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DISCOURSE

Delivered by Elder Franklin D. Richards, at the Tabernacle, Salt Lake City, (during the General Conference) Sunday morning, April 3rd, 1892.

My beloved hearers, I am most deeply sensible of the folly of man undertaking to instruct and to edify God's people, except he be filled with the words of life and faith, and is inspired by the Holy Ghost sent down from heaven. There has been presented to us a general review of the condition of the work of God in the earth at the present time, by which we are reminded of very many reasons we have for gratitude to our Heavenly Father for His manifold mercies unto us. I think a realizing sense of His goodness and our own unworthiness is very necessary for us to entertain, in order that we may possess that meekness of spirit and that brokenness of heart by which the Spirit shall be able to dwell freely and abundantly with us.

There is a principle which is the very life and growth and existence of God's people, which is entertained by His Saints everywhere, and against which the whole world rises up in decided opposition, that is, the principle of present and continued revelation. Without this no Saint can grow and increase in the knowledge of God. Without this the great latter-day work that has attained its present proportion would never have reached such a position. It is the life and vitality of God's people to have the ministrations of the Holy Ghost, which takes of the things of God and shows them unto mankind. Without them, men have been left to fashion a great many forms of religion, having, as the Scriptures said they should have, the form of godliness without the power thereof. As the body may look nice and lovely even in death, it is impotent and goes back to mother earth, except the spirit vitalizes it, gives it life and animation, fills it with its hopes and desires.

When we go forth to the human family we are confronted with this opposition at once. It is said to us that there is to be no more revelation, and they try to make us believe that there shall be no more. Why, it is contrary to the spirit that all the Prophets have entertained. When men rose up in ancient Israel and began to prophesy, some of the holy

folks went to Moses and said so-and-so is prophesying. What was his answer? Says he, "Would to God that all the Lord's people were Prophets." That has been the sense of every true, enlightened Prophet of God upon the earth. It is according to the promise which Peter set forth at Pentecost, as had been declared by the Prophet Joel, that in the last days He would pour out His Spirit upon all flesh: "and your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams." Let me remind you, my brethren and sisters, that we live in the dawning of that day; and it is not only our privilege, but a duty we owe to ourselves, to God's people, and to the honest in heart throughout the world who have not heard the Gospel, that we should nourish and cultivate this spirit of revelation within us constantly.

It is the work of the Holy Spirit to quicken our spirits. If we are washed from our sins, and live holy before God and in the working of that spirit, which is unto the sanctifying of our bodies and our spirits, we become filled with that light which is to grow, and ought to grow brighter and brighter until the perfect day. As we live in a period of time when troubles, judgments, and sorrows unspeakable are to be poured out upon the ungodly, and the righteous can only escape by their faith, and by standing in holy places without being moved, it becomes everyone that professes the name of Jesus that they should cultivate this spirit within them continually. "Ye receive the spirit," says the Lord to us in the latter-days, "by the prayer of faith." So, then, we ought with constant prayer, diligence and devotion to kindle continually the fire on the altar of our hearts by the faithful keeping of His commandments and living by every word that proceeds out of the mouth of God, so that this may continue to warm and enlighten our minds, that we may become baptized by the Holy Spirit and by the fire of the Lord.

But they tell us, when we talk of these things, that the Scriptures say we must not have any more revelation. By their ignorance and misunderstandings they wrest the Scriptures, not knowing the Gospel nor the power of God. They say, it is given in the last chapter of Revelations: "If any man shall add unto these things, God shall

add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Very true; so it is and so it will be. The Prophet Moses left it on record in Deuteronomy that there should be nothing added to that law which was given unto them. It is written twice in Deuteronomy, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." Suppose that meant there should be no more revelation, what are you going to do with these great prophecies of Isaiah, of Jeremiah, of Ezekiel, of Daniel, and all the holy Prophets that came after? If that was a perpetual injunction against further revelation, how could the Savior come, in contravention of this law that He had given to Moses, and declare His whole system of salvation to us, which was from before the foundation of the world, originated in the eternities, to bring life and immortality to light, and lead us, if we will be led by it, unto the eternity that shall come after the angel shall declare that time shall be no longer? He had reference only to that book; they had no business to add to that law. The Prophets never believed, the Church of God never realized, that there was any restraint upon the spirit of revelation. But they held, as we hold, that without it there was no life, no God. And this saying of the Apostle in Revelations, means adding to that book of Revelations. The people for a long time had many different books, or rather manuscripts, till they were gathered up and put together. Paul did not understand that all these old Scriptures were wrong. He said to Timothy, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation." These scriptures were necessary down to his time. Just so with the Savior. His inspiration and volume of eternal truth was necessary. And it is just as necessary now that the people of God should be filled with the light of revelation, and without it they can make no advancement in divine life.

The Prophet Joseph, when dedicating the first Temple of this dispensation, in Nauvoo, March 1836, presented the Twelve Apostles that had been appointed and consecrated to