

and even momentary well-doing is so much valued, though persistence is of most advantage as everyone knows.

No doubt at this season of the year resolutions are thick as snowflakes; but if the outcome is as before, most of them will be transient and soon pass away. It is according to the old couple: "the devil was sick, the devil a monk would be; the devil got well—the devil a monk was he;" nor is this meant to deter a person from making resolves, for there are conditions when these will be maintained, as there are when retrocession is as near certain as a thing can be. During the festivities of the past two weeks, no doubt excess has been the parent of many thoughts. Temptation yielded to in the matter of drink, food, associations and practices has wounded the inexperienced of both sexes; but the "after-second thought" brought regrets and a sorrow which is likely to be permanent. Those who are simply sick as an effect of probably over-indulgence in a common practice, will in the majority of cases glide back as they have done before. The temporary headache, while disagreeable, is an old experience; the system upset by late hours or indigestion is but a repetition of the past, and little hope can be indulged in as to these becoming the parent of real reform. In unnumbered cases such feelings become chronic when life is a burthen because the capacity for enjoyment is deadened by continuous abuse.

The "turning over of a new leaf" cannot be done in any spasmodic kind of way. There must be decision behind the trying; will power, determination, and a quiet intention former have done, can do wonders. The effusive person who tells everybody what he is going to do, is very often a failure. We have known those who were going to keep the "Word of Wisdom," beginning with the New Year, or after hearing a very pointed discourse; and far too often "the last state of them was worse than the first." The right motive was lacking, or the spirit needed correction in some way; for men and women are weak as to appetite; in some the taste is hereditary, or formed in early life; "use has become second nature," and even the smell of liquor, beer, tobacco, tea or coffee is a temptation. If in the way of these, resistance weakens into use, and use lapses into undue indulgence. To sacrifice the feelings, tastes, appetites acquired during long years is not easy to ordinary human nature, and habits formed gradually, increase in strength with years. We have seen men suffer when deprived of these articles to which they had become accustomed. We have seen women lost in feeling and spirits when the tea or coffee was not forthcoming, and the table was cheerless with any substitute whether it cost more or less.

Now, while the old Scriptures say emphatically, that "no drunkard shall inherit the kingdom of heaven," and while modern Scripture points out that blessing follows obedience to law, the price to be paid for abstinence or obedience is deemed too high, if statistics are reliable—and figures do not lie—for the consumption of all these divinely reprobated things is pretty heavy among the members of the Church of Jesus Christ. While many would fain

hope that a little delinquency will be overlooked, and that the matter can be made too serious, or that some other thing is quite as pernicious and probably more so, it cannot be overlooked that it would be vastly better if the rising generation were full abstainers. It is equally clear that example is a greater factor than words in perpetuating the customs of the fathers, who had not the light of the day in which we move. Some things there are and have been in family life which affect the posterity in a more deleterious fashion than all the lapses alluded to; but neither the press nor the pulpit voices any remonstrance, or insists upon any restraint though thousands are slain for cause, where only tens suffer from eating and drinking forbidden things.

If some of our "sons of thunder" would proclaim against known sexual excesses and perversions, with the same fervor that they do against tea, coffee, tobacco and liquors, there would be fewer worn-out wives, and the number of deaths—infantile and advanced—would be very much reduced; separation would be less common and divorce cases less numerous than they are today. There is work being done in this direction we know. Intelligence is being extended as to the use, exercise and preservation of function, but it is not near so thorough and universal as the times require. The practice fully of the Word of Wisdom would mitigate much of this, of course; for it is well understood that the normal action of narcotics and stimulants is upon the base brain—the passions, and it needs no prophet, or revelation either, only where there is ignorance, to tell that if spirituality, if communion with the heavens, if the divine spirit, was increased by the use of such things, they never would have been forbidden.

Much has been said as to the expenditure upon a series of articles by the people of Utah. This is all freely admitted, and the uses to which said means could be diverted are so numerous, and so self-evidently beneficial, and so much like common sense, that it is almost surprising so little is thought of this feature. However, if the voice of authority cannot accomplish the desired result, the press can do still less, and it is possible that intemperate advocacy of a truly good thing may produce a resistance which another method would never provoke.

In the true system of life and living, there is an essential harmony of action in principle. Each one is auxiliary to the other, and the keeping of a primary or first principle prepares the way for many others. When transposed or when a necessary principle is ignored, there is not that cohesion which is inseparable from conservative and orderly recognition of and obedience to law. A structure of man's creation may have good corner foundations, yet be defective on the sides; and fundamental in religion may be held sacredly, but the interstices of life may only share in part in the solidity and stability of the prominent ideas; and there is an order which is just as important morally and spiritually as there is order in secular things. Say agriculture for instance: first land, then moisture, then ploughing, har-

rowing, seeding, etc., etc.—these cannot be reversed as preliminary to success.

The pith of the thought is this, that resolve, reformation, is not to be fully secured by personal efforts. A person may be convinced, may have will power, self-confidence, an assurance that he can—nay, that he will, overcome; but all experience is that "the race is not always in the swift, nor the battle to the strong." There are unseen forces in the moral and spiritual world as there are in the physical. We know of these by what we see—by their effects; and in regard to the blither domain we have read, "the wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the spirit." All senses of infirmity, of weakness, of possible failure, is seen of experience by that spirit. All resolve, all desire, all effort, is begotten of the same spirit. The ideas of moral rectitude, of spiritual progress, of grand manhood, are inspired of this spirit, and all its motions are suggestive as to where strength is, its source, its accessibility, its application and its success. Human effort alone means simple failure; with divine help there is nothing but what can be overcome. Random, ostentatious, self-glorifying intent, promise, struggle, will ever be more or less desultory, spasmodic, depending on times, dates, seasons, like birthdays, New Years, baptism, or special sorrow perchance, without reference to principle, or decided faith in a promised blessing.

Now it is to be presumed that most of the Saints understand this, but we often hear these topics discussed with a levity, a manifestation of incredulity as it were, or as of no importance. We are then sure of the outcome; we need not be a prophet to foresee failure, it is inevitable. But the humble, conscientious, progressive man or woman who resolves in the strength of Israel's God, and claims His spirit to "help his infirmities" will have a sense of power; and resolutions made at New Years or any other time will have a harvest of good and enduring work.

THE MANDAMUS CASES.

After sundry delays and postponements the hearing on the mandamus and prohibition proceedings instituted against the members of the Utah Commission, arising out of the late election, began Thursday in the Third district court, before Judge Barich. There was a large attendance of spectators, many of whom hailed from Sanpete county, and some of whom had been brought as witnesses.

The petitioners were represented by Judge Bennett, Zane & Zane and Hiles & Miner; the defendants' case was entrusted to Judges Henderson and Powers and Attorney Farley L. Williams.

Judge Henderson was unable to be present, being engaged in an important case in Judge Merritt's court, and Judge Bennett likewise took no active part in the day's proceedings after the hearing had been fairly launched, though he was in attendance a portion of the time.

All the commissioners were present