

The speaker referred to the attacks of outside denominations on the Church of Jesus Christ of Latter-day Saints and stated that those attacks were but based on the misconduct and wrongdoing of some of its members. Wrong-doing, said the speaker, would rapidly diminish and dwindle into insignificance, in the rising generation of the Church would avail themselves of the opportunities offered to them to learn and obey the laws of God.

President Joseph F. Smith in a few closing remarks, said that there were too many idlers in Zion and the result was that a certain degree of wickedness existed, its existence being used by outside denominations as an argument against the Church as a whole. The Saints should purify their families and see to it that their sons and daughters lived lives consistent with their profession. This was a duty devolving upon the parents, a neglect of which would bring upon them that condemnation which it merited.

Lord, I Will Praise Thee, was sung by Sister Mabel Cooper and the choir, after which benediction was pronounced by Elder Joseph E. Taylor, and conference was adjourned till 7 p. m.

Evening Meeting.

Choir sang:

Lord, Thou wilt hear me when I pray,
I am forever Thine.

Prayer was offered by Elder W. G. Sears.

Choir further sang:

Praise ye the Lord, my heart shall join,
In work so pleasant, so divine.

The program commenced with a lecture by Elder Frank Branting of the Second ward Mutual Improvement association. His subject was Theology in the Mutual improvement associations and he showed in a very thorough and explicit manner how the subject could be handled from the lessons as laid down in the published Manuals.

An organ solo was then rendered by Prof. Joseph J. Daynes.

An address on Music in the M. I. associations was the next number on the program, the subject being handled by Elder Henry A. Tuckett. The speaker showed the sweetness and solemnity of song and urged the organization of quartets and choruses in the associations. Music should be one of the leading factors, as in it laid a great deal of the success and interest which would attend the associations. The young men should be trained in the song that is going into the nations of the earth to preach the Gospel they might be able to lead out in the singing—a very important part of the ministerial work.

A quartet, composed of Messrs. J. T. Dunbar, Thomas Butler, John James and W. J. Willis, rendered very feelingly the hymn from Moody and Sankey, entitled Christ Arose.

A lecture on History in the M. I. associations was given by Elder Horace Cummings. The study of history, said the speaker, was the source from which the greatest knowledge could be obtained. There were two kinds of history, sacred and profane, the former being classed as that which was written and recorded accurately in which the hand of God was recognized, while

the latter was that written by men devoid of inspiration and thereby replete with inaccuracies. In the study of history in the M. I. associations the speaker suggested dividing it into different heads, laying aside detailed chronological statistics and treating the subject in a general way. The lives of historical men should be looked into, as well as the conditions of nations when certain things in their history occurred. The rise and fall of nations together with the advancement of different peoples, should be examined carefully and vivid pictures should be thrown before the members that its illustration might draw attention and arouse a feeling of sympathy and inquiry among the Mutual Improvement workers.

Elder Heber J. Grant of the Council of Apostles made a few closing remarks. He began by reading from the 29th chapter of Alma. The joy of Alma, said the speaker in the preaching of the Gospel, could be experienced equally by the Latter-day Saints if they would but take hold of the work, with that zeal, energy and enthusiasm that Alma had. The Saints had everything to be thankful for and they should make the best of the privileges granted them while here upon the earth, and take joy in gaining knowledge and imparting it unto others.

Choir sang the anthem:

Let the hills resound,

after which conference was adjourned and benediction was pronounced by Elder Daniel J. Lang.

HOW IT IS IN MEXICO.

CITY OF MEXICO,

Oct. 22, 1896.

Perhaps your many readers would like to hear something about the City of Mexico, and of the people who inhabit it.

There are a great many foreigners here, something like ten thousand, but the greater portion, of course, come from Spain and France. The Mexicans are very fond of the French people and of their language, having adopted a great many of their customs and, to a great extent, their language, as their text books for the preparatory departments are printed in French, so a student becomes as familiar with the French as with his own tongue.

There is a good deal of "red tape" about the school system here, the term of years to complete each course being fixed by law; thus excluding all except the wealthy from the professions because of the necessary expense attending so many years of preparatory work. Think of a man studying ten years to become a lawyer, and twelve for the privilege of attaching his name! Perhaps these strict measures were taken to more widely separate the two existing classes—the workers, and, shall I say?—the idlers. For such the women, at least, of the upper classes certainly are. It seems to me that the classes are as firmly cut here as they used to be in olden times in Egypt. The rich are very rich. They go well dressed, are stylish, support silk stovepipe hats, diamonds, horses with gold and silver mounted harnesses and handsome carriages, that would reflect honor and

good taste upon the wealthy of the United States. They admire themselves and their associates and despise whom they term "Indians." The poor, half starved, half clad and covered with fleas and other vermin, have little regard for themselves, and if the rich man works they despise him for the degradation.

As a result, those who have money oppress those who have none until it is a struggle for existence for the poor. There are no poorhouses, and notwithstanding the free lunch stands, the streets are thronged with hungry looking creatures of every size, shape, description and imaginable deformity, who ask each passerby for a centavo, then cross themselves in true Catholic style when a cent is received.

It is wonderful, too, the number of people who give to this class of humanity. Indeed, so profitable is it to beg, that if a man catches cold he will go to a doctor, get a prescription and ask the people on the street to pay for its being filled. Some wealthy people dress in rags and follow the profession of begging. It is reported that one woman, who sits upon the sidewalk and drags herself step by step with her hands, has a fine house and keeps servants who help their mistress to the train every morning, and carry her home from the depot every evening after the day's begging is over. Her face is full and plump and bears no mark of suffering or poverty. One day she had with her three healthy, fine-looking, nearly naked children, whose beaming faces showed anything but poverty and misery. They appeared to be perfectly happy as they ate their candy and played around the beggar.

Mormons are regarded as good as other people here which seems rather strange to one who has been accustomed to other treatment when mixed with the world. LEXIA HARRIS.

DEATH OF SISTER BLAIN.

SPRING CITY, Oct. 26, 1896.

Permit me at this late date, as I am requested, to report to the NEWS the lamentable death of Sister Sarah E. Blain, which occurred on the 8th inst. after eleven weeks of severe illness under very deplorable circumstances; not but what she received the best attention possible in her mother's home, but her loving and devoted husband was not with her. On the 14th of May, 1896, Elder John S. Blain, her husband, started on a mission to the Southern States. He left with very peculiar feelings, his wife being in bed with a son only ten days old. But he remembered the words of the Savior, "He that will not forsake father and mother, wife and children, etc., for my sake is not worthy of me." So he went cheerfully into the missionary field, leaving his wife and two baby boys in the hands of the Lord. His wife apparently got along all right until about the 30th of July, when she took to her bed from the effects of a canker of long standing on her arm, which, however, had not excited any fears up to that time, but the doctor said her blood was full of it. She bore her afflictions in the absence of her husband with great fortitude. The faith of the Elders and the sympathy of the whole people was aroused in her behalf and that of her husband.