

future for this great country grows more certain.

The railroad from Phoenix through Mesa and other towns to connect with the Mexican to Guaymas is assured, and work by the Hudson Reservoir Canal company to construct colossal dams to make an inland sea sufficient to irrigate the millions of acres of desert lands in this immense valley, to which Salt Lake valley is but small in comparison, has now commenced.

It is here a general time of health, with prosperity, perhaps, fully equal to our good works, in which we hope to increase, through a better union with our leaders, in the construction of a needed flouring mill, Stake house and other improvements, and to this end all are becoming more alive and united, with a desire through the new year for progress and reform.

A few of the Johnson tribe or family living in Mesa and vicinity, to the number of not less than 200, gathered in reunion at the Nephi ward house on Jan. 12th, the anniversary of the birth, marriage and death of Grandfather Ezekiel Johnson, whose family received the Gospel in 1831 at Chatauqua, New York. Since then they have participated in all the vicissitudes and evolutions that has made Mormon history up to the present, and from a late estimate there is now not less than 2,000 of their kindred in blood; but unfortunately among them all no great ones have ever come to the surface. Not one has been smart enough to accept the beauties of infidelity, to apostatize, and not one of them has had energy or sense enough to get convicted of any crime but plural marriage, and no one of proper age is living or has died outside of the Church,—and beside all this they are still fast increasing. Not less than two hundred of this family mob gathered at the same time around sumptuous tables, while many others came later to the evening entertainment and dance, and had a good time generally.

UNCLE BEN.

CONFERENCE OF ELDERS.

The Elders of the Salt Lake Stake of Zion met in conference in the Assembly Hall, Salt Lake City, on Saturday, January 19th, 1895, at 10 a. m. and 2 p. m., Elder Angus M. Cannon, president of the Stake, and counselors presiding.

MORNING SESSION.

Prayer was offered by Elder Joseph E. Taylor.

Roll called showing all the quorums of Elders represented by their presiding officers. In most instances the president, both counselors and the clerks of the quorums answered the roll call.

Elder Charles W. Penrose said he was greatly pleased to see so many of the Elders present today, as well as other brethren of the Priesthood. The chief object in calling the Elders together on this occasion was that we may confer with each other and get a proper understanding of what is expected of us as Elders. There are a number of important matters to be considered, among which is the giving of certificates of ordination. Every brother on being ordained an Elder should receive a

certificate of his ordination at the time he is ordained, there and then. No recommende should be given to brethren when removing from one quorum to another. When an Elder has received his certificate of ordination he is entitled to fellowship with the Elders wherever he goes on presenting his certificate, if he is in fellowship with the Church. Cases have come to our knowledge wherein brethren have been called upon to surrender their certificate of ordination. This should only be done when a man is found to be in transgression. The Elders are a very powerful body of men in the Church, and can wield an influence for great good in Israel. They can wield a power for righteousness and truth, and help to dispel the darkness in this world. It is their duty to strengthen the hands of the Bishops and to feed the Latter-day Saints with the bread of life and win souls to God.

Elders Edward W. Davis, James E. Malin, Thomas Gerrard, Charles H. Hyde, James W. Ure and Zadoc C. Mitchell, presidents of the First to Sixth quorums of Elders, and Elder Samuel Holmes, first counselor in the Seventh quorum, each gave very good reports of their quorums. The Elders as a rule were seeking to live their religion and perform every duty. It was to be regretted that there were some who after being ordained never attended another meeting nor performed any duty whatever as an Elder, notwithstanding the promises made by them in the Priesthood meetings of the Stake that they would honor and magnify the office and calling of Elder if ordained. Members of the quorums were from time to time ordained Seventies and no report of such action was made to the quorums. There were also some Elders who left the quorums of which they were members and moved away to some other ward without reporting.

The president of the First, Fourth and Fifth quorums reported that they had all the records recommended by the president of the Stake. The presidents of the Second, Third, Sixth, and counselor to Seventh quorums had not the complete sets of quorum records yet, but would get them immediately. None issued recommends of removal from their quorums to others, because of having received instructions from the president of the Stake some years ago not to do so. Gave certificates of ordination to the Elders. The exercises at their quorum meetings include lectures on doctrine in the Bible and other Church works, history, biography, testimony bearing, etc.

Elder Angus M. Cannon, president of the Stake, said it was very profitable to compare notes. One president of a quorum has no genealogical record, while another has no form of certificate of ordination. It is essential that all the Elders' quorums have proper records, viz.: Roll book, genealogical records, certificates of ordination in book form with stub attached, and record of minutes of meetings. Where brethren on being ordained to the office of Elder fail to honor their high and holy calling, by absenting themselves entirely from their quorum meetings and neglecting every duty as members of the quorums and of the Church, as we hear of from time to time,

such persons should be labored with, according to the spirit of the Gospel, in all kindness and persuasion to show them their error and save them if possible. We should be actuated with the spirit of our Divine Master, ever cultivating the spirit of long-suffering, seeking continually to save the erring ones among us. But if any persist in evil and wrong-doing after having been faithfully labored with, you have the right to take action upon their case in your quorum and then prefer a charge against them to their Bishop, and let them be dealt with as the law of the Lord directs.

There is a rule, honored by the presidents of Seventies, in the Church in this Stake of Zion, and they do not take a man out of the Elders' quorums until the name has been submitted to the President of the Stake and he approves of it. The president, his counselors and clerk of any quorum should never be taken out and ordained Seventies only as they are called to go on missions or for other equally good reasons. These are the instructions we have received from the Presidency of the Church of late years.

You presidents of the Elders, watch over the interests of your quorums according to the instructions of the Lord and seek to magnify your callings. Be humble and faithful under all circumstances. Your office is a great one, therefore honor it and labor continually to save those under your immediate jurisdiction, and God will bless you.

Adjourned till 2 p. m.

Benediction by Elder Charles W. Penrose.

AFTERNOON SESSION.

Prayer by Elder Alonzo H. Raleigh.

It being announced that there was an opportunity for the Elders to ask any question that was proper to come before this conference, the following were asked:

First—What is to be done with delinquent members, with those who do not discharge any duty whatever after being ordained to the office of Elder?

Second—In ordaining brethren should we say: "Receive ye all the power of the Melchisedek Priesthood," or simply say: "We ordain you an Elder?" Does he receive a fullness of authority and Priesthood when ordained an Elder?

Third—As presidents of the Elders have we the right to give certificates to brethren (Elders) coming from the old country?

Fourth—Is it necessary every time an Elder moves from one quorum to another to have his genealogy entered on the records?

Fifth—Is it right for us as presidents of these quorums to issue certificates of ordination to any brethren we have not ordained?

Sixth—There being an indebtedness still due and expense of fitting up rooms and the keeping up of circle meetings, should not all the quorums of Elders pay their share?

Seventh—Should brethren have their names in more than one quorum? As, for instance, be enrolled as a member of the Elders quorum and the Seventies at the same time. Should brethren in moving from the quorums not report to the presidents or the clerks of the quorums that they have removed, so that a more perfect record of removals may be kept?