

wards where they are located. Some of the largest wards contain a full quorum, while the membership of others comprise the Seventies residing in several wards adjoining each other. The Elders in the Stake are organized into twenty-four quorums, which, like the Seventies, are distributed throughout the city and country wards, and they also have regular monthly meetings, which as a rule are interesting and well attended. A few of the wards have regularly organized quorums of Priests, while more have quorums of ordained Teachers, and all the wards have one or more quorums of Deacons each, consisting chiefly of boys in their teens. The rule prevails throughout the Stake to ordain young boys to the lesser offices of the Aaronic Priesthood and let them, through merit and faithfulness in magnifying the humbler positions in the Church, grade up to offices in the Melchizedic Priesthood.

There are in the Stake 23 Bishops' wards in Salt Lake City, and 22 county wards. The city wards are numbered respectively from 1 to 23. The county wards may properly, for descriptive purposes, be grouped into two divisions, by separating the wards on the east side from those on the west side of the Jordan river. There are 11 wards on the east side, which, commencing with those nearest the city and then going southward are named as follows: Farmers, Sugar House, Mountain Dell, Mill Creek, East Mill Creek, Big Cottonwood, South Cottonwood, Granite, Union, Sandy and Draper. The wards on the west side are eleven in number, and also mentioning those first which are situated nearest the city, they are: Center, Brighton, Pleasant Green, Hunter, Grainger, North Jordan (or Taylorsville), West Jordan, South Jordan, Riverton, Bluff Dale and Herriman. As the exceptions to a general rule it may be noted that fractions of the West Jordan and the Bluff Dale wards are situated on the east side of the river; otherwise the "western" Jordan forms the boundary between the wards, which also divides the valley into an eastern and western half. Salt Lake City and the wards situated on the east side of the river irrigate their lands from the numerous mountain streams (which emerge from the great Wasatch range on the east) and also from the East Jordan canal and the Jordan and Salt Lake City canal, which tap the Jordan river near the so-called "Point of the Mountain," or near the boundary line between Salt Lake and Utah counties. Besides these two main canals, there are a number of smaller aqueducts through which water from the river is conveyed upon lower lands situated at different points between the city and the extreme south end of the valley. The farming lands on the west side of the river are irrigated from the Utah and Salt Lake canal, the South Jordan canal, the North Jordan canal, the Brighton canal and a number of smaller ditches and water races, all of which carry their water supply from the river Jordan.

For many years after the founding of Salt Lake City and the settling up of the country on the east side of the valley, that desert country lying on the west side of the river was considered

worthless, and contained for many years next to no inhabitants at all, save the village of Herriman, a few farms located on the low lands in the immediate vicinity of the river, and a few ranchmen who had built their cabins on the desert toward the Great Salt Lake westward. But about 25 years ago when most of the lands on the east side of the river had been reclaimed and laid out into regular farms a general cry was heard among the Saints in this valley for more room "in which to dwell." This led to the materialization of a scheme which was thought of by President Brigham Young and other leaders of the Church in the early fifties, but had lain dormant for years. In 1870 surveying and grading was commenced on the present canals, and the result so far has been a sufficient number of inhabitants on the west side of the Jordan to make the organization of nearly a dozen new Bishop's wards a necessity.

Of the numerical strength of the Saints in the Salt Lake Stake of Zion, the twenty-three city wards contain 19,167 souls belonging to the Church, and the twenty-two county wards 14,342 souls. In connection herewith the fact may be noted that besides the members represented in the foregoing totals, there are thousands of members residing in the Stake, particularly in the city wards, who have brought no notes of fellowship, and consequently cannot be enumerated.

The largest ward in the Stake is the South Cottonwood ward, with 351 families and 1,975 souls. The largest city ward is the Nineteenth, which contains 1,554 souls, or 178 families; the smallest city ward is the Twenty-third, with 237 souls, or 47 families, and the smallest country ward, which is also the smallest in the Stake, is Mountain Dell, with 99 souls and 18 families. This ward is situated in Parley's canyon, in the very heart of the Wasatch mountains.

In all the wards there are Sunday schools, Relief societies, Mutual Improvement associations, and in most wards also Primary associations. In some of the large wards there are two and three Sunday schools, which makes the total number of Sabbath schools in the Stake sixty-two. Besides the local superintendencies in the different wards and branches, there is a general Stake superintendency of Sunday schools with headquarters in Salt Lake City. There are also Stake presidencies of Relief society, Y. M. M. I. A., Y. L. M. I. A. and Primary associations. There is also an efficient corps of Sunday school missionaries, who visit the several schools in the Stake every Sabbath in the city and county wards alternately.

The regular corps of home missionaries who visit the respective wards throughout the Stake every second Sunday exceeds at present 125 in number. Unlike the rule adopted in some of the other Stakes, where the home missionaries are changed quarterly, semi-annually or annually, the home missionaries in the Salt Lake Stake are seldom changed. Nearly every Elder on returning from a foreign mission is called into the home mission service. Releases from their labors are generally caused by brethren being called to fill

other positions in the Church, removals from the Stake, death, etc.

ANDREW JENSON.

A MORMON MAORI VILLAGE.

The following clipping will be of interest to many of your readers, as it presents a true picture of our Maori village at Porirua, New Zealand.

Wi Neira is an influential chief and first counselor to the president of the branch.

The visiting ladies represented the Blue Ribbon movement but found that the pledge was not needed by Latter-day Saints, who endeavored to govern their lives by the Word of Wisdom.

PHOENIX.

BRISBANE, Queensland, Australia, October 26, 1894.

A correspondent furnishes the following:—Mrs. Spencer Medley and Mrs. Duff Hewitt spent last Saturday afternoon among the Maoris at Porirua, and held a meeting at Mr. Wi Neira's house. Nearly all present were Mormons, and strictly temperance people, Mr. P. H. Horobou being the only member of the Church of England, and also the only one who signed the pledge. Judging from all we saw and heard of these Maoris, they well deserve the name of "Latter-day Saints." Their knowledge of the Scriptures is wonderful. They meet in their church for prayers every morning at 6:30, and every evening at 5 o'clock. Their houses are spotlessly clean. We did not hear a fine case of polygamy, although they do not condemn it. Mrs. Wi Neira is a handsome, clever woman, and the daughters all nice looking and married. It was a pretty sight to see the tiny children, some almost babies, run to meet their grandfather, Mr. Wi Neira, when he arrived from town, and to see the fine, handsome old man take them on his knees and smile so benignly upon them. There were some remarks made during a conversation before the meeting was held, in which it was rather painful to hear of grievances which seemed to them real, and which they looked upon as breaches of faith on the part of the pakeha. Two of the Mormon Elders came to the meeting, and although there was a discussion and a difference of opinion on two or three points, yet there was only respect and kindness on all sides; and after distributing their books and papers, Mrs. Medley and Mrs. Hewitt returned to Wellington.—*Wellington Times, New Zealand.*

THE MODEL SCHOOL.

The Model Sunday school of the Salt Lake Stake was organized on Sunday, Nov. 4, 1894. Its seventh session was held yesterday, Dec. 23, there being a large attendance of the usual representatives from various wards. Elder Willard Done is superintendent and Elders Henry Wallace and Stephen H. Love his assistants.

Promptly at 10 o'clock the opening exercises began, and by 10:30 the Sacrament was administered and the class retired to their various departments for the proceedings of the day. The school representatives distributed themselves in the various departments, an occasion required, to secure information for which they were in attendance. These