

Written for this Paper.  
WHAT SAY YOU?

The great grand difference between man and the animal creation with which he is inseparably connected is the capacity for advancement, for development of the mental and intellectual faculties, we may almost say without reference to tribe or nationality. The bird or beaver builds as in the ages gone; the domestic animals by training may have become more subservient to intelligence than were the originals of the species, but their progress is mainly an adaptation to the artificial conditions with which man has environed himself and them. The horse submits to the bit, and the cow has increased in flow of milk since that was a desirable article of food; but freedom and neglect would speedily secure a return to the original type. While some may assert that similar possibilities exist in man, it is equally true that degeneracy can only come from a misuse or perversion of powers which in their proper exercise must be ever enlarging, grasping and advancing, widening continuously the chasm between man and the brute creation.

The status of nations and communities is not based altogether upon their ability to create the necessities for physical subsistence, nor are their great men and favorite sons those who possess excessive wealth. These are not the ones who glorify most a nation's pride and shed undying renown upon the page of history. A single Ericson gave more fame to Sweden than all her sons of toil. The men who in our own land arrest the attention of the world are not the greatest raisers of wheat or stock, nor are they the manufacturers of goods, colossal though their industrial works may be. It is the men of brain, of ideas, who are called first on the muster roll of increasing fame.

It is because of this endowment, which, properly directed, eclipses all others, that such men move the world forward on those lines of progress to which there are no limits known. Even the man of gold without brain to control and direct his accumulations or inheritance is a cipher almost, and can only become a miser or the prey of designing sharks.

The "man of Nazareth" exercises more power among the nations today over the forces of civilization, and His history is more widely known, than is that of Alexander the Great or all the Caesars of Imperial Rome. The influence of Joseph Smith, the leavening power of ideas evolved through him, are more thoroughly permeating the religious, political and social world than are those of any philosopher or thinker since the era of revolution and rebellion under Washington the grand. This may not be accepted because of prejudice or ignorance, but the day must come when it will be acknowledged; and just as men now quote the words and present the principles of the mighty dead, so will the words and philosophy of a greater than they, yet be accepted as the undisputed voice of a master and a Seer, and his disciples will be more numerous than those of Jefferson or Hamilton, to say nothing of a host of lesser lights.

The ideas which the fishermen of Galilee received from their great

leader were no more prolific than those received and promulgated by the successors of Joseph Smith, although the receptivity of our times aided by modern facilities may more speedily give them place in human thought and action. The press is well nigh omnipotent in disseminating good, if its power is invoked, while the platform (that great lever of the ancient world) is still used with persistence and efficacy in the same direction. To the disciples of any school of thought, the first as an auxiliary is exceedingly valuable; but to that which embraces so much, and to humanity means so much, it is as a specially God-given assistant for a mightier change than can be wrought by any other work extant, and all the believers in the greater work should seek to utilize this wonderful agency, beyond the adherents or disciples of anything inferior; while for the founding and establishing, for the presentation, propagation and perpetuation of so broad and potent a series of principles, every adherent should seek to be specially qualified, so he may do honor and justice to this magnificent theme.

It has been well and truthfully said that "the Gospel embraces all truth," but how few there are accepting this axiom so heartily as to seek for knowledge, if any obstacle presents itself or sacrifice is needed! The mental activity, the thirst for knowledge, the love of reading, save in a few, has not kept pace with increasing membership in the Church, nor with the necessities of the times. Capacity is not considered, facilities are not provided, the importance of advancement is not so thoroughly sensed, as to make sacrifice a delight. Men who provide well for their families, who clothe them and create a home with more than comfort, do not cater to, nor study, nor supply for the love thereof, that mental food which is adapted to the condition or craving of their families. Yet some periodical or paper may be taken at the call of duty as authority. If this is looked at and cast aside, the purchaser decides that a taste for reading is not there, whereas there may be absolute hunger, but it is for some other variety of food. That which is provided may be good, just as fruit, meat or vegetables, pudding and milk may be good, and yet disliked, or at least as "variety is the spice of life," there is a repellant spirit created which can only be pacified by change.

There is a good deal said and more thought, of the indifference of many of our youth in regard to religious things (collateral or direct); but it never seems to dawn upon any mind that more or less of a surfeit has been created on this subject. It has been the beginning and end and center of much anxiety and effort. Now, we yield to none in our appreciation of the divine order of the Gospel and its as yet uncomprehended value to our race; but in the course of a somewhat lengthy and diversified experience, we have seen that there are connecting links between it and science, literature, politics, social life, the study of man as a person and history as a whole, which have hardly been glanced at by elucidation, or in the educational methods, whether of church or state. It was this thought which glorified

many years ago a series of lectures on phrenology and associated human characteristics; for the speaker demonstrated that nothing but the Gospel as a system of philosophy and life could develop and round the entire man—that all other things or systems could but sectionalize his vast endowments, rather than unify, harmonize and make the perfect whole.

What religion has done for the arts in ancient or in modern times, in half barbaric or among the civilized world, is a key, or should be, to the blending possibilities of proper or true culture, when intelligently allied with architecture, sculpture, painting or music. But commerce, colonization, labor, wealth and all other social interests, abnormal or otherwise, are susceptible to the illumination, correction and control of the moral, mental and spiritual forces of the universe, as are the lines of thought already indicated.

The people need to be encouraged in this direction. It is not all of life to be mechanical, either in religion, education, politics or industry. What is needed is soul, intelligent, inspired soul, so that the sons of Zion may eventually cease to be "hewers of wood and drawers of water," for any thing, organization or system, save that which possesses the breadth of eternity and the purposes of the Father of all. All our institutions are as yet partly in the ruts of Gentile precedent. We are not wholly original; we do not create, devise or move as if we had an abiding—a full faith in our asserted mission, or the inspiration which we claim but do not always have. For this reason we are somewhat behind, lagging perchance when we ought to lead.

Whatever the power of individualized truths as held by organizations or men, it is the mission of "Mormonism" to unite and blend these, with others which are or may be revealed, into a homogeneous whole; by understanding the relative status or relationship one truth holds to another in the economy of the future, or as it already exists in the Divine mind. In this the most sublime of sciences, the most absorbing of subjects, every man in Israel should be a reader, a student—appropriating, classifying, adapting, using all that has been given then or now. Only by this way can we become the peers of other men; but as Israel has been appointed to lead, to be "the head and not the tail," a greater intelligence is demanded than that which simply aims to keep abreast of times and thought and men elsewhere.

Shall we beatir ourselves? Shall we seek for knowledge as men seek for hidden treasure? Or shall we demonstrate our breadth of culture, our power of faith, our susceptibility to inspiration, and our devotion to right and truth, by that increase of intelligence which shall command attention and demonstrate our assumptions to a world in need?

#### FROM ELDER CHRISTENSEN.

My labors as a home missionary of the Church are ended for the present. Altogether I have visited eleven of the Stakes of Zion, and every ward and branch of the Church therein. I was treated well everywhere by our people