

Elder George Reynolds said that one of the necessities of a good Sunday school was a good, live, superintendent. Urged upon all Sunday school workers the necessity of punctuality, of setting examples, and of thoroughly qualifying themselves with the lessons they had in hand.

Singing, benediction by J. T. B. Mason.

2 p. m.—After the opening exercises Elder J. T. B. Mason of the Stake superintendency addressed the Sunday school workers upon the necessity of observing the Word of Wisdom. Snowed the great benefits to be derived by obeying this law, and evil effects following its non-observance. Rexburg second ward, East Wilford and Twain Grove Sunday schools were reported by their respective superintendents to be in a very good condition. David E. Williams, of the Twain Grove Sunday school then rendered in a very creditable manner a recitation entitled "One false step will ever lead to more."

Elder W. F. Rigby of the Stake superintendency next addressed the conference; he was well pleased with the reports of the superintendents; considering the great drawbacks that we have had to contend with he thought the results in the future would be still more gratifying, as we were getting quite a number of Sunday school normal students scattered among our respective schools. He in company with President Ricks, had taken great pleasure in visiting the Sunday schools of the Stake and he had observed in his travels that those schools who were punctual in starting, invariably had the best schools.

Mixed intermediate department of the Island Sunday school was next reviewed by their teacher Sister B. Clements.

Elder George Reynolds, showed in very forcible language the danger that menaced us by secularism creeping into some of our schools by some of the teachers not being prepared with their lessons; showed that it was impossible to give what we did not possess, hence the necessity of teachers being prepared with their lesson; discouraged the use of myth's or fables in illustrating lessons to our children—but would rather encourage the use of parables such as our Savior used.

Elder George Goddard next addressed the conference very entertainingly on the subjects of punctuality, Sacrament, and the duties of the superintendents.

President Ricks said he was pleased to meet with the Saints in Sunday school conference; bore testimony to the truth of the reports of our superintendents, thought some of them might have given even a better report than they did; in his travels through the Stake he had noticed a great change for the better in the management, order and attendance of our Sunday schools; he attributed this to the labors of the Sunday school normal students.

After singing, benediction was offered by Patriarch A. E. Hinckley.

A very interesting session was held in the evening commencing at 8 o'clock, at which Elders John Evans, George Thomas (of Bingham Stake,) George Reynolds and George Goddard addressed the conference on subjects of great interest to Sunday school workers.

July 21st, 10 a. m.—After the usual opening exercises the theological department of the Rexburg first ward was

reviewed by their teacher, Elder C. N. Watkins, which was followed by reports of Raymond, Teton and West Egin Sunday schools, all of which were reported by their superintendents as being in a very good condition.

Elder T. E. Bassett, of the Stake presidency next addressed the conference, his subject being, observance of the Word of Wisdom.

Elder Charles Durrans, who has just returned from a mission to Germany, also addressed the conference, testifying to the benefits derived to a strict observance of the Word of Wisdom.

Elders Goddard and Reynolds also addressed the conference, their subjects being nickel donation, observance of the laws of health, the evil effects of allowing debates and contentions in our Sunday schools; giving very much valuable counsel and instruction to those engaged in Sunday school work.

Singing, benediction by Elder A. L. Blackburn.

Immediately after the close of the forenoon session a very interesting officers and teachers meeting was held, at which quite a number of questions were asked by the teachers and officers present, all of which were satisfactorily answered by Elders Goddard and Reynolds, and much valuable instruction and counsel given.

2 p. m.—After the opening exercises, Sacrament was administered, during which the Egin Sunday school sang a chorus in a very creditable manner.

Elder George Reynolds then addressed the conference showing the absurdity of the doctrines of re-incarnation or evolution and advising the Saints to avoid all false teaching—after which the General and Stake Sunday school officers were presented and unanimously sustained.

After remarks by Elder Goddard and President Ricks, the conference was brought to a close by singing the national anthem "America."

Benediction by Patriarch A. E. Hinckley.

Out of twenty-five schools in the Stake, the roll call showed a representation from twenty.

IN LOCO.
REXBURG, Idaho, July 23, 1895.

AWAY WITH REVOLUTION!

An idle brain is the devil's work shop! How oft this comes true. Kingdom's have been overturned, empire's have past out of existence, governments have been put to the test of their strength in maintaining peace, and how often the whole affair can be traced back to its origin—this devil's work shop. And now the shop is turning out some very complicated work, congregated in groups on the street corners, private rooms, secret cocones, all planning how to make money, who are they? Is it not always the rich? Some would have you to believe so. Is it the poor? Some would have you believe so.

The merchant has his money and credit invested in wares and merchandise. He is in business for his own good and unmistakably the good of the whole community. The merchant is a thing very necessary and cannot be dispensed with. You may call him a rich or a poor merchant; he is one of the arteries to sustain life in the great body of the universe. Can the farmer or stock raiser or artisan go to the original

producer for all his needs to carry on his livelihood? It would not be reasonable. The rich banker, as he is often styled, is also in business for his own good. Some will say, does he afford any accommodations to any besides himself? Yes, his accommodation is unlimited. Some will say he is paid for it. Well, and so is the parson whom he has business with, paid, because he finds it to his interest to deal with him or the banker would never see him on business; for he would go some where else. The merchant and banker make their business profitable by making better terms to those who deal with them than they can get elsewhere, or those institutions would soon shut up.

The merchant, banker or capitalist, is he the only one who hoards up money? Is he the only one that forms trusts? corners money, and makes hard times for the poor? What right have people to form secret societies to take vengeance on the rich? The wail who sells papers for his livelihood has his savings bank credit; the poor woman who toils all day over the hot suds of her wash tub goes on Saturday afternoon and leaves at the savings bank all she can spare from her small earnings; the merchant, the artisan, does the same. It is drops that compose the great ocean. To all human use this money that is deposited in the savings and a great deal in other places of deposit—it is dead. All the depositors care for is its return when called for with interest, of course, for the use of it. Now the banker cannot let it lay there and pay interest on it, without using it; so he has got to find some means of paying back the interest he pays the depositor, and something for himself. Those people who patronize the savings banks seldom if ever assist any enterprises. They don't object to the banker assisting in new enterprises just so they get their money when called for.

Now, I don't find any fault for this system of business; I highly approve of it. But I surely condemn the plan of killing off all the merchants, bankers, and business men, as is so often talked of by those who advocate a revolution to settle this hard times question.

Treat each other as friends and neighbors having the welfare of all the human family at heart. Many enterprising men have got together great sums of money and expended every dollar in railroads, canals, great ships, factories, and are yet willing to do so if it can be protected. But the will does but little just so long as these wholesale threats are made against them. Both rich and poor think of the consequences of continuing in this course and what it may lead to. One way it will lead to universal prosperity, peace and happiness—the other to universal destruction, ruin and misery.

J. R. W.

Below are the ten longest words in the English language at the present writing, so far as the latest dictionaries disclose:

Subconstitutionalist.
Incomprehensibility.
Philoprogenitiveness.
Philoprophagenarian.
Honorificabilitudinity.
Anthropophagenarian.
Disproportionableness.
Velocipedestrianical.
Transubstantiationableness.
Proantitransubstantiationist.