; then there were
others among the Presbyterians, Methodists, Catholics, etc. They were
good men. They sought to do good, and did do good; for he that doeth
righteousness is righteous. They followed the leadings of that portion
of the Spirit of God which is given to all men to profit withal.
They operated in the interests of humanity; introduced many charitable
institutions; made provision for the poor and outcast, the lame, and
the blind; acted in a very liberal, kind and generous manner. I have
known, in my travels, many ladies and gentlemen possessing large fortunes,
who spent their time and their means in trying to promote the welfare
of humanity. But was that the fullness of the Gospel of the Son of God?
No, it was not. Was it right for them to do these things? Yes; for
it is always right for all men to do good to their fellow men; to be
moral, virtuous, honorable and upright; and notwithstanding the wicked-
ness and crime that exist in these United States, yet there are thousands
and millions of good honorable men who desire to do right; but they do
not know the truth, and are led astray by men who know not what they
say nor what they affirm. If these men had the Gospel with which is
associated the gift of the Holy Ghost, it would lead them into all
truth as it did in former days. And what is said of circumstances and
events that shall transpire in the last days? We are told that it shall
come to pass, when the Lord shall bring again Zion, that her watchmen
shall see eye to eye. This will be the case when all the people of
Zion live their religion and comply with the requirements of the Lord.

XXV, 309.

XXVI, 94, 128, 151.
Quotations from *Journal of Discourses*

V, 48, V, 49 Ins.: I will say, on the other hand, that the Presidency, the Twelve, and the Elders who preach in this house expect that the people will have the Spirit of the Lord, that they may come to understanding; and this is just as much required of the brethren who speak, to teach doctrine, principle, truth, and the revelation of Jesus Christ. When the minds of the people are quickened and enlightened by the power of God and the gift of the Holy Ghost, that they can appreciate and prize the principles of eternal truth and the revelations which God has given through his servant Joseph, or the things which he has revealed during the past winter through the mouth of his servants unto the inhabitants of this city, or those which he has revealed unto the inhabitants of the earth, then they are prepared to be benefitted by those blessings which are poured out upon them. Any of you that have experienced this blessing - and I presume that all have at times - have been astonished at certain periods of their lives that there has been such a difference in their minds. I know this is the case with myself, and I presume it is with others. There have been times that the vision of my mind has been opened to comprehend the word of God and the teachings of his servants. The vision of my mind has been opened and quickened by the power of God and the gift of the Holy Ghost, so that when I have sat here and heard the Presidency and the servants of God teach the principle of righteousness and the word of God unto us, I have felt the force, the power, and the importance of these eternal truths which they have presented unto our minds, while at other times the same truths may have been taught, but they have passed off without making the same impression upon my mind.

V, 50.

IX, 57: I bear my testimony to the truth of this Gospel. I also testify that Joseph Smith was a Prophet of the Lord. I know this as well as I do that I exist. I know by inspiration and by the revelations of Jesus Christ and the manifestations of the Spirit of God from year to year and from time to time. I likewise see around me the fulfillment of prophecy, and this tends to strengthen me, and also every Latter-day Saint. The Scriptures tell us that there is a spirit in man, and that the inspiration of the Almighty giveth it understanding. It is upon this principle that we become acquainted with the truth, and the power of the Gospel which we have received. The principles of eternal life are manifested unto us by the inspiration of the Holy Ghost; for that Spirit rests upon us - it influences our minds; and if we watch those teachings, having within us the right feeling, we shall comprehend things clearly as they are.
IX, 161 Ins.,
IX, 222: And I will say to you brethren who reside in Provo, for God's sake listen to counsel, and for the sake of the house of Israel, and for your own sake listen to the instructions of President Young and carry them into practice. Do not go away from this stand and let those things escape your minds, and be like water spilled upon the ground which cannot be gathered again, but receive them as the revelations of Jesus Christ to us.

IX, 224, Ins.,
IX, 324: There is one great cause to rejoice. There is one truth that becomes still more evident to my mind, and I think to the minds of this people generally, and that is the importance and necessity of our being governed and controlled day by day by the revelations of God. Now, we may take the Bible, the Book of Mormon and Doctrine and Covenants, and we may read them through, and every other revelation that has been given to us, and they would scarcely be sufficient to guide us twenty-four hours. We have only an outline of our duties written; we are to be guided by the living oracles.

XII, 389, 278 Ins.,
XII, 279 Ins.: The world does not understand these things; they did not in the days of Christ. They did not understand that Jesus was the Son of God, come to establish His kingdom and to deliver Israel, and they do not know it today; and that makes the difference between them and the Latter-day Saints. The reason of this is that they have not received the Gospel and the Holy Ghost. They have not the inspiration of the Almighty. They have a spirit within them; but the inspiration of the Almighty would give them understanding if they would embrace the Gospel. But being without the Gospel their understandings are not enlightened. They do not understand the scriptures, nor the signs of the times. They do not understand those principles which God reveals to those who keep His laws.

CIII, 156-7: There is a difference between the gifts of the Holy Ghost and the Holy Ghost itself. As brother Penrose said this morning, we repent of our sins, are baptized for the remission of them, and we receive the laying on of hands for the reception of the Holy Ghost, but the Elders, when speaking on this principle, instead of saying so, not unfrequently say "for the reception of the gifts of the Holy Ghost." Now we have no right, power nor authority to seal the gifts of the Holy Ghost upon anybody, they are the property of the Holy Ghost itself. To explain this I will say, for instance, President Young may go and preach in every ward in this city; yet it is President Young in each ward.
When in the 14th Ward he may give a man an apple; in the 13th Ward he may give another person a loaf of bread; in the 10th Ward he may give a man a dollar in money; in the 1st Ward he may give a man a horse and carriage. Now they are all different gifts, but he is one and the same man who bestows them. I merely bring up this figure by way of illustration. We lay hands upon the heads of those who embrace the Gospel and we say unto them, "In the name of the Lord Jesus Christ receive ye the Holy Ghost." We seal this blessing upon the heads of the children of men, just as Jesus and his apostles and the servants of God have done in every age when preaching the Gospel of Christ. But the gifts of the Holy Ghost are his property to bestow as he sees fit. To one is given the spirit of prophecy, to another a tongue, to another the interpretation of tongues and to another the gift of healing. All these gifts are by the same Spirit, but all are the gifts of the Holy Ghost, to bestow as he sees fit, as the messenger of the Father and the Son to the children of men.

XIII, 157: The Holy Ghost, as was justly presented this morning, is different from the common Spirit of God, which we are told lighteth every man that cometh into the world. The Holy Ghost is only given to men through their obedience to the Gospel of Christ; and every man who receives that Spirit has a comforter within — a leader to dictate and guide him. This Spirit reveals, day by day, to every man who has faith, those things which are for his benefit. As Job said, "There is a spirit in man and the inspiration of the Almighty giveth it understanding." It is this inspiration of God to His children in every age of the world that is one of the necessary gifts to sustain man and enable him to walk by faith, and to go forth and obey all the dictations and commandments and revelations which God gives to His children to guide and direct them in life.

XIII, 165-6.

XVI, 34 Ins., 35 Ins., 263 Ins., 264 Ins., 265,
XVI, 270 Ins.: President Young is moved upon to call upon Zion to do her duty. Why is he thus moved upon? Because the power of revelation surrounds him and crowds upon him to magnify his calling and do his duty among the sons of men. The power of God rests upon him, and he will never hold his peace until Zion is built up and perfected, the house of Israel gathered and the work of God performed under his administration as long as he dwells in the flesh. He is as much under the power of God and the revelations of Jesus Christ as any man that ever breathed the breath of life.

XVII, 189: The Lord has carried out and fulfilled all these prophecies
from the commencement until now; there never has been a jot or tittle allowed to fall unfulfilled; there never was a revelation, from the days of father Adam until this, given by the inspiration of the Holy Ghost through the mouth of Patriarch or Prophet that will fall unfulfilled. Though the heavens and the earth pass away, these things will not fail of their fulfillment, and, as brother Taylor has said, the world cannot stay the work of God. They never have done, and they never will.

XVII, 190 Ins.: When Joseph Smith began to receive revelations from God he was a boy, an illiterate youth; and had he not had faith and the inspiration of the Almighty upon him, he never could have had power and courage to go forth and introduce the Gospel of Jesus Christ in the midst of a generation of false doctrine, ignorance, and darkness. But God preserved, inspired and sustained him, and caused him to live upon the earth until he had planted this kingdom, in fulfillment of the revelations. He organized the Church, he received the holy Priesthood from the hands of angels sent from God—men who had held the Aaronic and Melchizedek Priesthood in other generations upon the earth; they conferred upon Joseph all the powers and keys of the Priesthood necessary to build up the kingdom of God upon the earth, and he lived long enough to organize that kingdom, and it will never be thrown down any more forever.

XVII, 192, 244, 249,

XVIII, 34, 37, 38, 40 Ins., 109,
XVIII, 112 Ins.: The Gentiles are fallen through the same example of unbelief as did the Jews. They have put to death every Prophet, Apostle, and inspired man since the days of Jesus Christ, and the Church went into the wilderness, and the face of a Prophet, Apostle, or inspired man, called of God to administer the ordinances of the Gospel, had not been seen for some eighteen hundred years, until the Lord raised up a Prophet in the day and age in which we live. Therefore the Gospel brought forth in the last days has to go to the Gentiles first.

XVIII, 117 Ins., 120, 123, 126,
XVIII, 187-8 Revelation and Inspiration, 190 Ins., 193 Ins.

XIX, 223 Ins., 225, 226 Ins., 296 Ins., 297, 359 Ins.,

XX, 359, 86 Ins.
XXIV, 51, 236 Ins.

XXI, 122 Ins., 123,
XXI, 124: We live in a time when darkness covers the whole earth and gross darkness the people. The world are a great way from the truth. Infidelity overwhelms the earth, in fact it is a hard matter today to get either priest or people, sect or party, of any name or denomination under heaven to believe in the literal fulfillment of the Bible, as translated in the days of King James, which contains the revelations given from the days of Father Adam down to our own time, and which point out to us the signs of heaven and earth indicating the coming of the Son of Man.

XXI, 195: Revelation has been looked upon by this Church, as well as by the world, as something very marvelous. What is revelation? The testimony of the Father and Son. How many of you have had revelation? How many of you have had the Spirit of God whisper unto you - the still small voice. I would have been in the spirit world a great many years ago, if I had not followed the promptings of the still small voice. These were the revelations of Jesus Christ, the strongest testimony a man or a woman can have. I have had many testimonies since I have been connected with this Church and kingdom.

XXI, 297,
XXI, 298: Many have an idea that it is something very strange for men nowadays to have revelation, and that nobody should have revelation excepting Brother Taylor. Here, my brethren and sisters, you are upholding the quorum of the Twelve twice a year in General Conference, besides doing so at your quarterly conference, as prophets, seers and revelators, and you pray for them twice a day, and perhaps oftener, and should it be anything very strange if they should receive a revelation? How strange, indeed! There are in this Church some six thousand seventies, and four thousand high priests, and four thousand elders, who hold the Melchizedek Priesthood, which is after the order of the Son of God, besides many thousands of priests holding the Aaronic priesthood, and I would like to ask, if it was wrong to desire revelation? What business have we with this priesthood, if we have not power to receive revelation? What is the priesthood given for? If we do not have revelation, it is because we do not live as we should live, because we do not magnify our priesthood as we ought to; if we did we would not be without revelation, none would be barren or unfruitful. We have one man who holds the keys of the kingdom of God upon the earth, and it is his business to give the word of the Lord for the guidance of the Church. But here we have apostles and men of God, holding the holy priesthood, acting here in behalf of the Church in different parts of this Territory, and also in different parts of the earth; and we have men, say, acting
as Church agents in Europe, part of whose business it is to charter ships for the transit across the ocean of tens of thousands of the people of God; is it the right of such men to have revelation from the Lord to guide them in their operations? Yes, it is; and no man should undertake to act in positions, affecting the interests of Zion, unless he lives so as to be guided and directed by revelations of God. And every man who presides over a temple should live day by day in the revelations of Jesus Christ. And every seventy, and every high priest, and every man bearing the holy priesthood should live in that way to get revelation to guide and direct him in his labors. This idea that no man has any right to call upon God and receive revelation is wrong, and it has been wrong whenever it has existed in any age of the world. As was said of old, when a complaint was made concerning certain of the elders prophesying in the Camp of Israel, so say I: "I would to God that all were prophets;" because the spirit of prophecy is the testimony of Jesus.

With regard to prophesying, I wish to say that we have a great many times the revelations of God given unto us through his spirit, when we do not comprehend what revelation is. How many of you have had the still small voice of the spirit whisper things to you, and when you have followed the dictations of that spirit it has become in you a principle of revelation. I would not be here today if I had not listened to the whisperings of that still small voice which has guided me in my journeyings; I never could have passed through the dangerous scenes and incidents of my life had I not followed the whisperings of the spirit of the Lord to me.

XXII, 172, 174, 175, 344, 349.

XXIII, 81 Ins.

XXV, 7 Ins.
XX, 329 Ins.,
XX, 330: This gift of the Holy Ghost is a different principle from anything that we see manifested in the sectarian world. It is a principle of intelligence, and revelation. It is a principle that reveals things past, present and to come, and these gifts of the Holy Ghost were to be received through obedience to the requirements of the Gospel as proclaimed by the Elders of the Church of Jesus Christ of Latter-day Saints in these days. It was upon this rock that their faith should be grounded; from this quarter they should receive a knowledge of the doctrine, they had espoused, and we are told by the Savior "that the gates of hell should not prevail against them." Thus the Church was organized upon the principle of revelation.

XX, 363: The Gospel promises this. It promises the gift of the Holy Ghost, which is divine in its character, and which is not enjoyed by any other people, and which we are told by the Savior, should lead into all truth, and inspire those who possessed it, and give them a knowledge of Jesus, a knowledge of the Father, and of things pertaining to the celestial world; that it should inspire those who possessed it with a knowledge of things to come, and things that were past; and inspire them to an extent that they should enjoy supernatural gifts - the gift of tongues and prophecy, to put hands upon the sick, by which they should be healed.
Quotations from *Journal of Discourses*

XII, 330: We know that God has spoken; we testify of this. We stand as witnesses to the world that this is true. We ask no odds of any man, community or nation on the face of the earth in relation to these things. We bear a fearless testimony that they are true. We also bear testimony that Brigham Young is a prophet of the living God, and that he has the revelations of Jesus Christ; that he has guided this people by the power of revelation from the time he became their leader until the present and he has never failed in his duty or mission. He has been faithful before God, and faithful to this people. We bear this testimony to the world.

XII, 331.

XVI, 246 Ins., 250 Ins.

XVIII, 91 Ins.

XIX, 21,

XIX, 22: The ways and wisdom of God are not as the ways and wisdom of man. How then can we know "the only true and living God, and Jesus Christ whom he has sent?" for to obtain this knowledge would be to obtain the secret or key to eternal life. It must be through the Holy Ghost, whose office is to reveal the things of the Father to man, and to bear witness in our hearts of Christ, and him crucified and risen from the dead. There is no other way or means of attaining to this knowledge. How shall we obtain the Holy Ghost?

XIX, 23 Ins.: It will not suffice me to believe that you know the true and living God, etc. I must receive this knowledge for myself as you have received it. Is not the way open to me to comprehend the purposes and the will of God concerning my salvation, as to you? Certainly it is. It is for all, yea, every son and daughter of Adam to learn the will of God, to receive the testimony of the Spirit for him and herself, and not to depend alone upon the testimonies of these good men that God has raised up to fill the positions they occupy. And if we should pin our faith to them, although we might realize consolation and even joy and satisfaction in hearing their testimonies, yet, unless we receive the inspiration of the Holy Spirit, the time will undoubtedly come when the winds will blow and the storms beat upon the house, we thus may build and it will fall. What deplorable condition we would then find ourselves in!
Is it not necessary for all to be capable of judging as to whether the testimonies of these men are of God or man? How can we know that what they testify of, is true? How can we know that they bear witness of the Almighty, or that they possess the holy Priesthood authorizing them to minister in the ordinances of the Gospel? I answer, only by and through the inspiration of that Holy Spirit which is given to all who diligently seek and obtain it according to the promise.

Then if we would know the Lord Jesus Christ, and his servants, who are in our midst, and that their testimonies are true, we must enjoy the light of the Spirit of the living God individually. The possession of this heavenly knowledge is absolutely necessary to keep us in the paths of life and truth, for without it we cannot distinguish the voice of the true shepherd, which is spiritually discerned; and although we may be in fellowship with the Church, fully believing the counsels of our brethren to be dictated by wisdom, yet without something more than mere belief or supposition we cannot stand; and furthermore under such circumstances we cannot consistently claim that we have part or lot in the kingdom of God.

XIX, 23: Then let us search after truth — for the light of the Spirit which leadeth into all truth, that we may comprehend the Gospel, be able to sustain the hands of the servants of God in their efforts to build up Zion, and work out our own salvation.

XIX, 24, 195.

XXIV, 155 Ins.,

XXIV, 156: Over thirty years experience has proven this beyond the possibility of doubt, and this is an evidence that those who led the people were inspired of God, inspired to teach, inspired to build, inspired to cultivate and reclaim these deserts, inspired to dedicate the land and the waters unto the Lord, that they might have His blessing poured out upon them, that they might be changed from sterility to abundant fruitfulness, and this the Lord has done for the people.

XXIV, 175: Therefore, no man can obtain a remission of sins; no man can obtain the gift of the Holy Ghost; no man can obtain the revelations of God; no man can obtain the Priesthood, and the rights, powers and privileges thereof; no man can become an heir of God and a joint heir with Jesus Christ, except through compliance with the requirements of heaven. These are universal blessings, they are great and inestimable privileges which pertain to the Gospel and to the plan of life and salvation, which are open and free to all on certain conditions, but
which no creature beneath the heavens can enjoy, but through walking in the channel that God has marked out by which they can obtain them.

XXIV, 176, 187 Ins., 188 Ins., 189, 349 Ins.

XXII, 46, 352.

XXIII, 69,

XXV, 53 Ins.: I read a Scripture something like this: that "there is a spirit in man." Now, if that should stop here, there would not be perhaps anything very remarkable about man; for the spirit of man knoweth only the things of man, and the things of God are discerned by the Spirit of God. But while there is a spirit in man, it is further stated that "the inspiration of the Almighty giveth it understanding." There is not a man born into the world but has a portion of the Spirit of God, and it is that Spirit of God which gives to his spirit understanding. Without this, he would be but an animal like the rest of the brute creation, without understanding, without judgment, without skill, without ability, except to eat and to drink like the brute beast. But inasmuch as the Spirit of God giveth all men understanding, he is enlightened above the brute beast. He is made in the image of God Himself, so that he can reason, reflect, pray, exercise faith; he can use his energies for the accomplishment of the desires of his heart, and inasmuch as he puts forth his efforts in the proper direction, then he is entitled to an increased portion of the Spirit of the Almighty to inspire him to increased intelligence, to increased prosperity and happiness in the world; but in proportion as he prostitutes his energies for evil, the inspiration of the Almighty is withdrawn from him, until he becomes so dark and so benighted, that so far as his knowledge of God is concerned, so far as the future or hopes of eternal life are concerned, he is quite as ignorant as a dumb brute.

XXV, 57.
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