

treatment, with the same success, and finds that he cannot get us to say an evil thing or do an evil deed, how long will he tempt us? He would soon come to the rational conclusion not to go there again; he would find it a speculation that would be of no profit to him, while his defeat is our victory.

Whenever evil things, evil thoughts have possession of our bosoms, and we have not spoken a word—not given the thought shape, form, and signification to those around us, who knows of it? Nobody. Who is injured? Nobody. There is no harm done, no stealing, no murder committed, no slander perpetrated, no falsehood told. What has been done? The spirit that would instigate evil has been subdued within us, and we have died a death unto sin, and have individually become alive unto righteousness. One of the best things I ever heard in my life was a simple thing that President Young taught here sometime past, which was, that it is not always right to speak the things we think. It is just as necessary that you should be able to think and not speak as to think and speak; the one is just as necessary as the other to your salvation. "But," says one, "is it not just as bad to think it as to speak it?" Why, thinking never killed anybody. Suppose a man had a thought in his mind that he would kill me, if he did not do it, you know, as far as I am concerned, I would live. But suppose, acting on the old adage, that it is no worse to do it than to think it, and he had laid wait for me by the roadside and taken away my life, what would have been the consequence? Then the sin of murder would have been on his soul.

It is the same with every wrong thought and evil suggestion that may occur to your minds. What will be done if you act on this principle?

The father at home, if he thinks a wrong thing, won't say it. The wife and mother will do the same; and what will be the result? Harmony in the domestic circle will never be destroyed by evil speaking. What then? If harmony be there, the Spirit of God will be there. Why? Because it delights to dwell in a quiet place; it does not love contention; it is no friend to strife; it is not fond of bickering or saying hard things. The Spirit of God will come and take his abode with us, if we prepare our minds for its reception, and make it welcome, and study to cultivate a feeling that is congenial with its own nature.

It is with the Holy Spirit as it is with us. When we seek to gratify ourselves in the associations around us, for whom do we seek in such a time? We seek individuals whose tastes and feelings are congenial to our own, whose "Mormonism" is like ours, whose regard for truth is like our own. Then what do we enjoy? A free, frank, unrestrained feeling, and sentiment: we pour out the feelings of our souls; there is a principle of reciprocity existing between the parties.

So it is with the Holy Spirit of truth. Where it finds a mind so regulated that there is an affinity and congeniality between that mind and itself, there is the place where it will dwell; and when that mind becomes so trained in the truth as to be completely and perfectly subject to its influence, it will remain there constantly and unceasingly; it will not pay a casual visit, but take up its constant abode with that individual, and then its light is there, revelation is there, inspiration is there; it is there to increase in intensity, extent, and in power; it is there to continually pour out upon that soul the unceasing, unbroken tide of life. Then the fountain of life becomes established