

Written for this Paper.

## SOME THINGS AND MORE!

Every man is more or less a creature of circumstances; he is the subject of sorrow, misfortune and calamity, and at such times claims, or has a claim upon others for sympathy, assistance and relief. It may be that men in possession of means are subject in part to the same conditions, in some respects at least, for sickness and death are no respecters of persons, but financial difficulty and poverty are not added to that already bitter cup which is held to the lips, and which must be drained apparently to the very dregs.

Men are invited to share in the prosperity of the well-to-do, welcome is extended to their entertainments, special seasons are brilliant with display, and congratulation assumes a thousand forms; the birth of one or the marriage of another, calls out the ready visit of "the set" or circle, in which wealth and fashion so ostentatiously revolve; yes, as the world goes, it is easy to "rejoice with those who can rejoice," ah, much more than to "weep with those who weep."

And yet amid this glare, this worship or adulation, how little genuine soul there is, how insignificant all the pretensions of friendship and the sympathy of interest should "a change come o'er the spirit of this dream;" let the frost of failure, or the whirlwind of calamity turn success into overthrow, and the butterflies hide or flit away to more congenial skies; there is rarely a warm and ready hand stretched out, rarely a proffer of aid, not often any Samaritan to bind up the wounds received in the conflict or "to pour out the oil and the wine!"

And yet after all there is a good deal of quiet unobtrusive sympathy in the world which is known of the angels, it is unheralded among men; and this way, of doing good without "the left hand knowing what the right hand doeth" is the one redeeming feature of charity or love, the one alone in fact which finds record in the heavens, for it savors of brotherhood, it is the manifestation of the divine, for He doeth good in this serene, beneficent, unnoted, yet effectual way; in silence and secrecy mayhap the blessing is bestowed—nay oft received—for the most truly thankful man is not always the most profuse in his acknowledgment of a favor well enjoyed, but the heart swells, the silent tear falls, the unspoken prayer goes out, the unextinguishable memory cherishes, and each responds in season to this sympathy which the thoughtful, sensitive soul only knows how to give or take.

That religious sentiment has much to do with this form of manifestation is assuredly true; that inspiration from the Eternal Spirit moves upon the susceptible soul of man is surely appreciated, for it is in the recesses of society mainly that this disposition to help is most decidedly felt. Those who are attuned to this, seek amid the outcasts—the pariahs of man's civilization, a field for the exercise of their benevolence; the rain of their charity is as the rain from heaven, which He causes to fall upon "the just and upon the unjust," they are in this sense both alike to Him!

Others limit in a great measure their "offerings and oblations" to their own,

to those who are members with them in religious, benevolent or social organizations; the Methodist aids the Methodist who is in distress, the Catholic the Catholic, the Baptist his co-religionist; and the Jew always opens his ear and heart to the call of necessity when uttered by one of the ancient house of Israel. This is all good, because there is more or less of intimacy, the situation is more likely to be understood, or inquiry is more easy, and fraudulent pretense is not so likely to be a success. Organized philanthropy, benevolence, charity, is a power in the land, and by it much suffering is relieved; into these channels "the milk of human kindness" most readily flows, yet besides these, many a tiny rivulet carries with it the water of life; men "do good by stealth and blush to find it fame;" seen or hid, known or unknown, much or little, every such act carries with it "its own exceeding great reward," the "cup of cold water given in the name of a disciple," and the "two mites" thrown into the treasury are equally certain of future recognition, when the proclaimed beneficence, the ostentatious donation will have had its full reward in the publicity given to it in the columns of a newspaper, the report of a society, or in the blatant repetition by word of mouth, where it could have been sacred as love and silent as the grave.

It is quite likely that there will be further room in society for the practice of all benevolence, until giant minds gifted of God shall arise, who will solve by inspiration's light the growing and momentous questions of these times, such as labor, crime, poverty, creation, distribution, land, wealth, marriage, finance, education, politics, the social evil, drunkenness, law, railroads, debt, war, migration, suffrage, religion, insanity, annexation, international limits of interference, tariff, pensions, silver, and many other points which crowd upon and are part of the complexities and queries of an age, upon which "the ends of the earth have come."

To meet these will be the work of time, perhaps of the millennium, but there is no reason why the duty of the day should by this community be shelved or neglected in the intervening years. President Cannon pictured grandly a little while ago the promise and prophecy of "a new order"—one in which labor for purely personal ends should be unknown, where individual talent, ability, endowment, would each be used for the good of the whole, and where as a consequence selfishness would find no place; but how many weary years would elapse before this consummation, before this dream of the Poet and vision of the Prophets will be realized none know, and "hope deferred (it is said) maketh the heart sick."

Nay, is it not pertinent to ask, whether, while nearer in time, we are not further off in practice and spirit than during any period of past history? Are not worldly methods, ideas, aspirations and affiliations more potent, far-reaching and complex than ever?

While the burthen of counsel is in favor of separation, and against undue intimacy; while association and entangling alliances are deprecated, and the assertion is repeated *ad libitum* that the Gospel includes "all things" necessary for man's welfare in time and in

eternity, and thousands are assured of this; are there not features of Gentile life, which, while we do not wish to imitate, yet certainly ought to be superseded by something original and as much more effective as it is possible to create?

Are there not men today embarrassed in business, who have assets beyond all indebtedness, who have held out in humiliation yet in hope that they might possibly extricate themselves? Have not such men been faithful members, devoted missionaries and good citizens; have they not honored law, kept their covenants, endured privation, vindicated the truth, been "instant in season and out of season," and yet for lack of sympathetic aid in time of struggle have unwillingly gone to the wall? Are there not men of family who have been "from the beginning," yet are now struggling in "the sere and yellow leaf" of age, to get a new or better foothold in life, who have given years to public service and duty, but lacking a few dollars or other timely aid are now in despondency, almost despair?

Would not the Jew succor this kind of men, if of their faith; would not the hand of brotherhood find relief some way, and would not a man's co-religionists of any class try at least to meet these conditions by some process, unless they had forgot themselves and their obligations to each other?

Are there not hundreds now in associations, for possible emergencies of life, of enforced idleness, sickness or death, who would not be there, if the Gospel had appropriated or originated similar provisions to these societies in some practical way? Can a man expend all his earnings in raising his family, in making donations, paying his titling, building his home, and not feel that he is subject to sickness and death, and that there are consequent possibilities of hardship and poverty and dependence to his loved ones, without a struggle for preparation against such conditions?

These are queries for today and we cannot afford to wait for the establishment of "The New Order," ere we embody in our faith and practice that which secures temporal aid, security and salvation!

We can learn to take some interest in each other; to approximate toward stewardship where there is urgent necessity; to make special provision for the widow and the orphan; to have some policy in regard to the providing of labor for the willing; to move to more favorable conditions those who at great cost and sacrifice have been gathered in the missionary field; we can make association with outside organizations superfluous and undesirable by presenting well understood security in times of sorrow and need; we can stand by each other and guard the interests of our friends; we can become—more and more—"a peculiar people, zealous (if we desire it) in all good words and works."

## HOMES IN SAN JUAN.

BLUFF, San Juan County, Utah, May 6th 1894.—In the San Juan Stake, embracing as it does large districts or country lying in the southwestern corner of Colorado, the northwestern corner of New Mexico and the whole of San Juan county in the southeastern