

sugar in sufficient quantity to be handled; and the factory might as well purchase carrots or squash as beets, which could not be used in sugar manufacture. While we suffer loss and disappointment because our beets were not of the right kind, it will not make matters any better to let our petulance run away with our good judgment. We have not learned it all just yet, and maybe a little more experience will enable us to remove the cause of loss and disappointment. Certainly another factory would not do it, for that, too, would have to reject beets which would not make sugar.

There is one thing that the Lehi factory has shown conclusively; and that is that sugar beet raising can be made profitable to Utah farmers under conditions which have prevailed the past two or three years. If by any circumstances they are pressed below that profitable point, farmers will cease to cultivate them. We hope nothing will come to produce the latter situation. We also hope that matters will be so adjusted that the farmers who raise the best sugar beets will be rewarded for their care and pains by securing the best returns therefor. But we would be sorely grieved if the Utah county farmers should commit the serious blunder of striking a deathblow to the sugar industry by any attitude assumed on the second factory proposition. If any of them desire to become stockholders in a factory, we believe there is plenty of opportunity with the Lehi works.

THE MISSIONARY'S WORK.

Elders who return from mission fields often are advised to write to old acquaintances so far as practicable, as a religious duty in continuing the work in which they were specially engaged as messengers of salvation. Sometimes the returned missionaries have not found it convenient to do much letter writing, owing to the pressing calls upon their time. There are many, however, who have performed valuable service in spreading the Gospel abroad even since they returned home, by cultivating friendships formed. As an illustration of work of this kind we give herewith a copy of a letter received from a gentleman in Tennessee, by Elder George S. McAllister, of this city, who labored as a missionary in the state mentioned. The letter was received a few days ago. The name of the writer is withheld, as he did not write for publication. He is not a member of the Church, and was a strong opponent of the Mormons before he became acquainted with some of the missionaries. The effect of that acquaintance may be judged by his present utterances. He says:

Dear Friend:—Your letter of the 23rd inst. was received and read with much pleasure. We were glad indeed to know that you still remembered us. A letter from a Mormon Elder always finds a warm reception in our home.

I am receiving letters from several of the Elders, and I find them all different in sentiment from any letters received from any other source. I have been very much strengthened in the doctrine you advocate, by reading your letters. It seems to me that they are made up of divine things; things that have a tendency to strengthen my faith and cause me

to exclaim, "Surely you have the true Gospel of Jesus Christ."

I have been watching all the Elders and find them all to be high-toned gentlemen, and full of good actions. To me their lives seem to be more Christ-like and more in harmony with the divine teachings of God's word than anybody else. I very often recall to memory the many very pleasant hours I have spent in company with the Elders.

I often think of the time when you were here, ten of you at once, when you sang those beautiful, soul-inspiring songs. I thought they were the sweetest songs I ever heard in my life, and I hope to enjoy the same again. I feel proud that I have been so fortunate as to have had the pleasure of entertaining so many Elders, for I have learned to love you all very much, and I hope to enjoy their pleasant company again.

Since the Elders came into our county it seems that the so-called preachers of the different sects haven't got much to do, as they are preaching for hire and it seems that our money is all they want, for when we stop paying they stop preaching (no money—no preach); and since we have learned that the true Gospel is free, without money and without price, we have stopped paying them to preach what we now believe to be a false doctrine, and consequently we have no preaching except occasionally when a Mormon Elder gives us a call.

You spoke of seeds being sown. Yes, you may be assured that you have, with the res. of the Elders, made a lasting impression on the minds of some of the people here. You have sown seeds that I believe will spring up and bring forth fruits unto righteousness. I believe you have been earnestly contending for the faith once delivered to the Saints, and are trying to prepare a people for the coming of the Savior. I have been carefully investigating the doctrine you advocate and am almost convinced that you are right. I sincerely ask an interest in your prayers that I may see more clearly the principles of truth. May your life be one of continual joy and happiness. May sweetest flowers ever bloom along your pathway and sorrow be unknown. If I never have the pleasure of seeing you again in this life I hope we will be permitted to meet in heaven, where no farewell tear is shed or parting words are said.

No doubt there is ample opportunity for many returned missionaries to follow the commendable example in this case, and the reading of the foregoing letter may prove an encouragement to them. Next to letters, the printed word should be made available as a means of keeping up an acquaintance that will result in bringing souls to a knowledge of truth—a sacred duty that rests upon every Elder in Israel whenever the opportunity to engage therein is within his reach.

SOUGHT PLEASURE AND FAILED.

The New York World, in commenting upon the funeral, last week, of a young man who died at thirty-six after "spending \$100,000 a year for pleasure," remarks that such young men have become a marked feature of American life only within the last thirty years, but we have them now and are likely to have them permanently. It is suggested that one of the greatest American statesmen thought such young men an advantage to the country, under the operation of the principle by which it is "only three generations from shirt-sleeves to shirt-

sleeves," where there is no government interference to prevent accumulated property from being naturally redistributed.

While we agree with the suggestion that if a man has a hundred thousand a year to spend he does a good thing in distributing it, we also agree with the World that the young man who spends a hundred thousand a year for his own selfish pleasure buys extinction for himself. All the laws of nature operate to crush him. His life and his death are both miserable, notwithstanding the enormous price paid for his pleasure, to be wasted only in riotous living and the destruction of others' happiness as well as his own. There are young men hereabout, less well provided with cash perhaps, but possessing the same ideas regarding pursuit of pleasure as did the spendthrift who has just found an early grave. His fate should be a warning of their own, unless they take a sudden turn.

THE CHRISTIAN SABBATH.

Adventists who insist on keeping the seventh day of the week as Sabbath and performing work on the first day, in violation of Sunday laws, are having a great deal of trouble at present in various states. They are subjected to fines and imprisonment for their peculiar practice, although they claim that they work on Sunday, not to defy the law, but in obedience to a commandment of the Almighty. One offender in Maryland was recently sentenced to ninety days in jail, because he had been hoeing his garden and had chopped wood on a Sunday. Another was fined \$50 and costs in Massachusetts for selling half a pound of candy on the first day of the week. Similar instances are occurring constantly, and what gives particular prominence to such cases is the fact that convictions are generally secured through information and testimony of persons who seem to be religiously or otherwise interested in the punishment of the offenders. This gives it a flavor of persecution that is strengthened by the absence of similar proceedings against the believers in the Moral faith in the same states—a fact that naturally suggests the question whether Seventh-day Adventists are not entitled to the protection of the law enjoyed by the Jews.

The Sabbath question is one of those that have been agitated periodically during the history of the religious world, and in later years it has again claimed some attention. The Seventh-day Adventists maintain that Saturday is both the Sabbath and the "Lord's day," a proposition for which they can find no scriptural proof whatever. They also hold that Sunday has attained sanctity only by an imperial decree, which is a self-evident contradiction of history.

There is no doubt that the Sabbath of the Old dispensation was Saturday; nor that our Lord and His first-followers kept that day, in obedience to the law. But after the resurrection a change of conditions is plainly visible. At first the disciples gathered every day in the temple and synagogues. Soon, however, their meetings were held only on two days, Saturday and