

ingly marvelous; and to see them neglect this great prize, their conduct is like, speaking after the manner of the world, that of a miser who should turn from a mountain of gold which is so valuable, and go to a sand bank to scratch it over, to pick out shot to make himself wealthy.

When life and salvation are put in the possession of individuals, or of a people, to see them neglect those principles for anything pertaining to this world, or to let sorrow or affliction, or trials, or temptations, or buffeting, or smiting, or driving with the sword, fire, or anything else in the shape of persecution that can be poured on them, and to see them turn away from the things of God and be driven from the path of righteousness that would lead them to eternal glory, and crown them with crowns of glory, immortality, and eternal lives, is mortifying to my feelings, and I feel mortified when we have to say, "Reformation," yet such is often the case. And many times when people have received and enjoyed great light and intelligence, the things of this world choke the good word, thorns and thistles spring up, and they seem to have but little root in themselves. The sun rises and scorches the tender plants that seem to be growing in them, and we have to cry to the people, "Reform, reform, REFORM," when in reality it is a disgrace that such instruction should ever be necessary. It is a great disgrace; it is mortifying to angels, and I will insure that it is mortifying to our Father Adam. His heart is pained with such things; and the Prophets are pained with them, and so are all who understand and have proved themselves worthy of eternal life, both those who now live on the earth and those who have gone behind the veil.

For us to be repenting and reforming is really a disgrace. If it is

annoying to borrow light from others, it is a disgrace to take a course in life to have to repent of the use made of that light. It is a disgrace to our organization, to the design of heaven, and to the intelligence God has given to man for his benefit. Truly wise persons hate to look upon such conduct, they look upon it with contempt. They are more worthy and noble than to condescend to take a course in life which they have continually to be repenting of.

As to light, a subject that brother Hyde has been speaking upon, I will present a few of my views in somewhat different terms. In the first place, to say that we "borrow light from one another," I do not know that I precisely understand that idea, for I have no light to lend. Perhaps I am not so well endowed with light as some who have lived on the earth, but I have none to lend. I will use another term, and I might say, perhaps, with a good deal of propriety, that the poet conveys my idea pretty correctly in his lines concerning the wise and foolish virgins— "Go to them that sell and buy, And get yourselves a full supply."

Another wrote— "The richest man I ever saw, was him that begged the most; His soul was filled with Jesus, and with the Holy Ghost." I will go to begging instead of borrowing. But it is no great matter whether light is borrowed or begged, for it is not so much the way in which I obtain knowledge, as in the use I make of the knowledge I have obtained. The wrong use of our knowledge is what brings default in me or you.

I say that I have no light to lend. If God has given me light, if I possess the light of the Spirit of revelation, and bestow that knowledge upon my