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TRUTH AND LIBERTY.

SATURDAY, NOVEMBER 12, 1892, SALT LAKE CITY, UTAH TERRITORY.

DISCOURSE

DELIVERED BY

PRESIDENT JOSEPH F. SMITH,

Saturday, October 8, 1892, at the General Conference, held in the Tabernacle, Salt Lake City, Utah.

[REPORTED BY ANDREW WHITE.]

I pray for the guiding influence of the Holy Spirit to enable me, while I speak before you this morning, to speak the truth, and to do it in a manner that will be plain and simple, so that we can all understand. I am grateful to see the good attendance that we have had at our Conference this day, and I am also thankful to our heavenly Father for the rich outpouring of His spirit which we have enjoyed while we have been together. I hope that the good counsels and the excellent instructions which have been imparted to us may find ample lodgment in our hearts and in our memories, that we may profit by them. We have had a little said upon a variety of subjects, all of which are necessary for our guidance and for our observance in order that we may prosper and be what we should be—the people of God.

Brother John Henry Smith, in his closing remarks, touched upon a subject which is of vital importance to the Latter-day Saints, and that is, the subject of home employment and home industry. It should not be that any of our people are without employment in this country; and some efforts ought to be made by the leading men in the various settlements, where men are unemployed, to devise means by which employment may be given to them, that they may not be necessarily idle. In connection with this subject it may not be amiss to state at this time and to this congregation the fact that during the lifetime of President Young he was very earnest in his desires and efforts that home industries should be established among the people. I remember distinctly when he called upon President Smoot, Bishop R. T. Burton and others to unite their means together and build a woolen factory up here on Parley's canyon creek, and they did so. President Young himself also had a factory there about that time. I also remember that President Young called upon Brothers Lorin Farr, Pugsley and others at one time to establish a woolen factory near Ogden, and they did so. I remember President Young was very eager that a factory should be established down in our "Dixie" country, and certain brethren were called and commissioned to go down there to establish a factory in that vicinity. Then he was very anxious that employment should be given to a class of our people in the direction of planting, cultivating and raising cotton, and people were called and sent into our "Dixie" country to raise cotton, in order that the factory established at Washington might not be idle, and that cotton might be produced by the labor of our Utah people.

Yesterday I was in the Fair, where I saw some excellent specimens of cotton that had been raised in the south, and prepared as batting, by the industry of our people. I saw a very fine display of woolen goods—flannels, blankets, and other fabrics—marked "John Q. Cutler, agent for the Provo Woolen Mills," and my eyes were gladdened by the sight, my heart was rejoiced to see such a fine display of home products exhibited at the Fair. I believe in this kind of industry. I believe it to be a good thing for our community, to branch out in every kind of industry that will give employment to the people, and that will produce at home every article needed for home consumption, as far as possible. It is the principle upon which communities become self-sustaining, independent and wealthy. If the Latter-day Saints ever expect to become wealthy, it will be after they have established all the industries that are necessary to make them independent, and to provide for themselves every commodity of life that they need. I also saw in the Fair some specimens of blankets and other goods produced by the Deseret Woolen Mills, owned and managed by some of the sons of the late Brother William Jennings' family, and situated in the lower part of the city. I saw some goods as fine, I believe, as I have seen in any country—the result of the labor of our own people and the products of our own country. How much better this is than to have to buy all our blankets from abroad and to import everything that we wear that is needful for our comfort. I let me exhort my brethren and sisters who are assembled here to-day to remember these Institutions that have been established among us. If you want blankets, where will you go to get them? I would advise you to get them from where these manufactured at home can be obtained. I would exhort you never to spend a dollar from this time forth, if you can avoid it, for anything that is produced abroad which is produced at home, even though you may be under the necessity of paying a little more for that produced here. I advise you to patronize home industry, because it helps to give employment to our home people, it helps to build up our own country, it helps to keep the wealth within our own community, and it builds us up better, faster, and more permanently than any other course can possibly do. Here is our sugar factory in Lehi. Some of our brethren are groaning under the weight of responsibility that rests upon them in connection with the establishment of that sugar factory. If I recollect right, President Wilford Woodruff, President George Q. Cannon and your humble servant, and others of the Apostles, are today carrying tens of thousands of dollars in order that that industry might be established among the people, and in order that some of the sugar that is consumed by them might be produced at home by their own industry and skill, and that some of the money that we pay out annually for the sugar we consume might be kept at home and distributed to those who produce the article here. I want to remind my brethren and sisters throughout Zion that it is a portion of their duty to patronize these home industries and to sustain them by their patronage. For it is a good and wise policy. It is the policy that was inaugurated by President Young in the beginning of the settlement of this Territory. It is the policy that is today the wisest and the best for this community. We are still far separated from the centers of manufacture and in a comparatively new country; this should not be forgotten. It is not perhaps consistent with modern ideas to suppose for a moment that there could come a time of stinting of jewelry and of necessity in the tops of these mountains, connected as we are with the east and the west, with the north and the south, by three lines of railroads which run into and through our country. I know that it is not attractive now-a-days to consider or admit the possibility of a famine coming upon the inhabitants of North America. Do we not possess the richest country in the world? Are we not blessed with all the products of the temperate and the torrid zone? Are we not blessed with the greatest mineral, agricultural and stock-raising country in the world? Yes and yet I read in the revelations which the Lord has given to us that a day of famine will come upon the land, a day of drouth, a day of necessity, a day of pestilence, and a day of deep sorrow. When that day shall come we will learn, if we do not learn it before, that the community which is the nearest self-supporting will be the most independent and the most prosperous that can be found anywhere in the land. There is another little factory in Franklin, Idaho. It is really a Utah industry, owned and carried on largely by Utah people, and they are producing some of the finest home-made blankets, linsey, flannel and yarn that can be produced anywhere in the country. I want to make honorable mention of it, as I have of the other mills. I am told also that Brother Witbeck, at Springville is manufacturing some goods. I desire to make mention of these things. What for? That I may induce you, my brethren and sisters, if I possibly can, to patronize these institutions, and to sustain by your works as well as by your prayers those righteous desires, which give to the people employment, and put bread in their mouths and clothing upon their backs, and give them homes to shelter them, developing the resources of our country, and making it what it is today—the superior of any of its sister territories or states in this inter-mountain region. There is no state or territory in this inter-mountain region that can compare in material prosperity with the Territory of Utah, and it is largely due to the policy inaugurated by President Young, that is still in vogue, or ought to be, among this people to foster home industry. A little while ago I gave an order for some home-made blankets. I can go to Z. C. M. I., or any of these stores which import foreign made goods and I can buy blankets for considerably less than I expect to have to pay for those that are made at home; but I would rather give a little more to our own workmen as the product of their hands than to encourage the imported article. But the fact of the matter is, I expect to get the worth of my money. Even if I am have to pay a little more for it, I believe the action will be that which better and more suitable.

I have gone by we had to exhort the people to patronize our co-operative institutions. Here is Z. C. M. I. President Woodruff is the president of that institution. It is owned and managed by our people, principally. It is the institution that serves our community that I know of, and we ought to encourage it, and we ought to be good users, and produce good milk, good butter and good cheese, sufficient to supply home consumption, and then we ought to have a surplus to export. We ought to have more dairymen, and we ought to buy home-made cheese, home-made butter, home-made sugar, home-made clothes, and all home-made articles, instead of importing them from abroad. If the people would do this, God would bless them, and they would become all the richer and the more prosperous; and these friends that are engaged in these manufactures would be encouraged, for their investments would not prove failures; and it would give more employment to the people, and create permanent wealth for the country.

I felt like saying something about home industries. But I want you to understand there is no politics in it. It is simply plain, old Gospel truth. It is the Gospel of temporal salvation that I am preaching to this congregation, the Gospel of common sense. It is the Gospel of union—a Gospel that the Latter-day Saints should all honor and observe, and not have to be urged to do it either. We ought to have been convicted in this years ago, and have enjoyed the benefits that would have resulted to us from it, instead of today sending our money out of the country in a continuous stream for that which can be produced at home just as well as it can be produced abroad. This wealth ought to be kept at home, and employment given to our people, so that they will not be found wandering up and down the streets and through the country without anything to do. I am satisfied of this. It is good Gospel, too, in its place, just as much as faith in God, repentance of sin, and baptism for the remission of sin, are good Gospel principles in their place. This temporal Gospel pertains to our present welfare, to the building of temples, to the spreading of the Gospel to the nations of the earth, to the gathering of the poor from distant lands, to populating the west of God and distributing it abroad upon the face of the earth, and to every material work involved in the progress and development of the community. You cannot do without it. The tiller, saith the Lord, shall not eat the bread of the laborer in Zion. The Lord requires that we shall not be idlers. Our people should not be without employment, when there is plenty of means and plenty of intelligence among them to devise industries and to give employment to those who are unemployed. We have got to do it, or we are not wise stewards or faithful servants.

I heard a prominent man, only this morning, make the remark that, notwithstanding the Latter-day Saints have received revelation from God relative thereto and without litigation. The Lord is opening the way for the people to save Zion's grain, and even corn, on dry land without irrigation. I heard that Brother M. W. Merrill, one of the Twelve Apostles, was in here to-day, and said that he was to be furnished with water free of cost for irrigating his land, that he would not accept of it to come his grain with. (Brother Merrill here remarked that he had not waited for land for many years.) This is the Gospel we ought to live by. I know it, and we ought to live good men, and produce good milk, good butter and good cheese, sufficient to supply home consumption, and then we ought to have a surplus to export. We ought to have more dairymen, and we ought to buy home-made cheese, home-made butter, home-made sugar, home-made clothes, and all home-made articles, instead of importing them from abroad. If the people would do this, God would bless them, and they would become all the richer and the more prosperous; and these friends that are engaged in these manufactures would be encouraged, for their investments would not prove failures; and it would give more employment to the people, and create permanent wealth for the country.

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I heard a prominent man, only this morning, make the remark that, notwithstanding the Latter-day Saints have received revelation from God with regard to the Word of Wisdom, and notwithstanding all the other evidence regarding this law, he believed that according to the number of the community there was more tea, coffee and tobacco imported into Utah than into any other of the territories surrounding us. The question was asked, "What improvement, do you think, is the Latter-day Saints actually keeping the Word of Wisdom—that is, do not drink tea, or coffee, or strong drink, nor use tobacco in any form?" And it was expressed as his belief that there was not more than one-tenth of the people who absolutely kept the Word of Wisdom. If this is so, it is unmeasurable. I do not say that it is so. I hope it is not. I would rather believe that it was only one-tenth of the people that did not keep the commandments of God to the full extent. Many of us are in the condition that Brother McDougall expressed himself as being in, at one time, myself included, though you would hardly think it perhaps. He said that somehow or other he seemed to crave everything that the Lord had said was not good for man.

I do not wish to parade my own weaknesses before you in order to tempt anyone. I only tell you that I have weaknesses as well as you. And if I can overcome my weaknesses, why cannot you overcome yours? If I, being fond of tobacco, can refuse to use it, why cannot you? If I, having a taste for liquor, do not use it, why cannot you do the same thing? And if I, being fond of tea and coffee, do not use them, why cannot you refrain from using them, too? That is the moral that I wish to impress upon your minds. That is the doctrine that I wish to teach you. I want to say to you that I am not what I am, and refrain from these things, and therefore I believe that you can do the same if you will. I believe in the depths of my heart that if you will never take any more whiskey, or tea, or coffee, or tobacco, you will try and try to have a good place in the celestial city, if your other conduct is what it ought to be. I do not believe that I have ever indulged in these things to an extent that has grieved the Holy spirit, or that has given offense to my Heavenly Father that He cannot forgive; and in the future I intend to do better than I have done in the past—to be more faithful, if possible, and live a better life, and be more cautious in my conduct and examples. And furthermore, I intend in the future to patronize home industries more faithfully than I have done in the past. I propose to buy home-made blankets, and not those shoddy things that are brought from abroad, paying the manufacturers of them in Boston, or New York, or some other manufacturing town in the East. I propose to sustain the woolen factories in Provo, in Salt Lake, in Beaver and other parts of this Territory. I propose to patronize them to the extent of my necessities and means. I hope that everyone present will do the same and that you will carry this spirit abroad with you, and that you will instil this doctrine into the hearts and minds of the people where you live, that the inhabitants of these mountain valleys may become patrons of home industry, and thereby build up themselves, their own towns, cities and villages, establish real wealth among themselves, and give employment to their own people. May God help us to do this, is our prayer, in the name of Jesus. Amen.

Sunstroke in Boston.

The fallacy of the breeze in the World's fair bubble burst to be between those two breezes, and, unfortunately enough, it is not a better sight exactly. But will it settle the question as to which is the better breeze? I doubt we have to wait a long or even have such different views as to what constitutes a dairy cow. To some doubts that it we take the first twenty dowers we come to they will correspond—to some—the first twenty Holsteins, and the latter will curry all the dowers in milk. And if we go on and use the second twenty of each breed the same results will be found, and so on till we test all of the cows of the two breeds. The result of the test at the World's fair will probably show the plainly, as only another specimen of the breeds will compete. And after the fight is over the champions of each breed will be of the same mind they were before.—A. Is Crosby in National Stockman.

Valuable Stallions in a Fight.

Two valuable stallions belonging to A. G. Pratt, a horseman of Springfield, O., got together in the barn one morning recently. They fought vigorously for three hours before they could be separated, and are both badly used up. One of them is Mohawk, with a pacing record of 2:04; the other, by Blue Bell, 2:18. Both are well known to the turfmen of Ohio. The animals were covered with blood and were exhausted when parted.—Cor. Boston Journal.

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NERVE, BUT NO GRIT.

Quaker Oats is the best food in the world to make nerve, bone and muscle; and it is clean and pure and free from grit.

ZION'S ∴ SAVINGS ∴ BANK ∴ BUILDING,

Nos. 1, 3 and 5 EAST TEMPLE STREET.

HISTORY.

ZION'S SAVINGS BANK & TRUST COMPANY was organized August 6th, 1873. A meeting for the purpose of considering the subject of the formation of such a Bank was held at the President's Office, July 1st, 1873, President Brigham Young acting as chairman. At that meeting the name now borne by the Institution was adopted and the articles of association considered. The organization was perfected on date named above, George A. Smith being elected president. On death of President Smith, he was succeeded by Daniel H. Wells, and he in turn by President John Taylor. President Woodruff who was one of the original incorporators, and at that time elected a director, succeeded President Taylor as President of the Bank, and holds that position at the present time. The present officers are:

DIRECTORS.

WILFORD WOODRUFF, - - President.
GEORGE Q. CANNON, - - Vice-President.

Joseph F. Smith, George Reynolds,
T. G. Webber, Heber J. Grant,
Angus M. Cannon, Lorenzo Snow,
James Jack, Francis M. Lyman,
H. B. Clawson, Anthon H. Lund,
Leonard G. Hardy.

GEORGE M. CANNON, - - Cashier.

OBJECTS IN FORMATION OF THE BANK.

IN all communities of intelligent human beings the thrift of the mass of citizens is one of the most important factors of the weal or woe of the individual members of society. Among savages very little care for the future is shewn. Among those who are addicted to the use of liquor or the enjoyment of vicious habits all restraint and self-sacrifice for future happiness or the happiness of those dependent upon them is thrown aside for the pleasure of present gratification. The drunkard, as a rule, does not save his earning. Statistics show that wherever a community is noted for its sobriety, there the Savings Bank grows fastest. With this knowledge before them, the original incorporators of Zion's Savings Bank felt that in a short time such an institution would be a most important factor in aiding the wage-earners among us to acquire that competence which should be the aim of every industrious citizen.

The growth of the Bank has shown that its promoters were not mistaken. More than 11,700 people have attended this by depositing their wages, or their wealth, as the case might be, in this Institution. The Bank receives deposits in any sum from one dollar up, and pays interest thereon quarterly, or four times each year. If this interest is not drawn when due it is compounded or added to the principal, and earns interest from that time as if it were an original deposit. Have you ever considered what a little saved each day or each week and placed at interest would amount to? Five dollars a week saved for fifty years and placed in a Savings Bank at five per cent. per annum interest, compounded quarterly, would at the end of that time leave the depositor a sum greater than that left by any of the prosperous citizens of Utah at time of his death, with the possible exception of a half score of our wealthiest men.

ZION'S SAVINGS BANK & TRUST COMPANY aims to give its depositors: First. A safe place in which to store in seasons of prosperity that which will protect and sustain life in times of depression. Where those who are full of vigor and energy may provide for those days when peaceful rest should happily follow a youth and manhood of earnest toil. Second. To pay the highest rate of interest consistent with conservative banking.

For the accommodation of those who are busy until after usual banking hours, the Bank is open for deposits every Saturday until 8 p. m. In addition the institution has strong and ornamental auxiliary Savings Banks, which it loans to depositors, and which they are allowed to take home with them, returning same to the parent bank when they are to be opened to deposit their contents.

SAFETY DEPOSIT BOXES in our BURGLAR PROOF VAULT for Rent at a Reasonable Figure.