

ident Woodruff is the president of that institution. It is owned and managed by our people, principally. It is true that some of the stock has been placed on the market, and our outside friends, realizing that it was a good and safe institution, have invested in Z. C. M. I. stock. It is controlled in the interests of the people, not wholly for money-making, but to modify prices, and to regulate the markets of this region in relation to the articles which it deals in; to prevent combinations against the welfare of the people. Zion's Co-operative Mercantile Institution has been one of the best institutions for this community that has ever been established among them. President Young was the founder of it, and his idea was that the people should own it; that if there was any profit in merchandising, manufacturing woollen goods, cotton goods, or any other kind of goods in the Territory of Utah, the people should receive the benefit of it; and therefore he established co-operative associations and invited the people to take stock in these institutions, that they might help to bear the responsibility and share in the benefits therefrom, and thereby all the people be blessed. President Young did not desire that one man alone or a few men should gather in all the "plums" in merchandising, but that all the people should share whatever profit there was in it. Will anyone deny that those who are interested in Z. C. M. I. have shared proportionately in the profits of that institution? I think they have. I have been in a small way interested in it from the beginning, and it has been one of the most profitable investments I ever made. It today pays the stockholders 12 per cent per annum on their stock, besides which it is laying away a residue as a reserve fund, to strengthen the institution, making it one of the most solid and reliable in the land. Shall we not patronize it? Shall we not sustain this industry? For it is an industry. We have a manufacturing department connected with it. We manufacture thousands of dollars' worth of boots and shoes; yet we are not able to manufacture anything like the amount that the community demands. Then we have an overall department, and we export overalls to Denver and to other places. We ought to be exporters rather than importers; and when we become exporters of the products of our labor, then indeed we will be in a condition approaching independence, and we shall not be independent till then. We do not all want to be farmers; and it would not be wise for us all to be sugar makers. It will not do for everybody to be merchants and bankers, because if we were, who would produce the sugar, the bread, the clothing, and the other necessities of life? We have a number of good cheese manufactories among us; but I do not know whether we have got far enough along to export cheese. Yet we ought to do it with the facilities we have here for raising lucern with and without irrigation. The Lord is opening the way for the people to raise lucern and grain, and even trees, on dry land without irrigation. I heard that Brother M. W. Merrill, one of the Twelve Apostles, who is here today, had said that if he were to be furnished with water free of cost to irrigate his land, that he would not accept

of it to raise his grain with. (Brother Merrill here remarked that he had not watered his land for many years.) This is the finest lucern country that I know of; and we ought to raise good cows, and produce good milk, good butter and good cheese, sufficient to supply home consumption, and then we ought to have a little surplus to export. We ought to have more creameries, and we ought to buy home-made cheese, home-made butter, home-made sugar, home-made clother, and all home-made articles, instead of patronizing those from abroad. If the people would do this, God would bless them, and they would become all the richer and the more prosperous; and those 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 plainly-told 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 reason—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 converted to 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 precepts in their place. This temporal Gospel pertains to our present welfare, to the building of temples, to the sending of the Gospel to the nations of the earth, to the gathering of the poor from distant lands, to publishing the word of God and distributing it abroad among the people, and to every material work involved in the progress and development of the community. You cannot do without it. The Lord, 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 with regard to the Word of Wisdom, and notwithstanding all the other conditions respecting 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 proportion, do you think, of the Latter-day Saints actually keep

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 lamentable. 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 in this regard. Many of us are in the condition that Brother Liljenquist 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 patade 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, weak as I am, can 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 by and by have a good passport into 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 example. 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 these shoddy things that are brought from abroad, paying the manufacturers of them in Lowell, or Boston, or some other manufacturing town in the East. I propose to sustain the woollen 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 instill 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, in my prayer, in the name of Jesus. Amen.

Dr. LeCompte reports a number of cases of diphtheria among adults at Snyderville and one or two cases in Park City.