

here; for I do not wish to spoil the good I desire to do. Let my remarks go to the world in a way the prejudices of the people can bear, that they may read them, and ponder them, and ask God whether they are true.

I am thankful to hear the servants of God speak; and, as I have frequently said, I do not care what you say when you rise to speak here; for I want to know whether a man seeks with all his heart to know the mind of God concerning him. If he does, all is right with him.

Brother Heber alluded to counseling men and women who come to him after they had been to me, and said that they always received the same counsel I had given them. I never have known it to fail, that if they come to me and then go to brother Heber, they will get the same counsel all the time. And so they would from every one of the Twelve, from the High Council, from the Seventies, and High Priests and every officer in the Church, if every officer in the Church would take the course that brother Heber, and I, and a few others do. What is that? Never to give counsel, unless you have it to give. If you have counsel, give it, because you can have no correct counsel except by the Spirit of revelation: that is my standard. I have no counsel for a man, unless I have the testimony of Jesus on the subject. Then, when the same man asks counsel of me, and goes to brother Heber, do you not see that if he acts on the same principle and gives counsel, it must be by the Spirit of revelation; or he has no counsel to give, if it is not by that Spirit. Then let the same man go to brother Wells and ask his counsel on the same subject, without letting him know that he has been to Brigham or to Heber, and brother Daniel will give the same counsel by the same Spirit.

The difficulty with regard to giving counsel that conflicts consists in men's giving counsel from their own judgment, without the Spirit of God. Every man in the kingdom of God would give the same counsel upon each subject, if he would wait until he had the mind of Christ upon it. Then all would have one word and mind, and each man would see eye to eye.

But there is a weakness in the brethren, and it is in mankind in general. You ask almost any person in the world a question, and he thinks it a disgrace to be unable to answer it. He feels chagrined, his mind flags, when he finds that he is not quite as knowing as his neighbors think him to be; and, to avoid this, he will often venture an answer without knowing the facts in the case, or the effects of his answer.

If you would always pause and say, I have no counsel for you, I have no answer for you on this subject, because I have no manifestation of the Spirit, and be willing to let everybody in the world know that you are ignorant when you are, you would become wise a great deal quicker than to give counsel on your own judgment, without the Spirit of revelation. If the Elders of Israel would observe this rule, never to give counsel unless they give it by the testimony of the truth, by the Spirit of the Lord Jesus Christ, and, if they cannot give counsel in that manner, not to give any, there would be no conflicting counsel in the kingdom. All would be one; counsel would be one: we would soon come to understanding and be of one heart and mind, and our blessings would be increased upon us faster than in taking any other course.

May God bless you and preserve us in the truth. Amen.