

Reteni Tamihana gave an interesting and eloquent sermon, on the great faith of the people of Nineveh, of Job, and the three Hebrew children. He also bore testimony, as did the great Apostle Paul, when giving his Epistle to the Romans, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."

Meeting closed after singing, and benediction by Elder Bowles.

At 2-30 p. m. we again assembled in the usual place. After singing and prayer, one child was blessed, and the Sacrament was administered by Paratene Tui, and Toi Te Huatahi, (two native Elders.)

Elder Hoagland then spoke; taking up the most of the time, in speaking on the 1st Chapter of Galatians. He also dwelt on the returning of the Hebrews to the Holy Land; there now being 80,000 there, 40,000 of which live in Jerusalem, and they are now returning to that Land at the rate of 10,000 a year. He then explained to the natives, the nature of the dedicatory prayer offered by Brother Orson Hyde, on the Mount of Olives in the early part of the history of our Church, telling them that the return of the rain, etc., to that land was in direct answer to prayer offered by Brother Hyde, a servant of God.

Piripi made a few closing remarks bearing testimony to the truth of all that had been said in the Conference. He hoped all would prove true to the cause that they had espoused, so as to be able to meet the Lord, when he comes to reign as King of kings, and Lord of lords.

Meeting closed after singing, and Benediction by Aperahama.

In the evening meeting, Elder George Bowles made the opening remarks, speaking on the fleshy and spiritual body, and then compared the spirit of man to the spirit of God, or (Holy Ghost) showing the difference between the two. In his closing remarks he showed how the Holy Ghost was conferred now, and also in the days of the primitive Church. His remarks were well defined, and calculated to benefit all who would adhere to them.

The meeting was then given into the hands of the Saints, for the bearing of testimony. They soon took advantage of it, and before the one speaking would get seated another would be up ready to speak next. It would do the hearts of the Saints in Zion good to have heard the earnest testimonies that were borne by our dusky-skinned Brothers and Sisters. It lasted until all had spoken but two or three.

Closed after singing, "E koutou e te ngenge e nga tangata katoa," (come all you that are weary,) an English hymn which has been rendered into Maori by Elder J. M. Hendry of Salt Lake. Benediction was then pronounced by Hami.

Thus ended one of the most enjoyable Conferences that has been held in New Zealand; and all felt amply repaid for the long distances they had come to hear and participate in the latter-day work of our Heavenly Father.

On the following day (Monday) most of the Saints went to the "tangi" of our late sister Keriana P. Jury. Tomorrow Elder Bowles and I intend starting for the Mabiā, 300 miles north of here, where our "Aperira Hui tau" (April Annual Conference) is to be held. We expect to meet our native Saints from

all parts of New Zealand, at that Conference, and also some twenty-four of Zion's Elders. We shall go by horse, and will visit the Saints en-route, in company with the Manawatu and Hawkes Bay, districts Elders.

Winter is now approaching this land of ferns, in the antipodes, while summer is drawing nigh to the fair vales of our dear mountain home. The News comes to hand regularly and is read with much interest by the Elders and Saints. May God bless all of the Saints in Zion, is the earnest prayer of your Brother in the eternal bond of Brotherhood.

L. G. HOAGLAND.

THE FUTURE FARM.

VI.

EDUCATION OF THE FARMER.

NOTE 1.—Our republic is built on freedom and equality, under the golden rule. It could not be built on anything less, in order that its structure may prevail. This is self-evident. Therefore, we can have only one general system of education, and must be, under the protection of the republic, free and open to all its members. The farmer, the artisan, the industrialist, architect, student in the liberal arts, and in fact any kind of legitimate producer and wage-earner, has an equal claim upon the republic for a full education in all legitimate pursuits of life and happiness. The republic owes it equally to every one of its sons and daughters, from the kindergarten pupil to the highest university graduate.

In our republic, every citizen should aspire to the highest efficiency of citizenship. The traditionated decaying, un-republican tendencies and inclinations for unequal privileges in education, is contrary to the genius of our republic and an outgrowth of Caesarism.

History has abundantly proven that equal privileges of education must be guaranteed and upheld by the republic. If not, as yet, the equal privilege will wane before the varied financial ability of citizens to bestow education on their children, and under which the republic would be weakened. The republic must be responsible for the extension of equal privileges to a full education to all its members; which will be a most powerful guarantee against any return to intrusion or invasion of Caesarism. But without this absorbing educational system it is not governed by pure republican principle.

It should not be a question with any true citizen of our republic but what the teachings of the Great Nazarene contains the most advanced and sublime principles of ideal government that we know of, and should be taught as the fundamental doctrines in all classes of ethic-religious learning. Those principles, in a oneness, form themselves into the only true and faithful balance-wheel in all the affairs of state. Those master-teachings cover all conditions, and will always remain a perfect guide, and will also demand equal secular education to all members of the realm, besides the teachings of sacred principles, as an equal inheritance to all.

NOTE 2.—Religious Education.—The very foundation upon which the structure of our republic rests is contained in the principles of the Gospel; and its Constitution is in all respects in har-

mony with the Gospel of the Great Master of Nazareth.

When ancient Israel rejected the Gospel, a law code (the ten Commandments) was given them; but the ethics of the same did not preserve them against Caesarism. Under the guidance of great statesmen and men of God, who had the interest of the people at heart, they prospered under republican rule. But under the rule of the ethic code of laws the people did not achieve an education in statesmanship sufficient to preserve them against the "moloch of greed" (which in those days generally were characterized as idolatry); they fell—a fall greater than any known on our globe. And likewise have all nations fallen, before or later, which were ruled by anything less than the discipline of the Great Master of Nazareth. When, therefore, these teachings are withheld from our schools, it at once divulges that Caesarism is lurking at the bottom.

There is nothing of the teachings of Christ presented in the Bible that should be withheld from being taught in our Christian schools. If it is withheld, the institutions of our republic are indirectly assailed. But what should be guarded against is that sectarianism is sought to be brought into our public schools.

Providence has in time brought forward a more sound and unimpaired comprehension of the true difference between the Gospel and run out sectarianism. There should be no trouble in introducing at once the teachings of the Great Nazarene in our public schools. We must be more and more truly Christianized in order to keep up steady advancement.

NOTE 3.—Farmers' Education as American Citizens of our Republic.—Farmer—Citizen's education, at the university, agricultural college, experiment station, technical and mining schools and in veterinary, state-economy etc., extends over a broad and almost unlimited scope, making it necessary for farmers, more or less, to adopt science as precepts for application in order to take full advantage of accepted economic scientific progress, and which farmers, at present, could not acquire themselves, on first hand, but harvest as fruitage from the solutions of the laboratory and in the experimental field of the scientist.

When that time shall have come when advanced education, more than now, shall be the property of all, and be braided in with the habit and life of farmers, then we may expect, perhaps, to advance in economic well-being faster than we do now. But at present we will have to do the best we can, under our encumbered empiricism; and now, as always, trust master minds to lead the van in the application of advanced science, as a kind Providence will lead them in their progressive efforts.

Agricultural colleges have already done an immense amount of good, and in connection with the university and the other mentioned departments of education will be able to offer a finished education to the sons and daughters of our grand republic; not alone for farmers, but for all kinds of useful industries, to enable them, in measure with the advance of our republic, worthily to fill all governmental and executive positions that our nation will have to extend to its sons and daughters.

The experiment-stations, whenever