

Written for this Paper

HURRY AND LEISURE:

The wise man said, "There is a time for all things under the sun;" but that was a long while ago. He had not felt the impulses of modern civilization, knew nothing of its intense activity, of its hurry and strain; possibly he had no idea that the nature of business, of society, of life in general, could be forced to fever heat, and that the victims of its fierceness could be found by regiments in the battlefield of common avocation.

Yet so it is. Men are possessed as a rule of this demon of haste, and modern action has pressure enough behind it to force unrest, then insanity, and suicide as the only way for needed relief. Morally and mentally mankind are largely deranged. The pursuit of wealth, of fame, of power, leads men also to questionable methods of securing success. There is no waiting on trifles; no consideration for others, only as they can be used; no hesitancy as to methods; no dread of exposure and results; no realization of barriers, human or divine.

It may be said that hurry is the arch-enemy of enjoyment. It is too exhaustive for continuity, and it is also far too often stimulated by indulgence; either inebriety becomes chronic, or the fire is fed so often that a man is never himself, until outraged nature finally succumbs and the victim passes away. Brain work of an exciting character is not favorable to longevity, and when an individual becomes infatuated with socks and bonds, with trade and speculation, with giant enterprises and magnificent schemes absorbing vitality, no prophet is required to tell the fact that but a very little time will be allotted for the work on hand.

Few such men "live out half their days," multi-millionaires though they may be, and able to command the best medical skill, and to make change of climate and scenery at their pleasure. "The silver cord is loosened, and the pitcher is broken at the fountain;" "man goeth to his long home, and the mourners go about the streets."

It has been urged, often, too, that "anything done in a hurry is rarely done well." This may not be an always reliable axiom; for some things done by compulsion and in a hurry answer for the time being. But perfection in labor, good conclusions and the best results come from patient, steady, painstaking, persevering work. A house put up too rapidly, forced vegetation, precocious manhood, are cases for illustration that that which is to endure is of slow growth. It requires time. There must be consolidation. The iron must enter into the soul of things, figuratively speaking. While Jonah's gourd (or any thing which partakes of that nature) "came up in a night," it perished also "in a night."

The world has not been without its protesters against this drift and tendency. Examples have come under almost every man's observation. Professional men have urged their compeers in active life to "put on the brakes," then have made rest compulsory and change imperative until recuperation was established. This was probably easy

where there was competence or wealth, where good substitutes could be secured. But thousands feel as if relaxation was forbidden by circumstances, by the claims of family, or by the adverse criticism of society; so the grinding process is continued, and "died in the midst of life" becomes the epitaph and the paltry gloss of the public press.

Quite a few years ago we listened to a discourse by President Young, on the advantages of being thorough and leisurely. A speaker who followed said he had in early life cultivated "the spirit of hurry," but had seen its folly, and casting about for an illustration he said that he had so much personal control now, that he could "nearly walk as slow as Bryant Stringham," who was noted at that time for his leisurely and dignified bearing on our public streets. By this it need not be assumed that laziness is to be condoned. Earnestness, diligence in business, is commendable and necessary; but it will not do to carry business day and night, weekday and Sunday, without cessation. A man thus possessed becomes unsocial. He worries his family, he forfeits friendship, he neglects other duties, and becomes a man of one idea—a monomaniac, reaching out after obligation and extension through the almighty dollar.

With him, to every call, the answer is, "I have no time." No time for family, no time for pleasure, no time for reading, no time! No time! Surely there is a mistake here or somewhere, in the man or in the designs and providences of his Maker, who endowed His sons and His daughters with faculty, with diversity of powers, with a nature to be developed harmoniously, evenly-balanced as it were—the social, mental and religious. It was not meant that man—made in the image of his Creator—should be lop-sided, seeking only after bodily wants, after temporalities, after trade and money. While it may be true that "the diligent hand maketh rich," this cannot be limited to gold and silver, to lands and possessions; for a man may have all these, and yet be "poor and miserable, and blind and naked." There is wealth in affection, in a happy home, in intelligent family, in general culture, in knowing and in mentality. There is wealth in spirituality as well, in having brought the flesh into subjection, in communion with the heavens, in being a man and not a machine; a man, and not an animal; a man, claiming by development kinship with the Gods, and enjoying, basking in the communion of the Saints. So a man may be poor, as the world hath it, may live in a hovel, if need be, and have not a dollar to his name; but he possesses the wealth of divinity, the smile of the heavens, the indwelling spirit which refines and purifies; while another rolling in wealth may be without soul, and without those riches which really constitute the man.

The same authority which said, "Whatsoever thy hand findeth to do, do it with thy might," also urged the members of the Church that they "possess their souls in patience." Paul had in his early life been moved by impulse, had been rash and quick "haling men and women to prison"

and "holding the clothes of those that stoned Stephen." But he was enabled to "bring himself into subjection," to exercise patience and to commend charity, to be "all things to all men, if haply they might save some."

It is praiseworthy to be "realously affected in a good cause," but the wise man, the brave soldier, the great general, never "loses his head." He is cool, calm, dispassionate. The value of time is fully appreciated. "There is a time for everything under the sun," and these watch for, anticipate time, avoiding confusion, forestalling disaster and securing the result desired.

But modern methods are urging the human family to abnormal speed, to rapid movement, to intensity of action. The entire nervous system is on the rack. Men have not time to eat, to sleep, to be sick, and often there is hardly time to bury the dead. In the solemn services at the Sabbath meeting, on Fast days, in religious duty, we often hear, "Brethren and sisters, the time has come for us to draw our meeting to a close," whether there is animation or otherwise. When the hands of the clock point the accepted hour, impatience is exhibited, there is restlessness, the less interested retire, the spell is broken (if there was any) and the meeting is dismissed.

When Paul preached till midnight, we only read of one man who, "sitting in the window," fell asleep and broke his neck. President Young years ago endeavored to check this hurry, this impatience, in the great gatherings of the Saints. "Stay till Conference is over, brethren." "Don't be in a hurry, the Lord will take care of your crops." "I wish you to remain a while; let us counsel together and enjoy ourselves." But the fever of life is contagious, hurry is almost chronic, thoroughness is not as decided as it might be; "we have no time!"

The Prophet pointed out the time when "swift messengers" should visit the nations with their appointed message, but high authority is always dignified; they learn to labor and to wait; and on a smaller scale, while the people may use the giant power of steam to wait them to this city or bear them back, there is a limit even here to it, for too much pressure might "blow out the head of the cylinder." And because men or visitors reach here readily from distant points, wisdom, reflection would suggest, not that we carry everywhere the rapid movement of the train, "whose nerves are iron and steel," into our duty or pleasure, but that we utilize this rapidity into our labor by association, whether of a social, business or religious nature; and while the whole world may be mad with excitement and hurry, with anxiety and struggle, sacrificing enjoyment and shortening life, the Saints should know that "God lives and rules," that He is deliberate in blessing and judgment, and that as all time and eternity is His and theirs, they, like Him, should not be "in a hurry."

IN PROSPEROUS MALAD.

MALAD, Oct. 2.—In the rugged and wearing pilgrimage having in view the getting of votes as a primary consideration, all kinds of people, place