

Book of Doctrine and Covenants in relation to prayer. He says, "You shall receive whatever you ask for in prayer which it is expedient for you to receive; but if any among you shall ask for that which it is not expedient for him to receive it shall turn to his condemnation." We must, in the first place, try to have light enough to discern what is right or expedient for us; in the second place, to ask God the Eternal Father in the name of his son Jesus Christ, for the things which we know he is willing to bestow upon us. Then we can ask in faith, for we have the promise that we shall receive.

The great difficulty with me, and I presume it is also the experience of almost every man and woman in the Church of the living God, is, we are not so faithful as some of the servants of God have been in former days. Some of them were so faithful that they lived constantly in the light of revelation. Their minds were opened to it, and scarcely a thing could transpire but what they understood it beforehand. They did not need the news or intelligence to be brought to them from a distance, but there was a spirit within them and the candle of the Lord gave that spirit understanding in regard to things that were transpiring thousands of miles distant. They lived for this; they walked before the Lord so faithfully that they were entitled to know, not only things that were present with and that would benefit themselves and the people among whom they dwelt, but also things in the future—ages and ages to come were opened up to their minds, and their minds comprehended them by permitting this candle of the Lord to shine upon and illuminate them.

It is my most earnest desire to live so as to discern under every condition

and circumstance in life precisely what would be most pleasing in the sight of God for me to do, and when I comprehend this I can act as a person who does not grope in the dark, like the blind man who gropes for the wall; but if I live for it, the path in which I should walk will be plain, the Spirit of God being as it were a lamp to my feet, and my guide and instructor by day and by night. Do you not desire Latter-day Saints to be instructed in this way? Every honest-hearted person will answer yes. Every one who hungers and thirsts after righteousness, and who desires eternal life will acknowledge that he does desire to be thus guided and led.

But now having spoken so much about the benefits of this light, and how good it would be to be continually guided and instructed by the spirit of revelation, there is another thing connected with it which we perhaps do not all fully understand. Supposing a person were thus guided all the time, from waking in the morning until they retired to rest at night; and then when asleep if his dreams were given by the same spirit, and this should be the uninterrupted condition of an individual, I ask, where would be his trials? This would lead us to ask, Is it not absolutely necessary that God should in some measure, withhold even from those who walk before him in purity and integrity, a portion of his Spirit, that they may prove to themselves, their families and neighbors, and to the heavens whether they are full of integrity even in times when they have not so much of the Spirit to guide and influence them? I think that this is really necessary, consequently I do not know that we have any reason to complain of the darkness which occasionally hovers over the mind. I recollect that Lehi had