

gress shall be I do not know, but it looks as though Portland, Oregon, had the strongest pull during the speeches yesterday. The attendance was very good, and a lively interest is being awakened.

Now, having elbowed congressmen, rubbed against senators, received civic honors, been publicly hauled through the streets, listened to the words of welcome, and having shaken hands with the nobility of St. Louis through her public spirited citizens, I shall retire gracefully to private life and remain, faithfully an Ex-M.C.

C. R. SAVAGE.

### BEAVER SUNDAY SCHOOLS.

SALT LAKE CITY, Utah,  
November 28, 1894.

For the benefit of your numerous readers who are interested in the moral and spiritual welfare of the youth of Zion, I take pleasure in reporting an official visit to Beaver.

On Thursday, November 22nd, I left by the U. P. train at 7:45 a.m. for Milford, and on reaching Provo was joined by my esteemed co-laborer, Elder Karl G. Maeser. Our purpose was a two days' Sunday school conference of the Beaver Stake of Zion. At Juab we changed cars for Milford, being 123 miles from that place. This end of the Union Pacific railroad being chiefly sustained by freight to and from the southern country, and not by passenger travel, accounts for the fact of its being a slow and tiresome journey from Juab to Milford and return; so much switching of cars of necessity has to be done.

Twenty-three miles from Juab we reach a small settlement by the name of Leamington. We also cross over the Sevier river thirteen times, leaving Juab and enter into Millard county, passing within a short distance of Deseret on the west. This is a thriving settlement, composed of a farming community, and is about twenty miles west of Fillmore. On account of its scattered condition it has recently been divided into three distinct wards, viz: Deseret, Oasis and Hinckley.

There is little to interest the traveller while passing through the remainder of Millard and a part of Beaver county until we reach Milford. We arrived here a little before 8 o'clock p. m. and were welcomed at the home of the presiding Elder, E. Tanner. Brother Muir had already arrived with an easy conveyance from Beaver, and with him we started at 10:30 on Friday morning for our destination. Milford is 226 miles from Salt Lake City and 32 miles from Beaver. We arrived at Minersville between 1 and 2 o'clock and were kindly entertained at the house of Bishop Eyres, whom we found on crutches, having had his leg broken by the kick of a horse. He had been an invalid for nearly three months. We reached Beaver early in the evening, and under the hospitable roof of my old friend John R. Murdock felt perfectly at home, while Brother Maeser stopped at his son's.

Saturday, Nov. 24th, we held two conference meetings, at 10 a. m. and 2 p. m., at each of which we had superintendents, teachers, parents and children; Stake Assistant Superintendent Olsen presided. Several adjoining schools were reported, and also Beaver

schools by the several superintendents, and interspersed by remarks and suggestions on Sunday school work by the visiting brethren. In the evening we attended a large and interesting religion class in one of the rooms of the academy building, which was crowded by young people anxious to learn principles, doctrines and duties pertaining to the Gospel of Jesus Christ.

Three rooms in the building are already finished and were dedicated by Elder Karl G. Maeser, for the use of the district school for the time being.

Sunday, November 25, between 10 and 11 o'clock, we visited the various departments of the Beaver Sunday school, held in three different buildings, for the purpose of seeing their method of conducting the same. All the Beaver Sunday school children were then taken in order to the meeting house, and about 11 o'clock the exercises, composed of individual and class work, were very creditably conducted, both in singing and recitations, and were followed by remarks from Assistant Superintendent Olsen.

At 2 o'clock the house was again crowded, and Sunday school work dwelt upon, besides the singing of the popular song, Who's on the Lord's Side, Who? and remarks by Elder White.

At the close of the afternoon meeting the teachers and superintendents met for instruction for a short time.

At 6:30 another large meeting greeted us, and was addressed by Elder Karl G. Maeser and myself, besides a few remarks from Elders Calton and Sheppard and Bishop Mumford.

Thus ended a very interesting conference at which the Spirit of God brooded over the congregations and signally rested upon the speakers. The Stake superintendent, Wm. Fotheringham, was unavoidably absent on account of his labors being required elsewhere for the time being. His first assistant, Brother Muir, on account of being a teacher in one of the departments of the Beaver Sunday school, sent in his resignation as first assistant Stake superintendent, which was accepted by the conference. Elder White paid him a high compliment for his efficient labors in the Sunday school.

After the evening meeting we were conveyed in Elder Shepherd's carriage to spend our last night's rest in his comfortable home; and on Monday, November 26th, we bid adieu to all our friends in Beaver, hoping and praying that our feeble labors may be acceptable to our Heavenly Father, and that the fruits thereof may be seen after many days in works of righteousness and the glory of God.

We left Beaver about noon, behind a good team, driven by its owner, Superintendent Olsen, and reached Minersville, eighteen miles, between 2 and 3 p. m., calling on Acting Bishop McKnight, we were kindly treated and then went on our way rejoicing, arriving at Milford about 7 o'clock; stopping for supper at Superintendent Madsen's, after which we held a meeting of the Saints. We repaired to Elder Tanner's for the night and on Tuesday, Nov., 27th, arose between 5 and 6 to take the train for Provo and Salt Lake, respectively, where we ar-

rived safely although about two hours beyond schedule time.

GEORGE GODDARD.

### DAVIS STAKE CONFERENCE.

The quarterly conference of the Davis Stake of Zion was held at Kaysville, Saturday and Sunday, Dec. 1st and 2nd, 1894. On Saturday there were present the Stake presidency, High Counselors, the Bishops of the various wards and their counselors and a good attendance of the Saints. At the morning and afternoon meetings the following brethren addressed the Saints: Elders Nathan T. Porter, P. C. Christensen, Stake President John W. Hess and his counselors, Joseph H. Grant and Joseph S. Clark, Elder John W. Woolley, Bishop R. E. Egan, of South Bountiful, and Bishop Barton, of Kaysville. The subjects treated upon were teaching our children by example as well as by precept, keeping the Word of Wisdom, paying our tithes and fast offerings, feeding the poor, etc.

On Sunday, in addition to the Stake and ward authorities, we were blest with the presence of Elders F. D. Richards, F. M. Lyman and A. H. Cannon, of the Council of the Twelve, who, filled with the spirit of their high calling, gave unto the Saints good counsel and rich instructions on the words of wisdom, fast offerings, the law of tithing, etc., showing forth very plainly that if the Saints would only keep His laws the Lord would bless them with health, give them strength to withstand all trials and temptations, prosper them in basket and store, and above all that He would fill them with His Spirit so that they would become live and energetic members in His Church and saviors on Mount Zion.

Joseph Smith, of Centerville, Thomas F. King and John Walsh, of Farmington, were set apart as alternates in the High Council of the Stake.

Conference adjourned for three months to meet at East Bountiful.

JOHN J. SMITH, Clerk.

### THE METRIC SYSTEM.

Having always been a firm friend of the metric system, and having found some very strong language against it in Seiss' "Miracle in Stone," I concluded, after reading your editorials and Dr. Talmage's long and instructive lecture on the subject, to ask for still more light from a religious point of view.

Seiss says that, "the French people in their first revolution made an attempt to abolish alike the Christian religion and the hereditary weights and measures of all nations; seeking to supplant the former by a worship of philosophy and liberty, and the latter by a new system of metres." He says again that it was conceived in rebellion against the common faith and order of the Christian world.

He further complains of the taking of a meridian of the earth, a curved line, instead of its axis, a straight line in the same position with reference to all parts of the earth. I fail to see just how he could measure the axis of the earth without getting it indirectly through arc of the meridian. He refers to arc and recommends the "cubit," as revealed to Noah and as continued