

is, do not ask God to give you knowledge, when you are confident that you will not keep and rightly improve upon that knowledge. It is a mercy in God that many are as ignorant as they are; for were it not so they would not be borne with as they are. Do not ask for revelations to dictate you in this, that, or the other, unless you are sure that you can obey them. Do not suffer yourselves to falter in your faith, and to say that the door of revelation is closed, for I tell you that there are now too many for your good, unless you hearken more diligently than you have hitherto, unless you apply more closely in your lives what is revealed, and live your religion more faithfully.

You are frequently told that the chastisements which come upon this people are for their good. We may ask, "Is pinching want for our good? Is the destruction of our crops for our good? Is the losing of our property for our good?" Who will lay it to heart? Who will realize it? There are a few who will. I can say with safety that I firmly believe that there are five wise virgins and five foolish ones; that there are five who are wise servants and handmaidens to five who are foolish. But in looking at the people in mass this may not appear, for you are frequently told that one evil person can corrupt many. It is an old saying, and a true one, that "a wicked king can corrupt a nation," and a wicked father will corrupt a family, and a wicked ruler will corrupt those he rules over. We wish to be one, but "evil communications corrupt good manners." Unrighteous dealings and doings appear to exert a wider influence than righteous ones, consequently in this community when you find one evil person in a family, or in a neighborhood, that person will actually make it appear to a stranger that the whole family, or neighborhood is evil. The good and evil are mixed together, the wheat and the

tares are growing together, the wise and foolish virgins are traveling on together. Some of the people are actually foolish, and they think that the Lord looks upon sin with a great deal of compassion, and are thinking, "O, if I should do this or that I will be forgiven. Yes, I will go and tell it all to the heads of the Church and get their forgiveness, and pass on in my wickedness." Do you wish your friends to stay here, and all to be Saints indeed? Now some children are wicked and their parents righteous, and again children may be Saints and their parents wicked. There are good people who have wicked brothers and sisters, and they say, "Let us be forgiving, let us hold onto them, if we have compassion, perhaps they will do better and repent of their sins, and yet be Saints." Is this not the feeling of every heart? It is, more or less. Who is there entirely void of these compassionate feelings? Father, save your son if possible; save your daughter, parents, if it is possible; brothers, save your brethren, if it is possible; save your sisters, if it is possible; save this man, or that woman, and let us have mercy on them, we will be compassionate on them.

A great many come to me and say, "I wish to do exactly as the Lord shall direct through you, brother Brigham." If I had the word of the Lord I would not dare give it to them, unless I knew it was an absolute duty. They never would obey it, because they are taught the word of the Lord here all the time, but do they hearken to it? Those who have wisdom within themselves, who have in possession the spirit of the Gospel, know what they hear from this stand. They know truth from error, they are satisfied, and never ask the Lord to give them more revelation, but to give them grace to observe and keep what they have received.

You can perceive what kind of