

the most important industry of all—agriculture. Already the bulletins from Utah Agricultural college and Experimental station, under the able and distinguished leadership and presidency of Professor Sanborn, most satisfactorily handle the leading problems of today, and besides educate a host of young people who will be in the future the graduates, the prominent farmers and housekeepers, emanated from the grand and patriotic institution, and they will lead the van of progress, and most likely improve in years what in proportion formerly took centuries to accomplish.

d. The real leaders will inaugurate intense farming; the sympathizers follow, and at last imitators. Imitators necessarily cannot lead; but they can imitate leaders. When leaders have brought progressive measures into shape and existence, by the hidden inspiration of providence, the sympathizers are the first to sustain leading measures. But the position of a leader in advancements of commonwealths is not particularly a public character, in his line; because leadership and public objects are two different factors.

e. The state object is: an increasing and prosperous population; and not any particular design to exclude or obstruct the increase of population, as a means of state—prosperity. The intensification of our farming industry opens the way for both population and its prosperity.

f. Wealth and luxury are relative dimensions. By comparison luxury today may be but common conditions later on, through advancement and general prosperity.

g. On the same ground that one acre of land can be brought to its highest productiveness, hundreds and thousands of acres can be improved to the same degree. But the size of farm best adapted for state and individual or population welfare is included in the main question before us.

h. Impulse and preference of ownership, in connection with the approximate average working ability of a rural family, the economical division of labor, the necessary state efforts to avoid tenantry and encourage co-operation, in order to build up a free community, the conditions of farming-lands and irrigation facilities etc., etc., will altogether rule the average size of farms.

i. Feudal grasping efforts of domineering by excessive possession of land should be socially ostracized and legally impossible. It should be well guarded against that modern feudalism have any influence in our legislative bodies.

k. As a general thing no man can honestly make more than a common living. Those who seem to make more, with few exceptions, take it by a lion's share in dealing; by which somebody unavoidably has to suffer the difference. But experience teaches that existence is providentially so arranged that in equity a man can make an honest living by the sweat of his brow. And as to grand King Jacob, he did it by the work of his own hands.

III—LOVE AT HOME.

Maybe that particularly in mountain regions people inherit a beautiful poetic preference for the locality in

which they grew up from their childhood and youth. And we do inherit this intense love of home, for the greater part, through the exceeding beauty of nature that surrounds us, leaving an impress upon the soul, a longing into the mystic ideals of poetry.

When the fairies danced in the moonlight haze,
The night breeze sighed, the Zephyrs whispered,
And stillness grew, while I listened—
In the groves on the meadows by the river.

The crystal splendor of the twilight glow,
Reflecting the hope of a future glory
When the gilded tops, and then, the fading shadows
Of the friendly Wasatch, bade good-night to the valley below.

These memories and moods is the music of the soul, the ideal enjoyments connected with and reflecting the love for locality, neighborhood and friends, are like links joining us with "the valley we love so well!"

But woe unto the invader of their homes, happiness and rights. Untiring vigilance will demand the account settled.

The love of home in "the valley we love so well" is one with the love of family, of husband, wife, parents and children. The parents desire to keep their children near by, and the children do not want to be separated from their parents, nor grand parents, etc.

The result is that the children of the valley, as much as possible, settle at home, the parents dividing inheritances with their children.

This will continue to diminish the size of the farm, while science and necessity, through the workings of a kind providence, will continue to increase its productiveness, to which we as yet know of no limit.

STAKE CONFERENCES.

MILLARD.

The quarterly conference of Millard Stake of Zion convened in the Meadow Creek meeting house Sunday and Monday, February 19th and 20th. There was a good representation of the Stake and ward authorities, and as many of the Saints as the house could hold. Of the general authorities we were favored with the presence of Elder F. M. Lyman.

After the opening exercises Sunday morning, Elder F. M. Lyman complimented the Saints of Meadow ward for having completed such a nice, substantial and well proportionate house. He said it was proper that it should be dedicated although it would not be used for meetings exclusively. Elder Lyman then offered up the dedicatory prayer, after which Elder Daniel Thompson reported the labors of the presidency and the condition of the Stake. Elder Hinckley had been called away on important business so that he could not be present.

In the afternoon Elder Lyman read a part of the 17th chapter of St. Matthew and spoke upon the necessity of building upon the rock. No man is worthy to be a Bishop or High Counselor who goes into a saloon and drinks intoxicating drinks, or that does not pay his tithing; they are not built upon the rock; this applies also to other officers in the Church. He advised the young people to refrain from promiscuous kissing as

it very often leads to sin. Young men should get the consent of the parents before keeping company with the daughter; that doctrine should be taught throughout the Stake.

Monday forenoon Elder D. R. Stevens spoke on the duties of the various officers of the Stake and the wards, after which Elder Lyman delivered another of his practical discourses, in which he spoke very earnestly against the practice of card playing and all kinds of gambling; called card playing an old fashioned evil, a practice belonging to the worst class of society, leading to drinking, cheating and sometimes murder.

The wards and High Priests' quorum were reported, and the general and local authorities presented and sustained unanimously. The reports showed that peace and good will prevail among the Saints.

C. ANDERSON,

Stake Clerk.

FILLMORE CITY, Utah, February 22nd, 1893.

SNOWFLAKE.

The quarterly conference of the Snowflake Stake of Zion was held at Snowflake on Sunday and Monday, Feb. 26 and 27, 1893.

Sunday, 10 a. m.—The time in the forenoon was occupied by Elders Jesse N. Smith and L. H. Hatch of the presidency of the Stake, and Elders Dalton and Cluff of Utah, who spoke of the temporal and spiritual condition of the Saints in the Stake, the coming forth of this Gospel, and some of our duties as Saints.

2 p. m.—The Sacrament was administered to the congregation. The speakers were Elders D. K. Udall, G. H. Crosby and C. T. Kemp, who ably treated upon our duties as Saints, the coming forth of this Gospel, the kingdom that Daniel spoke of and other points of interest.

In the evening there was a Priesthood meeting at which some business was done and much good instruction given.

Monday, 10 a. m.—After the opening exercises the time was occupied by Elders W. M. Daines, John Lundquist, Edmund Ellsworth and Joseph Fish, who addressed the Saints speaking upon the order of this kingdom, the testimonies that have been given, missionary experience, the advantages that the Gospel has given unto the Saints and the fostering of our educational matters.

2 p. m.—The statistical report was read by the clerk and the general and local authorities were presented and sustained by vote of the conference. The remainder of the afternoon was occupied by Elders M. Hancock, E. T. Hatch, L. H. Hatch and Jesse N. Smith, who gave some excellent instructions. They spoke of their missionary labors, the coming forth of the Book of Mormon, the preaching of the Gospel to all nations before the coming of the Savior.

There was a very good attendance, but the first day was windy and disagreeable. A good spirit was manifested during the entire conference and the people felt greatly blessed and strengthened. The teachings were good and timely and of such a character as to encourage and strengthen the Saints.

JOSEPH FISH, Clerk.

SNOWFLAKE, March 1, 1893.