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## Envy

Those who have not the peculiar trials to which another is subjected may flatter themselves that they are better than he. But place them in the furnace of trial, and they might not endure it nearly as well as the one they censure and misjudge. How little we can know of the heart anguish of another. How few understand another's circumstances. Hence the difficulty of giving wise counsel. What may appear to us to be appropriate, may, in reality, be quite the reverse...

There are many in the world who consider it an evidence of superiority to recount the things and persons that they "cannot bear," rather than the things and persons that they are attracted to. Not so did the great apostle. He exhorts his brethren: "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Envy is not merely a perverseness of temper, but a distemper, which disorders all the faculties. It began with Satan. He desired to be first in heaven, and because he could not have all the power and glory he sought, he rebelled against the government of God. He envied our first parents and tempted them to sin and thus ruined them and all the human race.

The envious man shuts his eyes to the good qualities and noble deeds of others. He is always ready to disparage and misrepresent that which is excellent. Men often confess and forsake other faults, but there is little to be hoped for from the envious man. Since to envy a person is to admit that he is a superior, pride will not permit any concession. If an attempt be made to convince the envious person of his sin, he becomes even more bitter against the object of his passion, and too often he remains incurable.

The envious man diffuses poison wherever he goes, alienating friends and stirring up hatred and rebellion against God and man. He seeks to be thought best and greatest, not by putting forth heroic, self-denying efforts to reach the goal of excellence himself, but by standing where he is and diminishing the merit due to the efforts of others...

A noble nature does not exult in causing others pain, or delight in discovering their deficiencies. A disciple of Christ will turn away with loathing from the feast of scandal.

(Testimonies for the Church, vol 5, pp 55-56)