

no concern with. A report is started that such a one has done wrong, and, by the time it has gone its round, has become anointed with the salve of the back-biter and talebearer—become endowed with their spirit. One and another falls in with it and says, "That is true—your cause is just, you are exactly right, and the other is surely wrong," when they know nothing about the matter; thereby engendering entirely groundless ill feelings against each other. Before we condemn, we should wait until the Heavens clearly indicate a fault in a father, brother, sister, wife, husband, or neighbor. And if Heaven declares a fault, wait until the Holy Ghost manifests to you that such is a fault. Let the Father reveal to you that the person you are thinking or talking about is actually wrong. Traduce no person. When you know what right is, and are capable of correcting a person that is wrong, then it is time enough for you to judge.

I have but recently told you that some people think they are capable of judging everybody but themselves. Let us judge ourselves. And if any are disposed to let that unruly member, the tongue, do that which will wound the heart, darken the spirit, and bring us into subjection to an evil practice, resist such a disposition—throw it from you. If you will do that, you will find that the wicked will forsake their wickedness, and those who are inclined to think evil will cease doing so, and those who are inclined to utter evil words about their neighbors will cease that habit, and it will not be long before the people have perfect control over themselves. If you first gain power to check your words, you will then begin to have power to check your judgment, and at length actually gain power to check your thoughts and reflections.

By close application and study with regard to ourselves and the require-

ments of Heaven upon us, we shall be able to school ourselves, until, when we call upon an Elder to open our meetings, there will not be a desire, word, sentence, feeling, or impulse of spirit one hair's breadth in advance of the one selected to be mouth. Do you believe that we can do that? We can. I have already told you that I am yet imperfect in that point; but I am trying to make myself perfect in that particular, so as to become fully master of my thoughts.

I will now ask a question. Do you think that a man can pray wrong, when the hearts of perhaps over two thousand persons are ascending to God, in the name of Jesus Christ, to dictate the man who is praying, and desiring the Lord to let them know his will, and they will strive to do it? Could a man pray here for things he ought not, when the faith of two thousand is concentrated in the sincere desire that God will dictate in all things pertaining to his kingdom? He cannot ask amiss, for the faith of this people is concentrated through him to the throne of grace. That is a true principle—as true as the heavens.

Our faith is concentrated in the Son of God, and through him to the Father; and the Holy Ghost is their minister to bring truths to our remembrance, to reveal new truths to us, and teach, guide, and direct the course of every mind, until we become perfected and prepared to go home, where we can see and converse with our Father in heaven. That is what we want to attain—that we can all the time have the word of the Lord for ourselves.

You have often heard me and my brethren say that if the people in the capacity of a Ward, for instance, would let their faith be perfectly united, and their whole desires rise to the Father, through the name of Jesus Christ, and hold their Bishop in his calling between God and them, it would hardly