

Written for this Paper.

ONE MORE VIEW.

We do not want to inflict a homily on a topic, which while serious and important, may be considered by some thread-bare or even worn out; but there are many phases to every question, and a commonplace subject is not specially injured by an understanding of all its aspects. Home industries have not been so strenuously and persistently advocated in other territories or states as here in Utah. Colonization rested from the beginning upon a different basis. The spirit of the people was more helpful. Common defense made interest less selfish and more general. Persecution had almost compelled unity; and as a people they had covenanted "to never cease their labors" until the last of their expatriated co-religionists had been assisted to these valleys. It was a natural and an easy step to extend this sentiment, this action, to the brethren and sisters in other lands; and so came the establishment of "the Perpetual Emigration Fund," which was the basis of reliance and relief for the faithful from "every ration under heaven." This was strictly in line with that strange movement of inspirational origin called "the gathering," as unexplainable to the world as any other of its mysteries, yet philosophical, reasonable, natural, albeit as uncontrollable as the tides. This impulse rested upon the honest universally, when they received the Gospel, and no sacrifice was deemed great in sight of this achievement. No matter how comfortable the surroundings, how alluring the prospects, how tenacious the love of country, or how persuasive the arguments of fathers, mothers, family, associates, friendship or business; for the purpose intended of that inspirational force all other influences, affections or circumstances seemed to be in comparison but "as the dust in the balance!"

The world uttered its protest; religionists claimed that God could be served, worshipped, pleased, in Old England, Scandinavia, in all nations or on "the islands of the sea," just as devoutly, as successfully at home, amid the old groupings, and in the pleasant ways of life, without the sacrifice already clear enough, without the stain of travel, the risks by sea and land, or the estimated struggle in the wilderness for a foothold or for life in far-off Utah, the "terra incognita" then of even the United States.

Futile to a people thus possessed was all influence and opposition; nay, the movement even gathered strength from recorded hardship and death. "The spirit of destruction riding upon the western waters" was defied, humbly of course, but in the name of the living God; and on the great plains, amid hostile Indians, at times with sparse supplies, the same indomitable patience and perseverance marked the pilgrim hosts, though many slept by the wayside from sheer exhaustion and apparent defeat!

The graphic story of this strange—this wonderful migration has not yet been written—its sacrifices, its martyrdoms, its heroisms, its triumphs. The active participants are passing, and a new generation can never enter into this history inscribed on the

ocean, the rivers and the prairie; or the inspiration of hope and hard work which laid the basis of Utah's present culture and beauty, making her alike the envy and admiration of the world!

The heavens and the earth combined to save, bless, prosper and enlarge so true, faithful and indefatigable a people. All the elements responded in health and increase. Air, water, soil, labor, God transfused into vegetation, richness, abundance, beauty and life. No such posterity has ever graced the earth as those of the Latter-day Saints. Conditions have been theirs, and they have come honestly by their physical power, their resistless energy, their mental grasp, their spiritual force. They are free from disease, from tradition and superstition; and while yet partly transitional, they are divested of much that cumbered their fathers; and being more susceptible to the divine Spirit, their characteristics have surprised professionals of the world, and have been overlooked in a great measure at home, but they are—by thousands—being fitted as their fathers were, for that special, peculiar destiny and labor, which is their heritage and their mission, as decreed from a far-off past. The duty of the fathers was "to preach the Gospel of the Kingdom to all nations," as far as this could be done, and to aid in the gathering of the obedient to "the threshing-floor of the Lord God Almighty." The mission of the young Elders is in no way abridged, but is enlarged, even while the "gleaning of grapes may appear as if the vintage was done." However, as calamity increases, as the prophecies are fulfilled, so will the honest of the nations turn toward Zion, and with an increased power in the Priesthood, signs and wonders will be multiplied thus demonstrating the authority of this, as yet, unappreciated element of our mountain home.

Here our subject culminates in part. Thousands—tens of thousands of the Elders have traversed the nations, made converts, gathered the poor, and peopled these mountains. Temporal salvation was included in their proclamation, organized industry was a necessity seen of the authorities, and half seen by many others; for there has not been the same spirit of sacrifice exhibited in providing this labor that was seen in the preaching and gathering. But the home gathering or increase is beginning to tell. Hundreds of the younger brethren are out in the mission field; their converts become possessed of the gathering spirit as did those of their fathers; these Elders are contrasting the quietude, the peace, plenty and opportunities of Utah with the conditions prevailing in the world, and they will be more ashamed than we have been, if when the fruit of their labor is garnered, it cannot be better taken care of than such product was in years gone by, or, may it be said, at the present time. Moral obligations, religious responsibility will rest more heavily on these young shoulders. They will contend and devise in temporal things, urging, pleading, pushing, leading out into prolific fields of toil, and mayhap perforce, inaugurating "the New Order" which was evidently beyond the power of the illustrious dead and unreachably by the aged living, although

these have all bravely and manfully "borne the burden and heat of the day."

Now the world (Utah's world) chimes in with the Pioneers in the cry of "Home Manufactures," and all our hills and valleys reverberate with the noise thereof. We understood "the music of the past," we cannot say that we do understand the accord (or discord) of the present; sure we are that the animating spirit of the two classes are essentially—radically—different. The one is, or should be, lofty, unselfish, dictated by brotherly feeling, sustained as a privilege equally as a duty, and with a foundation resting on moral and religious responsibility as in fear of God and for the purposes of salvation; in unity for progress, in sympathy for our friends, in justice to our missionary effort, and as a part of our religion which we can neither shirk nor neglect, but one to which we are unmistakably committed, one involving thought, labor, means, sacrifice, and that vigor and determination which knows no failure and which must be pushed to unqualified success, not for its rewards or emoluments in dollars or cents, but as co-workers with the Supreme, "by works of faith," and in a labor born of love!

Now, whatever the effort of the outside, it is not thus sanctified, it originates in lower motives, it seeks ulterior ends, and it is not marked by brotherhood, by desire for the gathered poor. It is founded on expediency, on political aspirations, on personal aims and ends. It is for wealth, for popularity, for self, and while some of us may not care how "Christ is preached," whether of love, "contention" or stratagem, the Latter-day Saints should begin, encourage, sustain all good home industries irrespective of those who at the eleventh hour have taken up a cry which carries with it to them a meaning far different to the one in which it was originally conceived, or which should mark its prosecution and success at the present time! How many will enter here, leaving in the vestibule the spirit of self, of speculation, of money making, of prospective advantage or popularity, working silently and quietly yet persistently for God and religion, and for His children of "the household of faith?"

THE SOUTH CAROLINA INCIDENT.

COLUMBIA, S. C., June 7, 1894.

On Sunday last, June 3rd, we had an appointment to preach at Brother S. L. Sloan's, eighteen miles east of here. We went down in that section of country in the middle of the week, in order to visit the Saints and friends. At the appointed time on Sunday the neighbors gathered in to hear the plain, simple Gospel of Christ as taught by the Latter-day Saints. Though our numbers were few we had a time of rejoicing, and enjoyed a full flow of the spirit of God. After meeting we answered several questions in regard to the message we bear, to the entire satisfaction of those present. We stayed with Brother Sloan that night, and before going to bed we enjoyed ourselves singing the songs of Zion, and conversing on the principles of the Gospel. Elders Smith and Patrick were sleeping together. At daylight