

## THOUGHTS ON THE NEW YEAR.

Hail! glad New Year, with hope and cheer  
We kiss thy virgin hand,  
And trust and pray, that peace today  
May bless our happy land.

May God above, whose hand of love  
Shapes at the forge of time  
The weal and woe His children know,  
Crown thee with grace sublime.

Old-year gone by, so fraught with joy,  
So prosperous, kind and true,  
With reverend bow we bid thee now  
A long, a last adieu.

May discord cease and love increase  
Throughout the year begun;  
May foe to foe forgiveness show  
And thoughts of malice shun.

Fit time is this to share our bliss  
With those who stand in need,  
And humbly prove by deeds of love  
That we are Saints indeed.

'Tis not the one who seeks to shun  
The burdens life impose  
That carves his name on heights of fame  
And wins the world's applause.

But it is he who cheerfully  
At duty's call appears  
And acts his part with manly heart  
Whose worth the world reveres.

Then let us try with single eye  
Our failings past to trace,  
Resolved that we shall better be  
As time rolls on apace.

And watch and pray from day to day,  
That we may never yield  
Truth's armor bright to error's might  
On life's great battlefield.

Lord, grant us grace to see our place  
And faith to comprehend  
The great reward for Saints prepared  
When measured years shall end.

J. CRYSTAL

[COMMUNICATED.]

## A NEW, BUT SAME OLD MOVE.

The holiday season begins prior to Christmas and continues this time over New Year's day. In all Christendom and wherever Christians dwell, whether they are but nominally so or active makes but little difference, the season is one of social extremes, families far apart come together, presents are exchanged, conviviality indulges itself and religious sacrament and ceremony are attended with unusual fervor and display.

Among the Latter-day Saints there is some modification along religious lines, partly because the date is doubted, and partly because the social side is given greater prominence; hence we see the Temples closed, and students in the public schools become lively, evidence on trains running in all directions.

There is in Utah quite a percentage of absentees who find in the missionary field the realization that for two or more seasons, their calling practically bars them from participating in those home festivities which have been valued for years both by anticipation and retrospection.

The writer does not remember that the educational character of this continuous separation and change has ever been noted by the press, though personal observation may have insisted on notice during the experience of a series of years.

Probably gathering was the first stimulating or broadening feature of the Gospel, after the consideration of its first principles; it was a unique movement, the element of curiosity prompted enquiry even when the spirit thereof rested upon the believer. The designated location, where was it, what were its opportunities, its ad-

vantages, its climate, its topographical aspects, its distance from civilization or from the base of essential supplies, the means of transportation, Indian perils, and a thousand pertinent queries sprang to the lips of migrating individuals and became "the topic" among companies en route.

It was the cause of mental query and activity among co-religionists who had the spirit but were short of the means; the distance, the cost, the outfit, the trip, places en route, the months required for the journey, and the almost feverish longing for particulars from a brother or friend when "the land of promise" was reached! Who does not remember the eagerness for news, the comments thereupon, and the redoubled efforts made to share in the difficulties, experiences and blessings as portrayed in such correspondence? Men as a rule become wedded to locality, places become precious by virtue of association, and sometimes of things already possessed and enjoyed. There is a tie in kindred, in surroundings, in congenial and abundant employment, and the European character at least is naturally more stable, save under great pressure, than is the American.

Among the early arrivals in these valleys were those who had been persecuted, who had been driven many times, and were in search of peace and quietude. They wanted rest; they were essentially liable to localize themselves, to make homes, to labor for comforts long denied; for the moment perchance they overlooked the need of missionary work and the stubborn facts of unavoidable colonization.

The majority had the privilege of so settling, and as they located in Salt Lake City, Ogden, Provo, and other places, these locations became supreme in their thoughts and affections; the man of Salt Lake cared little for the man of Provo; the northern man cared nothing for the south, and vice versa; but when the sons or sons-in-law were called out to St. George or Logan, the old spirit of enquiry again exhibited itself. What kind of a country is that anyway? What are its resources, its opportunities, or the special trials incident to the new location?

This separation, this newly created interest, aided in keeping the people homogeneous. Their interests were enlarged, and isolation was only possible in part. Then missionary activity became abnormal. Men were called to foreign lands, to nations afar off, to the islands of the sea, to where their native tongue was of very limited advantage, and then came enquiry again. Where is this island, this continent, this missionary field? What are their morals, their religions, their products and habits of life? The geography was consulted, the map, the encyclopedia; friends were enquired from; those who might have been there were interviewed; distance was estimated; the probable length and possible success of the mission were discussed, a certain familiarity became a necessity, and letters explanatory were widely read, published and commented upon. An education was almost unconsciously evolved. Denmark, Germany, Switzerland, England, became "in the mouth as household words;" Hawaii, Samoa, Tahiti, Australasia and other countries, about which we had been long oblivious and which were a veritable terra incognita became an actuality and every wanderer who returned, whetted the mental appetite of many congregations and gatherings as they narrated their peculiar experiences, and many a strange and supernatural manifestation.

Outside of this colonization as to Utah and missionary zeal and duty as to the world, large families and limited land in many of the valleys of Utah

have provoked a certain emulation and desire for individual independence which Utah was powerless to gratify under present social and industrial methods; hence Arizona, Nevada, Colorado, Idaho, Mexico and Canada are becoming well known to the majority of the Mormons in Utah any way; almost every one has kindred, friends or acquaintances in all these states, as they have co-religionists around the world.

A reproduction of other than local interest is now in active development, through the Young Men's Mutual Improvement associations. Some one hundred and fifty missionaries have this special duty assigned them for the three months of winter; young men from the north have gone to the south, and young men of the south have gone to the north; in Weber county I had the pleasure of meeting with such a couple, Elders Franklin Christiansen of Levan, Juab county, and Frank Hinkley from Deseret, Millard county. There is quite a contrast in the young men, but both are intelligent, earnest workers, who are enrolling the laggard element of the rural villages. They are making acquaintances and friends. They find the hearty sympathy of Bishops, counselors, officers of the Mutuals, and among the families generally. Without any flourish of trumpets, but in quiet unostentatious and earnest ways they are drawing toward them the young men from 14 to 45 years old.

It was remarked by an invited speaker that "in his experience with human nature, children do not always pay as much attention to father and mother as they might do, but the same counsel given by a stranger will sometimes do good; that counsel given by a Bishop will sometimes fail of its intent, but a home missionary will find response from an apparently indifferent one to the very same counsel." A stranger may accomplish in and for the "Mutual" what its president and associates have failed in, by the same rule.

So the visitor from Millard or Juab, from new experience, from mental friction, or from observation may find that there is earnestness and excellence in the north, and the northern workers in the south may find friends, workers there, who are equal to themselves in theory, aspiration, love and zeal. These timely visits, like the changes heretofore noted, will tend to unity, to homogeneity, and to good will; fraternization in a common work and for a common end will, nay must, produce good results; and were it on new lines the observer would naturally look on with an interest amounting to intensity, but on lines demonstrated already by enlarged and often repeated experience it simply but unmistakably says that our living Priesthood, the authorities of the Church, are directed by that Divine wisdom which sees the end from the beginning and every where adapts the means to that end!

It is evident that the forces of Zion are today operating on a grander, a broader scale, than during any period of its modern history. The dying year may not, will not, see the full results, but the years to come will tell in events, in history, in the world, as well as in Utah, where we may be too apt to become impatient; and to ask as prophecy indicated, "Where is now the promise of His coming, for since the fathers fell asleep all things have continued even as they were?" This is not, cannot be; all things indicate a mighty preparatory work, and ere some are aware the cry may go forth; "Behold the Bridegroom cometh, go ye out to meet Him!" What ever the next year or the rounded century may bring, every true man will be on the watch-tower with inspiration enough within