

at the afternoon session on the "Development of Our Public School System." Systems grow, they are not made—they are the result of environments that have modified and promoted the same. It is properly understood only in the light of history. The pioneers entered in poverty, with a desire for advancement, and although struggling and imperfect, the first efforts made were to receive educational advancement. This was the period of keeping school. Out of this chaotic condition developed a school system. Teachers commenced to make their mark, chief among which may be mentioned Dr. John R. Park, at Draper. From these professional teachers and others derived ideas, until a normal school or class merged into existence; after which was formed a school law, and from that came our public school system, which system is the sanctuary of the public institutions of the country. This system is not resting upon official and laws, but upon the efficiency of the teacher. The teacher is the keeper of the sanctuary—upon the performance of those duties depends the progress—the buildings, apparatus and appliances being co-ordinate. Hence the teacher must be a live teacher, for living implies progress. Teaching consists in the science and art of conveying knowledge, and of forming habits. And in order to receive the best results "be what you would have your pupils become." Out of the school room a nation arises, hence the perpetuity of the great commonwealth depends upon the teacher.

The greatest and ultimate aim of all education is to make the pupil perfect as the Father is perfect, and all steps in education must be taken in view of this aim. The schoolroom being a sanctuary, personal grievances, troubles, political differences, denominational influence, or strife in any form must not be permitted to enter. The God of the universe has established the goal to which all are directed. The teacher's sacred duty is to lead as Jesus of Nazareth led the way. Infidel influence must be kept out of the school, for infidelity is the consumption of the soul—all confidence is lost, all harmony disturbed, all progress hindered. The household of God is our destination. Although we may not reach this exalted position, still our action must be regulated by it, in the same way that the mariner's course is regulated by the polar star.

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SNOWFLAKE STAKE CONFERENCE.

During the 1st and 2nd of September, 1895, the regular quarterly conference of the Snowflake Stake was held under a bower prepared for the occasion, at Woodruff, Navajo county, Arizona.

Jesse N. Smith, as president of the Stake, presided. His counselors, L. H. Hatch and Joseph H. Richards, were also present, as well as most of the High Councilors, Bishops of wards and other prominent men in our midst.

A Priesthood meeting was held on the evening of the 1st, at which some of our temporal interests were discussed at length.

A good spirit prevailed throughout the conference, and the people generally seemed to appreciate the delight-

ful weather and other pleasant conditions.

In their remarks the Elders laid particular stress upon religious as well as secular instruction for our children, home manufacture, a more thorough and earnest cultivation of the soil, and the discouraging of idleness in our midst.

The people were also counseled to be contented and cease moving about in search of better places; to make permanent improvements, to beautify their homes, and labor continually for the upbuilding and progress of Zion.

L. M. SAVAGE,
Clerk of Conference.

KANAB STAKE CONFERENCE.

The Kanab Stake conference was held in Kanab, September 7th and 8th, 1895. There were present of the authorities Elder F. M. Lyman, of the Apostles, the Kanab Stake presidency and a majority of the members of the High Council and Bishops. Elder A. Hatch, president of Wasatch Stake, was also present with us. During Saturday forenoon, Elder Edwin D. Woolley, president of Kanab Stake, represented the same as being on the improve spiritually and financially, after which the Bishops gave in reports of their respective wards. They were followed by Elder Lyman. He felt pleased with the reports of the Bishops, and instructed the Saints on the subject of tithing; said it was best to pay one-tenth of their income or interest derived from their labors or other sources, just at the time receiving it, then tithing would be much easier to pay.

The afternoon was occupied by Elders Hatch and Lyman. The former felt to discourage the Saints in going into bondage by bonding their towns and Stakes in order to erect public buildings. The latter spoke on the subjects of prayer, duties of Priests, Word of Wisdom, the necessity of young people marrying at the proper age, for he felt it was immoral and a reproach for the Latter-day Saints not to marry.

Directly after the afternoon meeting a Priesthood meeting was held, in which much good instruction and counsel was given. Elder William J. Jolley Sen. was released from further acting as a president in the Eighty-fifth quorum of Seventies by a unanimous vote of all the Seventies present. Elder Warren M. Johnson and Wm. S. Lewis were unanimously sustained as presidents in that quorum, making the council in the quorum full. Elders James Lewis, Reuben Broadbent and Thos. Chamberlin were sustained as Patriarchs in the Kanab Stake.

Sunday forenoon was occupied by Elder Lyman on the subject of statehood, explaining many reasons why we should or ought to have statehood, and why every one should do the best they can in trying to obtain it. After his remarks, the general and local authorities were presented and unanimously sustained.

In the afternoon the Saints partook of the bread and water in remembrance of our elder Brother, the Savior; after which Elders Thomas Chamberlain and Abram Hatch occupied a short time bearing faithful testimonies and encouraging the Saints to live

their religion. They were followed by Elder Lyman who spoke on the subjects of morality, and the resurrection of the dead. His remarks were such as ought to be a stimulus to the hearts of all to live nearer unto the Lord. Elder Woolley made a few closing remarks when the conference adjourned for three months.

The Young Ladies and Sunday School conferences were held later in the day.

The people of this Stake have been blessed with a bountiful harvest, both of grain and fruit; and the Lord is blessing us in many ways. The Saints are looking well to their educational interest, which is praiseworthy.

FRANCIS L. PORTER,
Stake Clerk.

FOR ARID REGIONS.

ALBUQUERQUE, N. M., Sept. 16.—The fourth National Irrigation congress opened here today with a large attendance, Kansas, Nebraska, Texas, Oklahoma, Colorado, Utah, California and Arizona being represented. Delegates are also present from Mexico and Canada. Wm. E. Smythe, chairman of the national executive committee, addressed the convention as follows:

I congratulate you, gentlemen, upon the record of a most momentous year in the history of irrigation, as a moral and intellectual movement. It is a record brightened by favorable legislation of several states, where indifference had formerly defeated every progressive aspiration, marked by significant action of the executive departments at Washington and crowned by the dawning recognition of the eastern public sentiment.

Since we last assembled, the irrigation movement in Kansas, Nebraska and Texas has triumphed in effective legislation. It means a new Kansas, a new Nebraska, a new Texas.

Of the remaining states of the plains South Dakota had preceded her sisters in a provision of irrigation laws, while North Dakota and Oklahoma have each a well organized public sentiment looking to similar results. The passage by Congress in August, 1894, of a law granting a million acres of the arid public lands to each of the desert states called for the enactment of supplementary legislation and furnished the occasion for a vigorous campaign before the legislatures of eight states. Wyoming, Colorado, Idaho, Montana, Washington and Nevada, accepted the grant of a million acres each, and all, except Nevada, provided appropriations and administrative machinery to render the grant immediately operative. In Oregon a vigorous effort was made to the same end, but was defeated narrowly in the closing hours of the legislative session.

Laws enacted accepting the Carey grant mark a new era in our western statesmanship. Without exception, they recognize the right and duty of the state to supervise and control the reclamation of public lands and use public waters. Without exception they fix the maximum of prices at which such lands and attaching water rights shall be sold, and without exception they provide for the ultimate ownership by the people of irrigation