

to set the tires perhaps, and owing machine companies for them. Many of us are rich in this kind of property. If we were a little more neighborly and would exchange work one with another, we would not need more than half the reapers, and mowers, and threshers that we now have, many of them going to waste and the people in bondage for them, having given iron-clad notes for them. I have seen some of these notes. There are lots of them all over the country, while some of the machinery itself is in the fields, going to ruin. It is no uncommon thing at all to see a wagon out in a ditch to set the tire; and at one place I saw where they utilized a hayrake to dam up a ditch, so that they could turn the water on the pasture.

A man who has been blessed with more means than his neighbor gets a span of good horses and a fine carriage, and takes his family out of an evening. Well, that is all right; he has plenty of means and can afford it. But his neighbor, who has no means, sees him riding out and in, and his wife begins to complain that she is not as highly favored as her neighbor. So he says, "Here, we'll just have as good a rig as they have, and we will show them how to put on style." He goes to the wagon dealers and picks out a fine carriage. He then gets a fine span of horses, and next he goes to the harness makers and gets a fine harness; and for these gettings he gives his note and mortgages his house, because he has not the money to pay for them. But his neighbor does so and so, and he is going to show him that he is just as good as he is. The result is, by and by the note comes due; the carriage is partly or completely worn out; the horses are ring-boned or spavined and very poor; the harness is dimmed with dust and age, and everything looks dilapidated; so the man who loaned him the money takes his home, and his wife and children are turned out of doors! All this for the sake of a little pleasure and putting on of appearances. Is there not too much of that kind of thing? I have traveled through the world a little and been in most of the large cities in Europe and America, and my candid opinion is that in none of these large wealthy cities are there as many carriages, in proportion to the population, as there are in some of our cities in Utah. I do not say a word against those who are fully able to have their horses and carriages; but those who have not the means are very foolish to try and imitate them. Another thing; there are no people that I know of who ride more on the street cars than do the people of Salt Lake City. I have seen a lady with a whole family of children get on the street car and pay for two-thirds of the family and only ride a block and a half. The exercise of walking that distance would probably have done that family good, and perhaps the husband working for two dollars a day and liable to lose his employment at any time.

Pardon me for talking this way on the Sabbath; but the Sabbath was made for man, not man for the Sabbath, and it is right and proper to do good on the Sabbath day. Which of you that had an ox fallen in the ditch

would not go and help it out on the Sabbath day? Which of you who only had the opportunity, as I have here today, to talk to you on the Sabbath, would like to be denied the privilege of talking about secular things, in order to teach the people and to put them on their guard against extravagance, and to induce them, if possible, to be wise and prudent? So I know you will be charitable to me. Here is what Paul says about charity:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Let us take this important lesson to ourselves. It is called charity, but there can be no charity without love. Love is the principle that is here inculcated. The great commandment, as taught by our Lord and Master, is to love God with all our heart, with all our mind, and with all our strength; and the next is like unto it: love thy neighbor as thyself. "On these hang all the law and the prophets." Therefore, let us exercise charity and forgiveness, love and mercy, one towards another; and go out of your way to help those that are in distress, so that the widow's voice shall not ascend to God in complaint against the people for the lack of food, or raiment, or shelter. See to it that the orphan is not without a home in the midst of this people, nor without food or raiment, or chance to improve his mind. See to it that charity pervades all your actions and dwells in your hearts, inspiring you to look after the poor and afflicted, comforting those that are in prison, if they need comforting, and ministering unto those that are sick; for he that giveth a cup of cold water to a prophet in the name of a prophet will receive a prophet's reward. They that do these things unto the poor in our midst, it will be said unto them some day: "I was a hungry, and ye gave me meat; I

was thirsty, and ye gave me drink, I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." And we will not have to say, "Lord, when saw we thee an hungered," for every one that has intelligence may know that it be ministers to the worthy poor, it will be accounted as having been done to Him who is the Father of their spirits. Therefore, in these hard times, when men are out of employment, let those who have the means provide employment for them. I do not ask you to give without an object. It is not wise to do that, except it be done temporarily. We do not want to foster idleness. We must create labor. This is the only wise course to adopt. We are not to raise up a community of paupers, but we are to show the poor how to work and give them a chance to do so. Let all men know that they must be industrious, bees in the hive of Deseret, and that they must earn their living as honest people, just so far as we can afford them opportunity for labor. May the Lord bless you, in my prayer, in the name of Jesus. Amen.

#### RETURNED ELDERS.

Elder R. G. Savage of the Twentieth ward of this city called at the News office last evening, having just returned from a mission to Great Britain whither he went in August, 1891. Elder Savage labored as a traveling Elder in the London conference until early in the present year at which time he was called to preside in the Birmingham conference, a position he filled with signal fidelity. He returns home in excellent health and spirits and brings with him satisfactory reports concerning the condition of the part of the mission in which he labored.

The News today received a call from Elder Edward Atkin, of Tooele, who arrived home on Sunday from a mission to New Zealand. He left Utah on August 20th, 1890, to labor in preaching the Gospel to the people in the antipodes, and during the first two years of the period he remained in New Zealand and was engaged in the south part, among the better portion of the Maori people. The last year he labored in the Bay of Islands district, northern New Zealand. The performance of his missionary duties was attended with fair success. He had good health, and greatly enjoyed himself in his calling as a missionary. The work of the Lord is thriving in New Zealand, especially in the southern part.

Elder Atkin and three other missionaries were released to return home, and sailed for San Francisco on July 15, on the steamer Monowals. They had a very pleasant voyage. Elder Atkin's companions on the return trip were Elders John M. Hendry and John G. Kelson, of the Eleventh ward of this city, and M. J. Hicksen, of Wanship, Summit county.

MONEY is reported easier in New York. A Missouri Jay has just exchanged \$4000 in good cash for a package of tissue paper which was supposed to represent \$15,000.