

get at first the kind of work they desired.

He rejoiced in the testimony of Christ and the unity of the people, and stated that he was in perfect harmony with the Presidency of the Church and with his quorum.

The choir sang the anthem:

Jerusalem, my glorious home.

Benediction by Elder Geo. Reynolds.

Afternoon Session.

The choir sang the hymn which commences.

Earth with her ten thousand flowers,
Air, with all its beams and showers,
Heaven's infinite expanse,
Sea's resplendent countenance,
All around and all above,
Bear this record, God is love.

Prayer by Elder Ruiter Clawson.

The hymn which begins.

Though deep'n'g trials throng your way,
Press on, press on, ye Saints of God!
Ere long the resurrection day
Will spread its light and truth abroad.

was sung by the choir.

PRESIDENT JOSEPH F. SMITH

presented the general authorities of the Church to the Conference as follows:

Wilford Woodruff, as Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First Counselor to the First Presidency.

Joseph F. Smith, as Second Counselor to the First Presidency.

Lorenzo Snow as President of the Twelve Apostles.

As members of the quorum of the Twelve Apostles—Lorenzo Snow, Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marinus W. Merrill and Anthon H. Lund.

The Counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

Patriarch to the Church—John Smith.

First Seven Presidents of the Seventies—Hymour B. Young, O. D. Fieldsted, B. H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Edward Stevenson.

William B. Preston as Presiding Bishop, with Robert T. Burton as his first and John R. Winder as his second counselors.

Franklin D. Richards as Church historian and general Church recorder, with John Jaques and Charles W. Penrose as his assistants.

As the General Church Board of Education—Wilford Woodruff, Lorenzo Snow, George Q. Cannon, Karl G. Maeser, Willard Young, George W. Thatcher, Anthon H. Lund, James Sharp and Joseph F. Smith.

As Trustees-in-Trust for the body to religious worshippers known as the Church of Jesus Christ of Latter-day Saints—Wilford Woodruff.

John Nicholson as Clerk of the General Conference.

All the voting to sustain the authorities as presented was unanimous.

The following communication from Elder Edward Stevenson, who is detained from attending Conference by illness, was read by Elder Heber J. Grant:

SALT LAKE CITY, Oct. 5, 1896.

President Wilford Woodruff:

I want my name and testimony spread upon the minutes of this Conference as a

witness for God and for His Son Jesus Christ, as a witness for Joseph Smith as a Prophet of God, and for all his successors down to President Woodruff.

In the early days of this Church I received the Gospel, the Holy Ghost and the holy Priesthood under the hands of the Prophet Joseph Smith, and by his teachings and instructions we were to move to these mountains where the work could more fully be developed.

I testify in the name of the Lord that the building of temples, endowments for the living and the dead, gathering of Israel, preparing this people for the coming of the Lord Jesus Christ is going forward according to the wishes and instructions of Joseph Smith in his lifetime.

EDWARD STEVENSON,

President George Q. Cannon explained that the prediction of Joseph Smith alluded to in Elder Stevenson's communication was to the effect that the Saints would come to the Rocky Mountains; though the name "Utah" was not then known.

PRESIDENT GEORGE Q. CANNON

addressed the Conference. By way of introduction he stated that he did not recollect ever having heard the Apostles speak with greater power than during the present great gathering of the Saints. This had been conspicuously the case with President Wilford Woodruff and President Lorenzo Snow. He then entered into an explanation of the reasons why President Woodruff and other brethren had expressed themselves upon an important case of difference between one of the leading brethren and the general authorities as a boy, and the causes of the subject not having been ventilated earlier. President Cannon then admonished the Saints against speaking evil concerning the Lord's anointed, and depicted the disastrous consequences of a course contrary to this advice. Those who indulged in this practice would subject themselves to evil spirits; they would lose the Spirit of God and, unless they repented, inevitably apostatize. President Cannon then dwelt for some time upon the right of the Lord to say to His children that He wished them to obey His counsel as given through His servants whom He designated, and showed that the Saints had, in their whole history, been abundantly blessed in following that line of conduct.

ELDER ELIAS S. KIMBALL,

President of the Southern States mission, was called upon to address the congregation. He said that his heart was in his missionary work, and he had labored earnestly with his 366 Elders to advance the work of God in the Southern States, under the inspiration of the Holy Ghost. New fields were being opened up and large cities visited; here the Elders labored without purse and scrip and were abundantly blessed in their ministry. The thirteen conferences were yielding large returns to the systematic and organized labors of the Elders under the direction of the conference presidents and clerks. In many of these places were many people formerly of a hostile disposition, who now extended a welcome to the Elders. The speaker stated his determination to do all in his power to advance the missionary labor in the Southern States, under the influence of the Spirit, now so abundantly poured out

upon the Elders. The health of the Elders had been better during the past few months than for many years past.

ELDER WILLIAM GARNER,

recently president of the Australasian mission, was the next speaker. He had labored among the Maori, of whom there was about 3,600 in the Church. There were seventy-seven branches in the mission. Sixty Elders from Utah were laboring there, all these among the aboriginal inhabitants. The Gospel was spreading and the work prospering. The Elders were, as a rule, in good health and had the credit of their work. There was not a sufficient number of Elders. About sixty more were needed. Besides the Maori members there were about 200 Europeans among the members of the Church. Some new branches had been recently organized. The gifts and graces of the Gospel abounded among the Saints.

The choir sang the anthem:

Hark! Hark! my soul.

Benediction was pronounced by President George Q. Cannon.

Conference adjourned until April, 1897.

VIVA LA INDEPENDENCIA!

CHIHUAHUA, Colonia Juarez, Mexico, Sept. 25, 1896.—The same patriotic enthusiasm which characterizes the celebration of the glorious Fourth in our own Utah is in little less degree manifest in commemorating the day of Mexican independence, if we may judge of it from the firing of guns in the early hours of the morning and the general stir and commotion among the inhabitants—especially the younger portion thereof.

Clear and cloudless was the dawning of the 16th of September in the little colonia of Juarez, far away amid encircling hills now green and beautiful, the result of the summer rains.

Everyone not already awakened by the booming of the guns was soon aroused to a sense of the business and pleasure of the day by the enthusiastic music of the Juarez brass band as it marched through the streets of the town.

The ringing of the meeting house bell at 9 o'clock warned the little made, from eight to fourteen years, to be on their way to the place appointed, for general arrangement as representatives of the twenty-eight states of the Republic. Soon were seen coming from all directions petite specimens of femininity, white frocked, with flying colors, curling tresses and smiling faces, flitting along the streets toward the meeting house.

At 9:30, under the direction of Marshal M. P. Romney and aide, the grand procession formed and proceeded to march along the main street headed by the brass band and followed by the Colonia cavalry which consisted of every male citizen who could obtain a horse and was not otherwise engaged. En route the number was greatly enlarged by the arrival of Mexican participants from the neighboring towns and villages and the company in all numbered some seventy-two horsemen. Bringing up the rear of the cavalry came a carriage containing the orator of the day,