

pared to sit down in the presence of God and our Elder Brother, and then we can be one with them and they with us. Do not let it be so, that while the door of mercy is open, that any will seal it against themselves, for it would have been better for them not to have been born.

These are the times for us to wake up and take hold with the energies of our souls that light may come back to us, and that we may have light in our understandings, that we may have power to administer to those around us, and to do those things that are required at our hands; and I can say, brethren and sisters, that in future it shall be my study, my faith, and my prayer and my labor to obtain these blessings with you, and to stand in my place and calling and obtain grace to magnify them, and have faith like those who have gone before us, that are and have been laboring before us,

and they are all laboring now, they are waiting and watching for the completion of the work that is laid upon us, that they may receive the blessings and promises given to them in ages that are gone. It is not to be wondered at when we contemplate the condition of the world what a vast deal is depending upon our exertions, but when we look at the extent of our follies it is wonderful that the Lord should give us such wholesale forgiveness. For the sake of ourselves, our families, the living and the dead, we should all turn to God with full purpose of heart and sanctify ourselves that there may be a people whom He will delight to own and bless, that He may fully establish this work and establish righteousness upon the earth forever.

May the Lord grant us power to do this, in the name of Jesus Christ: Amen.

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**THE BODY OF CHRIST—PARABLE OF THE VINE—A WILD  
ENTHUSIASTIC SPIRIT NOT OF GOD—THE SAINTS  
SHOULD NOT UNWISELY EXPOSE EACH OTHERS'  
FOLLIES.**

A DISCOURSE BY HEBER C. KIMBALL, DELIVERED IN THE TABERNACLE, GREAT SALT  
LAKE CITY, JANUARY 11, 1857.

REPORTED BY G. D. WATT.

We have a little business to lay before the brethren, and we might as well do it this forenoon as to do it in the afternoon. We many times leave our business matters for the afternoon, to transact in the time of the sacrament, though the administration of that ordinance has been omitted for a time. There are a great many people in this congregation and in this Valley who could justly and benefi-

cially partake of the sacrament, but they are prohibited for the present in consequence of the wickedness of some who would also partake and thus eat and drink to their condemnation.

You talk about such persons being asleep; you call it sleep; well it is, comparatively speaking, the sleep of death that is on a great many individuals, and they do not realize it, and