

Saints and friends and we all have faith in their inspired words. One of the wealthiest and most influential men in this part of South Carolina asked for some of the visiting brethren to stay with him during conference, which they did. The truth is growing, though it takes time. This winter we all go into the lower counties and go over them as though they had never seen a Mormon Elder. The people here are very liberal and we have been fed on the fat of the land.

Sister Bond, wife of Elder John Bond of Heber City, Utah, was here at conference. Elder W. I. Norton of Nephi, came out here while the year was very young, bringing Sister Norton with him, and recently a visitor arrived—a girl. All well at present.

JOS. T. CARRUTH,
HERBERT E. SMYTH,
Secretaries of the Conference.

JUAREZ STAKE CONFERENCE.

The quarterly conference of the Juarez Stake of Zion was held at Colonia Diaz, Chihuahua, Mexico, November 20 and 21, 1897, President Anthony W. Ivins presiding. There were also present Elders Eyring and Helaman Pratt of the Stake presidency, Patriarchs William R. R. Stowell and James A. Little, Bishop George W. Sevey, William D. Johnson, Jr., George W. Hardy and Franklin Scott, Bishop's Counselors Frederick G. Williams, Nephi Thayne and Charles Richins. Elder Ivins reported the general condition of the Stake; said the Lord had abundantly blessed the Saints; the Stake presidency did not think it wise to try to establish new settlements until those already started had been well established; all the settlements were now needing more good colonists. Spoke of the great amount of labor to be done in this Stake of Zion and counseled the Saints to pay more attention to agricultural interests, improve their homes and strengthen the settlements where they reside. The speaker was very thankful that out of this small Stake, numbering less than two thousand souls, we had sent fifteen young men on foreign missions. He said our relations with the general government and state officials of Mexico were of a very friendly nature and hoped they would continue to improve. The Stake Academy of Juarez was, in good running order, and, notwithstanding they are very much cramped for room, Professor Guy C. Wilson is doing an excellent work and already some of the leading families in the republic are beginning to enquire of the possibilities of sending their children here to be educated. The new academy building will soon be completed when many more students can be accommodated.

The Bishops then reported their respective wards, reporting all the associations in good condition; good schools are established in most of the wards, and the general condition of the people is prosperous. The mountain settlements had succeeded in raising a very fair crop of apples, peaches, grapes and smaller fruits, and an excellent crop of vegetables.

The general and Stake authorities were presented and unanimously sustained.

The Saints were addressed by Elders Ivins, Eyring, Pratt, Stowell, Little, Galbraith and Bentley.

Saturday evening a Stake Priesthood meeting was held at which much valuable instruction was given upon the subjects of honesty, tithing, obedience to the Priesthood, etc.

Sunday evening the Mutual Improvement associations held a conjoint session, and on Monday morning commenced the conference of the Young Men's and Young Ladies' Mutual Improvement associations, closing Mon-

day evening with a social party given by the people of the Diaz ward.

JOSEPH C. BENTLEY,
Stake Clerk.

IN INDIAN TERRITORY.

St. John Kansas, Nov. 22, 1897.

It is with gratitude to God I make the announcement that another honest soul has been added to the fold of Christ. It is no other than the old Lady Waits, Brother Gamble's mother. Last evening (Sunday), at 5 o'clock, two Elders, the servants of the living God, could be seen standing under the large railroad bridge on the white, sandy bank of the renowned Arkansas steep road of the embankment was a vehicle containing a young woman and a sweet child, like the old lady. An intelligent young man with a smile of contentment and happiness beaming over his open countenance, came with a light, quick step down the river bank, a little in advance of the vehicle, to greet his two Mormon brothers with a hearty hand shake. This was Brother Gamble.

We have also met with success in other ways, having held twenty meetings and blessed four children during the week.

Three miles south of this city we held seven meetings in a school house. We would have continued preaching there longer, but it was a little trying on us to walk into the city, canvass all day and walk out every night.

Elder Reese and I will work heart and hand together for the benefit of the Elders, the mission and the people among whom we are called to labor. If we only have our health, will try to bring this conference to the front. All the Elders at the last report in this conference were well and feeling much encouraged in their work. Brother Gamble has been reading the Key to Theology and says it is the greatest book he ever read. It has broadened his understanding wonderfully.

FRANK L. COPENING.

CITY WORK IN FLORIDA.

In the western part of Florida is a portion of land lying just east of the Ochlochnee river which, judging from appearance, has been plantations so long that it looks tired of the name, and here and there forests are growing new.

The soil varies from the rather monotonous sands so common in these parts, to the more resisting clay which nature has carved into dells the which she has wooded with magnificent trees and decorated with moss awnings.

The undulations of the surface are called hills, here and upon one of these hills, one of the most imposing, stands the capital, a city of about 5,000 inhabitants, its capitol and churches and other buildings requisite in the make-up of a modest city.

Such is the city of Tallahassee, certainly nothing striking or noted in its appearance, save it be some few old Spanish residences. Still there is something of note. It is this: About two years ago two of our Elders took up their labors in that city and in a quiet, peaceable way proceeded to a "house to house" canvass, when, without warning, they were seized and dragged before the city magistrate. After an unjust and abusive proceeding they were driven from the city, with the alternative of a fine of \$250, which virtually meant imprisonment.

Now the Gospel has been proclaimed upon her streets, the warning voice has been lifted up in fearless tones to reprove the unrighteous and to gather out the poor in spirit. They that murmured have had a chance to learn our doctrine. Every house has been canvassed and the same message of truth

proffered to all who would receive.

A victory—though modest—yet a victory, and we feel that a work has been done, the fruits of which will be shown in future years. It is needless to say that the unfortunate Elders passed through a humiliating experience, or that some of the good people were astounded at our boldness. The task was not a perilous one and we would not have you think that we assume the praise or glory, that belongs to Him in whom we are learning to trust. He it was who wrought the change in the hearts of men, fought our battle and won the victory; we struggled onward by the power of faith, upheld by a beloved and united band of brethren, in faith and prayer.

Three two-day fasts were observed by our conference previous to the work. One was for city work generally, the second, for city work with special mention of Jacksonville; the third specially for the work just completed. Upon these occasions our souls were poured out to our God that grace might be given the people, their hearts softened, a way prepared for the proclaiming of His message and for faith, that we might do our duty.

On October 30th, everything being in readiness, Elder Samuel Isom and myself set our faces cityward. Seeking out a secluded place we approached our heavenly Father again in fasting and prayer, dedicating our work and ourselves to Him, invoking His blessings and petitioning His aid to success.

We began our task with a feeling of calmness and resolution. Governor Bloxam treated us with all due courtesy and seemed pleased to spare a few moments with us. He said: "Gentlemen, our laws are strictly against mob violence and personally I am opposed to a practice so demoralizing. As a matter of justice, I shall see that the law is enforced regardless of sentiment or creed." If these are not the exact words they contain his sentiments.

The mayor (not the one of two years ago) a genuine man (if you will allow the expression) gave us a hearing. "Gentlemen," he said, "you are at perfect liberty to preach the doctrine you claim to advocate upon our streets and to canvass the city, and what's more, I'll see that you are protected."

No unfavorable course was taken against us. Even the papers were quiet. We could not, however, get halls or public buildings free, the latter not being allowed for religious services. The street was our choice after all. The Hotel Leon opened its doors to us. The canvassing we did in such a way that no grounds for offense could justly be taken, that charges might not be brought against us, yet that we might get our literature into as many homes as possible.

Our stronghold was the street corner where we spent much of our time. The morning we took for canvassing, the evening for preaching, and seldom did the shades of night come without finding us thus engaged.

But twenty-nine rejected our tracts in our canvass, while we disposed of thirty-three Voice of Warnings, and during our stay of ten days we held nineteen meetings. We quietly took our departure from the city, feeling that we had done our duty. We closed our work on the 16th of November.

First the sacrifice, then the blessing. Our fastings would seem sufficient, indeed, the results are satisfactory, for we have already worked several cities but not without being put to the test. Jacksonville, a city of 29,000, the state, was entered by J. Z. Brown