

that the principles of truth are sustained, that the Gospel of the Son of God is honored, and that the principles of equity, justice and righteousness and the fear of God are maintained in their purity in the Stake over which he presides. And if the President of the Stake does not attend to this duty, then it devolves upon the First Presidency to see that no iniquity exists in the Church. And when these things are done we are then in a position to approach God our Heavenly Father to ask and receive, to seek and find, and to knock and have the door opened unto us.

And besides these offices, which are the leading, prominent media or channels through which these things are reached, there are other methods by which they can be adjusted. The Twelve, where they go, are expected to regulate matters of this kind. We have a Quorum of High Priests in each Stake, and it is for them to exercise themselves and their influence individually and as a Quorum in the interests of righteousness and virtue and the maintenance of the principles connected with the kingdom of God. They have no particular position or calling; they are ordained to the High Priesthood, and it is for their President to meet with them and have them humble themselves before God, and seek for the guidance of His Holy Spirit and the light of revelation; “for this ordinance” we are told in the Doctrine and Covenants, “is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad; And they may travel also if they choose, but rather be ordained for standing presidents; this is the office of their calling, saith the Lord your

God;” that they may comprehend the principles of law, of government, of justice and equity, and watch over, not only themselves, but their families and friends, associations and neighborhoods, and act as fathers in Israel, looking after the welfare of the people and exerting a salutary influence over the Saints of the Most High God.

Again, we have our organization of Seventies, and they ought to see that there is no iniquity among their quorums—no drunkenness, no whoredom, no fraud, nothing that is wrong or improper, unholy or impure; but that they are men of God chosen and set apart as messengers to the nations of the earth, and wherever they reside it is their duty, and it is the duty of all men in Israel, to see that there is no iniquity, to use their influence on the side of right, and to put down wrong.

Then again, the same thing will apply to Elders. The Elder is ordained in many instances to act as a standing minister among the people, to preach to them, to instruct them as we are doing and as your missionaries are doing and as others are doing, preaching among the people at home, and frequently going abroad as circumstances may require.

Now, while we are here, we do not want to hear a man laugh and say, “Brother so-and-so is as drunk as a fool.” Why do you not go to him and speak of this evil to himself? Why do you not go and try to put him on the right road, and tell him to walk in it? Why not ask him to go with you before the Lord to confess his sins, to seek for assistance to overcome his weakness? In doing this you help him, and you help one another to do right, not in the spirit of laughter or lightness; that is not becoming the