

The Gospel brings us the knowledge that we can obtain happiness in this life, as well as life eternal hereafter. Not that we have any promises of happiness in a worldly sense of the word. For the world, as Christ says, will reject His followers as it rejected him. But there is happiness in the fact that we know that we are keeping the commandments of our heavenly Father.

The object of the Saints is to do good to all men. Believing that the Gospel has been again restored to earth, we send missionaries to all parts of the world, where we can find people willing to listen to the Gospel message. These go out expecting no reward on earth in this life, but in a life to come. But after people have received the Gospel, the duties of the missionaries do not cease. The believers must be taken care of and be instructed not only in the abstract principles of the Gospel but in their every day duties. The Saints who gather here from many parts are not accustomed to our business methods and modes of living. They should be instructed in these things so as to obtain some understanding of them. Then we should see that the strangers among us do not suffer want. The Gospel provides for this, and also for widows and orphans. These are a few things in which the Saints believe. They prove that we are not willing to do harm but to do good to everybody. He who harms his fellowman is doing this contrary to the spirit of the Gospel. The system which the Saints have is such that, if carried out in practice, it will make of them the best people on the face of the earth. We invite all men to investigate it and compare it with other systems, and we know it will stand the comparison.

Some have apostatized, but that does not prove the weakness of the system. They fell because they did not have courage enough to remain, in the same manner as we find many in the world where the Gospel is being preached, who believe in the Gospel without having courage enough to embrace it.

The time will come when the Saints will be known for what they are, and then prejudices will fall. Many now look upon this people with great prejudice, because we are not understood. Our missionaries sometimes cannot even reach the ears of the people because of their prejudices against us. Now, everybody who has gathered with the Saints should see that a true report reach his friends and relatives who are left behind, thereby helping to remove much of the prejudices and prepare the way for the Elders to preach the truth.

In the meantime, it behooves us to strive to do our duties day by day that we may reap the reward that has been promised those who remain faithful to the end. The speaker testified that the Gospel is today the same as it ever was. He had seen the sick healed and other signs following faith, and he had felt the happiness which the Gospel can impart.

He prayed that the Saints may become united and honest in everything, and thus be able to do the will of the Lord always.

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made a few remarks. He had been much edified by listening to the truths so ably set forth by the previous speakers. These truths are peculiar to the Saints. They were dwelt upon by the Prophet Joseph and Brigham Young and other distinguished Elders who have now passed beyond the veil. They are new, although they may be old, and to hear them reasserted by our young Elders gives comfort even to those who are old. The Saints should be very grateful for the blessings they have received, for the Priesthood, the revelations of God, for the future hope which these principles inspire. Think of the relations entered into by the Saints, and which extend into all eternity. If we rightly understand these things, we should see the necessity for living in all things in accordance with the mind and will of God.

The highest type of man is a father, and the highest type of woman is a mother. A man may be successful in agriculture, in mathematics, in philosophy, etc., but if he fails as a father, or if a woman fails as a mother, their lives are a failure.

The Elders in our day hold just as much the Priesthood as was held by the Apostles. Their sphere may not be so extended, but they can at all events exercise it in their own families, and they need the guidance of the Holy Spirit at all times. A man is a unit, but society is made up of units and if the unit is right, the aggregate will also be right.

It is strange that there should be so much misunderstanding about the Saints, seeing that our reputation in financial matters is so good in the large commercial cities. It was said of the early Saints that they were dishonest, but we went out in these regions where there was nothing to rob. Is this what a dishonest people would have done?

We must, however, be charitable in our judgments and fulfil in a noble manner the precepts which our Savior taught us. We must even love our enemies, although we cannot love their evil acts.

May we have the revelations of our heavenly Father day by day to guide us in all truth.

The choir sang the anthem: "Heavenly Father, we would worship Thy great name."

Benediction was pronounced by Bishop Wm. B. Preston.

ABOUT THE SUGAR FACTORY.

My attention has been called to the remarks of Representative Cunningham in the Legislature, called forth in a discussion on the manufactures and bounties bill, last Tuesday.

The report of Mr. Cunningham's speech, taken from the columns of Wednesday's *Herald*, is as follows:

"Mr. Cunningham made the only statistical speech of the day, being opposed to the measure, both on the ground of experience as shown by last year's outputs and the prices. He thought it had already encouraged fraud, by holding out false inducements to the farmers which were not made good.

"They get the beets, the bounty and all the sugar free, and if then they can't run let it go down and cease to exist. He characterized it as a monopoly."

The Liberal organ had at the head of its editorial columns in the closing days of the late municipal campaign: "How many Gentiles are in the employ of Mormons?"

This discreditable and much to be deplored deception was simply by implication. We laboring men know well, however, that with politicians and parties the fundamental maxims are, "Catch votes honestly if you can, but catch them anyhow," and the "end justifies the means." But for Mr. Cunningham's speech there is not even the shadow of justification.

I came here in the golden days of last October, and found business as completely prostrated then as now in mid-winter. I was not a tender-foot, as I had worked in mines side by side with university graduates and lately arrived emigrants. I was not, therefore, particular as to the kind of work when I sought employment, so long as it was honest. I could get absolutely nothing to do, not even the position of dish-washer. As a last resort I applied to the mayor. That gentleman could only suggest that I see Mr. Ryan, which, however, I had already done. In the meantime my late fund of money gave out. I had, of course, heard of the sugar factory, but was told it was a Mormon institution and that none but Mormons need apply. I finally called upon Mr. Jas. E. Jennings, the secretary, and received from that gentleman the first words of encouragement I had ever received in Salt Lake.

While he could not give assurance of work, he informed me of the possible chances, and referred me to Mr. Dyer at Lehi. I footed it the entire distance, meeting many unfortunates headed for Salt Lake, seeking employment. "A fellow feeling makes us wondrous kind," and I used to stop and question, warning them that Salt Lake was as bad for a workingman as the great American desert.

When I asked if they had applied at the Lehi factory, the invariable answer was "No! It is a Mormon institution."

I reached Lehi in due time, made application, obtained work, being first assigned to the "stone pile," and was trusted at the company's boarding house without question.

As a commercial man in the East I had lodged at the very best hotels, but after my western experiences of two years I never appreciated the Providence of God so much as in the commodious lodging, clean new mattresses, spring bedding, and healthful and substantial food afforded by the Utah Sugar Company's boarding house at Lehi. The officers of the company, when visiting the works, sat down and partook of the same food and it was good enough for them or for anybody.

I found about fifty-five fellow boarders, and they were all, or nearly all Gentiles. My Mormon fellow workmen boarded at their own homes, principally at Lehi, American Fork and Battle Creek. I worked until the very last day—night, rather—previous to the factory closing down, and on that memorable last night had the misfortune to meet with a painful accident that