

people, and it revealed to them everybody's faults but their own.

The difficulty is, neglecting to watch over ourselves. Just as soon as our eyes are turned away from watching ourselves, to see whether we do right, we begin to see faults in our neighbors; this is the great difficulty, and our minds become more and more blinded until we become entirely darkened. So long as I do the thing the Lord requires of me, and do not stop to inquire what I shall tell to my neighbor as his duty, and pay very close attention to my individual person, that my words are right, that my actions are right before God, that my reflections are right, and that my desires are according to the holy Gospel, I have not much time to look at the faults of my neighbors. Is not this true?

This is our practical religion; it is our duty to stop and begin to look at ourselves. We may have trials to pass through, and when people come to me, and tell me that they are wonderfully tried and have a great many difficulties to encounter—have their troubles on the right and on the left, and what to do they are at a loss to know, I say, "I am glad of it." I rejoice to think that they must have trials as well as other people. And when they say, "It seems as though the devil would overcome me," it is a pretty good evidence that an individual is watching himself.

If people could always understand the manifestations of the Spirit upon themselves, they would learn that they can be tempted as well as other people, and that would make them careful to watch against temptation and overcome it. Consequently, I rejoice for them, inasmuch as every individual who is prepared for the celestial kingdom must go through the same things.

I am happy, brethren, for the privilege of having temptation. A great

many people have thought that in my life I was not tempted like other men. I tell them if I am it is none of their business; it is nothing to them. Some say "Brother Brigham, you slide along and the devil lets you alone." If I have battles with him, I can overcome him single-handed quicker than to call in my neighbors to help me. If I am tempted to speak an evil word, I will keep my lips locked together. Says one, "I do not know about that, that would be smothering up bad feelings, I am wonderfully tried about my neighbor, he has done wrong, he has abused me and I feel dreadful bad about it. Had I not better let it out than to keep it rankling within me?" No. I will keep bad feelings under and actually smother them to death, then they are gone. But as sure as I let them out they will live and afflict me. If I smother them in myself, if I actually choke them to death, destroy the life, the power, and vigor thereof, they will pass off and leave me clear of fault, and pure, so far as that is concerned; and no man or woman on earth knows that I have ever been tempted to indulge in wicked feelings. Keep them to yourselves.

If you feel evil, keep it to yourselves until you overcome that evil principle. This is what I call resisting the devil, and he flees from me. I strive to not speak evil, to not feel evil, and if I do, to keep it to myself until it is gone from me, and not let it pass my lips.

You should succeed in bringing your tongues into subjection, so as to never let them speak evil, so that they will perfectly obey your judgment and the discretion God has given you, and are perfectly obedient to the will of the holy Gospel. How long have we to live for that? I do not know, but I am strongly of the opinion that it is possible for a person to overcome their dispositions to evil, to such a de-