

where the mind is held upon mere symbols and set forms."

Prof Stewart spoke briefly upon the Spencerian, Herbartian and the Haggellian systems of education, expressing his preference for the first named. He also spoke briefly of the teaching of writing, his main point being that penmanship should be taught under the impulse of thought.

Miss Hills, critic teacher of the training department of the U. of U., gave some very practical suggestions in regard to the teaching of reading, phonics and writing. The teachers are already asking that her services be secured again in the near future.

Through the courtesy of Manager Culler the teachers visited the sugar factory.

### SUNDAY SERVICES.

President Angus M. Cannon presided over the services held at the Tabernacle Sunday afternoon.

Choir and congregation sang:

How firm a foundation, ye Saints of the Lord,  
Is laid for your faith in His excellent word.

Prayer was offered by Elder W. O. Dunbar.

Continued by singing:

The spirit of God like a fire is burning.  
The latter-day glory begins to come forth.

Elder George Stewart, who had recently returned from a mission to Scotland, was introduced to the congregation as the first speaker. He said it gave him much pleasure to have the privilege of addressing those assembled. He felt there was much difference between speaking to the Saints at home and the nations of the earth. In Lanarkshire, Scotland, the speaker, with his companion, Elder Jones, had had much difficulty to put up with when first they entered that city, but when they had been there for a short time their congregations increased to such an extent that on one occasion 6,000 people were gathered round, all of whom heard the principles of the Gospel expounded. In distributing tracts in that country the Elders very often had the doors slammed in their faces, with the remark that the people had no time to read such stuff, but notwithstanding this, the young missionaries felt to persevere and go on in their labors. They were full of faith and knew that the Lord would bless them if they continued in the discharge of their duties. In conclusion Elder Stewart bore his testimony to the work of the Lord; he knew that it was true and that God was with His people, therefore he urged all to listen to the servants of God and obey the principles of the Gospel, so that all would be well with them.

Elder A. W. Ivins, president of the Mexican mission, was the next speaker. He began by reading a passage of scripture, wherein it was said that God's work would prevail, whereas if it were man's work it would come to naught. So, the speaker said, it was with the latter-day work. Many were found at the present time fighting against it. Other religious denominations were condemning the mode of worship as practiced by the Latter-day Saints. Some contended that it was a myth; that there was no truth in it. The Saints, however, had had testimony after testimony to the divinity

of the work in which they were engaged. They knew it was true, therefore it was no use in them contending with other denominations as to its truth or falsity. The Saints claimed that they were engaged in the work of God, and if that were true, the Church of which they were members would remain established upon the earth. When the Prophet Joseph Smith declared that he had had communion with the Father, the world scoffed and derided the idea. They called him a fanatic and asserted that he was a deluded individual. So it was in the days of the Savior. Gamaliel had instructed the people anciently to let those people alone who contended against the divinity of the work in which they were then engaged, and he said that time would tell whether it was of God or of man. If of the former it would stand, but if of the latter, it would fall and come to naught.

The Latter-day Saints had always been believers of the freest discussion of religious matters and, while they did not court argument, they were ever ready and willing to meet it from any religious standpoint. The history of the latter-day work since its commencement over sixty years ago was such as to convince every honest-hearted person that there was a power behind it, and that power was nothing more nor less than that of God the Father through His Son Jesus Christ. The Prophet Joseph was an unlearned boy, but he was the instrument in the hands of God in bringing forth the true Gospel and establishing it upon the earth for the last time. He lived but comparatively a short time and passed from the earth sealing his testimony with his blood, but the work with which he was connected was one which would live forever. He brought forth the Book of Mormon, the plates of which were entrusted to his care that he might accomplish the work of translation. The book was a history of the people who formerly occupied this continent, and the speaker asserted that its authenticity could be proved to greater satisfaction than could the authenticity of the Bible. The words which it contained were being strengthened each day by the exploits and discoveries of scientific men, and it would continue to be so until the world at large would be forced to acknowledge its divine coming forth. The day would come when the divinity of the mission of Joseph Smith would be as universally acknowledged as was the divine mission of Jesus Christ, although their missions were not like unto each other. The speaker referred to the remarkable saying of Josiah Quincy, when he said that it was not unlikely that the time would come when the question would be asked as to who was the greatest benefactor in this age and that the answer would be Joseph Smith, the latter-day Prophet. The speaker closed by testifying that God's judgments were hanging over the people and that no power of man's would thwart its being poured out upon the wicked and ungodly.

Elder David H. Cannon, president of the St. George Temple, was the concluding speaker. He referred to the growth of the latter-day work since

its commencement and showed that the gathering of the people together was absolutely necessary. It was necessary that they might be enabled to enter the temples of God and perform a vicarious work for their dead relatives, who had passed away without a knowledge of the Gospel. The editor had gone forth, "Go ye into all the world and preach the Gospel to every creature." It had been made for the benefit of those who were living and as it had been revealed in latter-days it was only in all justice to the dead that their relatives were allowed to perform a labor for them. The work for the dead stood second to nothing in the Church, and should be attended to by the Saints. Elder Cannon rejoiced in the work of the Lord and in the testimonies which had been borne during the late conference. He testified that Joseph Smith was indeed a true prophet of the Lord, that Brigham Young was his legal successor, followed by Presidents John Taylor and Willford Woodruff, and trusted that the Saints would live in accordance with the instructions given them from time to time.

Choir sang the anthem:

Jerusalem, my glorious home.

Benediction was pronounced by Elder W. B. Preston.

### MEXICO AND MONEY.

CHICAGO, Oct. 11.—The committee of the Trade and Labor assembly sent to Mexico by that organization, "to investigate the condition of the laboring classes of that country," has returned to Chicago, and submitted its report at the meeting of the assembly this afternoon. The report was adopted by an almost unanimous vote.

It says in part:

"The first stop made by your committee was at El Paso, Tex., where we investigated the wages paid and the conditions of the American laborers. From that point we crossed to the city of Juarez, but two miles from El Paso. At that place a complete change met the eye—everything assuming a Mexican air—and we realized that the time had arrived when the real duties of our mission began. We took observations of the people, as to their mode of living, social conditions, wages paid and price of commodities, and were surprised at the contrast as compared with conditions we left in El Paso.

"The two peoples, as to the habits, tastes, customs and modes of life, are such that a comparison is unnatural. Life is regarded from very different standpoints, as they live under different conditions, inasmuch as the Mexican laborer is apparently contented with the four bare walls of his ten-foot-square adobe hut, with nothing inside but the ground to sleep on, a shawl or blanket to cover or wrap himself up in, a dish of tortillas (corn pancakes) and frijoles (beans) for his frugal meal, and, in a large number of cases, a little pig, a dog and a chicken or two of the game-cock order sharing his scant quarters; while the American laborer, across the line, has all the comforts of home and many of the luxuries of life.

"Wages in Mexico, except the skilled and steady mechanics (always foreigners) are very low. On railroads, en-