

those who seek his welfare. If the teacher be exemplary, as he should be, this will have considerable weight.

In order to have influence with an offender against the laws of the Church, he who seeks to reclaim him should not approach him in a combative, denunciatory or querulous spirit. He should be dealt with in the spirit of friendship and sympathy, the welfare of the individual being the chief object in connection with inducing him to repent. Men and women as a rule will listen with respect to people who are seeking their interest. And if they are convinced that such is the case they will not be likely to cast aside their advice as a trifle unworthy of notice.

Experience has convinced us of the greater potency of private methods of reclamation over those of a more public character. Their efficacy has been demonstrated abroad as well as at home. People abroad are frequently captivated and struck by the force and truth of the preaching of the Elders. But this effect is often more or less evanescent. Let the Elder who is kind and persuasive, mingle among the people, gain their good feelings in that way, even without saying a great deal about religion, the foundation for conversion of lovers of truth is laid, for the explanations of the missionary will be listened to, their acceptance being made more sure by the confidence reposed in him and the esteem in which he is held. And so it is in the gathering place of the Saints. Perhaps if a little more of that zeal and care exhibited in making converts to the faith were shown here in preserving people in it, and their feet from going into forbidden paths, a better and purer condition would exist.

At no time in our history has it been more necessary for all good men in the Church to act for the benefit and purification of Zion. Every man should, in the language of revelation, be diligent and stand in his own place and not in that of another, that harmony may be preserved and all conflicts and disagreements disappear. Many of the chief watchmen whose hearts yearn after the welfare of the community, are in exile or in prison, as were the servants of God in ancient times. Their voices are no longer heard in the congregations of the people, to direct them in the ways of righteousness. The Spirit of God is being withdrawn from the nations, and Satan has great power over the

hearts of the children of men. He is also making a powerful effort here to draw away the Saints from the restraints of their religion. Inducements to indulgence in wrong are multiplying on every hand, and the plank upon which the people may glide down to destruction is being oiled for the hoped-for occasion. And we say here, with a solemn desire for the weal of the community, that all those who are not possessed of and enveloped by the Spirit of God, taking the promptings of that Divine influence for their guide, are in danger. The spirit of lewdness, of lying, of Sabbath breaking, of a disposition to be "lovers of pleasure rather than lovers of God" is abroad in the earth. It is more or less manifest here, for those who have not yet rid themselves of the spirit of the world are liable to be affected by the influences by which it is moved. Those who suffer themselves to be overcome, and will continue in wrong-doing, have no rightful lot nor part among the people of God.

When calls to repentance fail, recourse should invariably be had to the law of the Church. "He who sinneth and repenteth not shall be cast out and shall not have place among you." The commandment is express and unqualified. It is the final means of purification of the Church, the initiatory process being repentance. If the latter is not exhibited by the wrong-doer after being labored with, the Almighty will hold the sluggish watchmen who fail to apply the law, responsible to some degree at least, for the corruption of the Church of Christ, whose power is clogged, not only by the presence among the faithful of the unrepentant sinner, but by the effects of the latter's example, for every man, good or bad, has an influence in one direction or the other. It should also be remembered that within the ranks there is no privileged class. Partiality in the enforcement of the law of God is a solemn and inexcusable mockery, such as must fill the angels with sorrow and disgust. If the law is applied in some cases while others equally flagrant are allowed to pass as if they had no existence, those who are dealt with have some ground of complaint, notwithstanding that the decrees in reference to them may be founded in justice.

Difficulties stand in the way of the officers in complying with the requirement to cleanse the interior of the platter. They may ap-

pear almost insurmountable. But as a rule they will dissolve before the action of the prayerful, upright, just and conscientious man. It does not seem that it would be judicious to make an onslaught upon those guilty of what might be termed minor offenses until those of a more heinous character are disposed of, for it is not consistent to neglect the "weightier matters of the law," and attach too much comparative importance to those that are lighter.

In all these matters two prime objects should be kept in view—the salvation of those in error and the welfare of the Church as a whole. All personal and selfish ends should be eliminated, for the condemnation of those who use a sacred calling for the gratification of personal feelings and the attainment of selfish ends, will be great. And whether in calling the backslider to repentance or the application of the law in relation to offenders, there should be no pomposity nor harshness. Such exhibitions are inconsistent with the proper use of authority. And it is in the exercise of power that a man shows the greatness or littleness of his soul.

In this connection, we cannot do better than quote from the words of the Prophet Joseph Smith, as contained in the Book of Doctrine and Covenants:

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins or to gratify our pride, our vain ambition, or to exercise control or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved, and when it is withdrawn, Amen to the Priesthood, or the authority of that man."

LOG-ROLLING.

ONCE more Governor Caleb W. West has left his official post to bob up serenely at Washington in the capacity of a political log-roller. He is consistent with his usual course, according to the expressions attributed to him, as appeared in yesterday's dispatches. He is following up his old idea of getting Congress to put wholesale appointing power into his hands. On a former trip to Washington to consummate his purpose he imagined everything was swimming in his favor. He was delighted be-