

Written for this Paper.
BE IN EARNEST.

"Whatever thy hand findeth to do, do it with thy might." If this were the universal rule of action, what a transformation this old earth would undergo, how many failures would turn to success, how many embryo schemes would be developed, how many warm thoughts would bloom to verdure, and how many aspirations would testify in their realization to the potency of energetic and undismayed work! But the majority are fitful in action, easily cast down and discouraged by obstacles. They would like results without much effort, and victory, whether valiant or otherwise in the fight. We are all acted upon by ideas which are presented to us, and a false one which harmonizes with our dilatoriness or laziness, if cherished, is liable to color or influence our character as a whole.

Not unfrequently in years gone by did we listen to those who claimed that whenever a man was called officially to any position, that call itself was a guaranty that the requisite ability would be supplied, and the assertion was sustained by the vehement presentation of that great saying that "God hath chosen the weak things of this world to confound the mighty, and things that are not, to bring to naught things which are." Now there is nothing impossible in necessity to the Divine economy, and instances might be cited which standing alone would appear to favor such a conclusion by the indolent; and these being the great majority, reliance upon it as an ever-present truth and line of Divine action has been cherished more or less. But when a man or community becomes possessed of this idea, progress will inevitably be slow and uncertain, and it could probably be demonstrated that the application or perversion of a truth has been a very costly one to this community, and to us shall it be said, even as a Church. Many a one in the missionary field, going without study and preparation; many a one sent to a people with whose tongue he was unfamiliar; many a one sent on business, appointed to certain work, has found that experiment was costly, that knowledge had to be acquired, and that familiarity and qualification had to be begotten of determined study and application, and that failure has been beyond all query as to work proposed.

Not that we would belittle that sublime trust, that grand faith, that true heroism which has inspired men who have thus devoted themselves in obedience to call or appointment. We may not deny the sacrificing spirit, the noble motive, nor the wondrous blessing which has followed humility, and glorified unselfish effort. Spite of all undoubted results where this devotion has been supplemented by Divine aid, hosts of men would testify that a more ample preparation, a more thorough acquaintance, a more generous education, might with similar spirit and blessing have achieved vastly greater results.

As a community, this claims to be a religious one. This is the basis, the foundation, the distinguishing feature; and the conclusion is easily reached

that if inspiration can supersede the exercise of the faculties in the higher call, why not trust to the same factor in the lower. And probably few can tell the subtlety of this mental conclusion upon action in all other walks of life. It is abundantly evident that thousands of our population mainly learn by individual experience. They have not learned (only in part) to appropriate the experience of others. Our agriculture testifies to this; our horticulture tells of this; our trade progress, our business attitude, our schools—all give evidence that we profit but little save from our own limited immediate surroundings. The world of commerce, art, science, mechanics, literature and life is a sealed book to the people at large. To live is the one thing needful; to read and think is considered a luxury; and in far too many instances the pride of a man in his family exhausts itself in material things, in food, clothing and a home, while the mental powers, the spiritual faculties, are unprovided for. Yet we want (in a desultory way) our children to be intelligent, to outreach and outrank ourselves in this direction; but books, newspapers, magazines are looked upon, as other luxuries, to be dispensed with in times of financial depression, or just when most absolutely needed and desirable. Men, fathers of families, tell that they have no time to read, assuming that they must do it all; and all effort, all sacrifice, all consideration is for animal wants, save in so far as the Sabbath and the Associations of all our settlements may affect the mentality of us and ours.

Even these Associations are dull and tame, lacking that fire and brilliancy which they ought to and would possess, if books, libraries and intellectual appliances were as abundant as is our supply of elements for the body. In our peregrinations to and fro, we are often accosted by inquiry as to this and that; and when the book or source of information has been given, these are not in the home or in a neighbor's home perchance, and this has enabled the writer to account for the very brief, hesitating and superficial responses given in some visited associations.

The point to be pressed is this, that the worker in any line of thought or action should strive to be as thorough as possible. If religion is the chief end and aim of life, let his aim be centered on being an intelligent religionist; understanding the tenets of the organization he is identified with, able to give reasons for accepting that one in preference to others, and recommending it by that consistency of life which is blended with progression. To be a Mormon is to be subjected to unusual criticism; and while everyone is not privileged to enjoy a missionary's education, it is the duty of every member, of both sexes, to see that they can defend themselves. In the general occupations of life, this spirit would lead a man or woman to become expert and generally qualified, not in the theory alone, but in the practical duties thereof. To know is duty, to understand is imperative; so that what is done may be done well. It used to be the fashion among agricultural associations to give premiums for the best plowing, the best-made

stack, the well-cut hedge, or style of field drain. This awakened ambition, presented models of excellence, and allured men to do their very best. Women received premiums for the best butter, bread, cheese, preserves, house plants, darning, knitting and patchwork. So emulation was provoked, thoroughness was inculcated—for such work was generally done by rule; excellence could be repeated—it was not the production of accident or chance. As to boys, the apprenticeship system was favorable to this excellence. A carpenter, cabinet-maker or carver was usually a good one. He took pride in it, did what he did do, well. If he could not acquire facility in the use of tools, familiarity with material, and rapidity of execution, but remained a botch, his interest was best served by selecting some other branch on which to secure his subsistence.

So with the mechanical arts. Whatever a man professed to be, as a rule he had to be, for competent men could always be found if he failed in exhibiting a desired proficiency. Professional life was just as exacting as mechanics. Men had to be able in some branch, to make satisfactory headway, for it was a difficult thing for one to adopt a new trade or profession in that conservative country.

The western world is the antipodes of this. Men assume to occupy positions which they are in hardly any sense able to fill. Our city presents evidences of this, just as many other places do. And while there is in many men a certain adaptability, the necessity of training, of apprenticeship, is not deemed essential to success. Many a business, many an enterprise, has failed for lack of this ability. Men have been crowded, forced into positions for which they had no aptitude, to which they gave no love, no heart. Their service was automatic, mechanical, lifeless, and unproductive of anything save an unwelcome education and a sad, sad loss!

Is it worth while to urge upon the youth of Utah especially, the necessity for work, study, and continuous attention if they would make their mark? That excellence in one thing is better than a smattering in many? That life is too serious for trifling, success too desirable to be deferred for laziness, and too important to be wooed today and neglected all next week or year? The world is groaning under its load of mediocrity, it has far too many who are "Jack of all trades and master of none;" and it never was in greater need of earnest, stirring, energetic, painstaking, honest workers; men who will be thorough, loving excellence, determined to have it, and ignoring all hypocrisy, sham, veneer, and eye service; counting a well-rounded manhood, a stable character, and uncompromising workmanship, as among the grandest attributes of developed humanity.

Let the young men at least accept the anciently inspired Apostolic injunction, "Whatsoever thine hand findeth to do—if good—do it with thy might!"

LAID TO REST.

The funeral services over the remains of the late Isaac Harrison, who died on March 2nd, were held in the Sandy ward meeting house at 1 o'clock