

THE DESERET WEEKLY.

Average attendance of officers and teachers.....	67 per cent
Increase.....	2 "
Average attendance of pupils.....	58 "
Decrease in average attendance.....	3 "

The best attendance of pupils during the last six years was in 1887, when the average attendance was 65 per cent.

All the schools except that in Brighton ward, hold their sessions all the year round.

Nearly all the schools in the Stake are graded.

A few of them, however, have abandoned the graded system, some from lack of proper facilities and accommodations, and others from lack of efficient workers.

Some earnest efforts should be made to increase both the enrollment and attendance, as the average attendance of all the Latter-day Saint children in this Stake does not reach over 40 per cent. In some prominent wards the average attendance does not exceed 33 per cent.

The speaker urged the need of earnest work in the direction of a larger and more general enrollment, and a better average attendance of pupils.

Elder G. M. Mumford was the next speaker, whose subject was the "Use of ecclesiastical history in the Sabbath school." In the lower departments history of the simplest character should be used. Beginning with simple narrations of our own times and surroundings, and going back to ancient times, being governed by the understanding and comprehension of the children in the extent and scope of the lessons, until the highest department was reached, where the lessons might be amplified to the fullest extent.

Elder Wm. Bradford followed with a few pertinent remarks on "How to conduct the first intermediate department." The first requisite being order and attention. These could be obtained by demanding them of the children, by chiding or scolding, but the better way was to interest them, by object lessons, illustrations, anecdotes and stories illustrative of the morals or virtues that are desired to be inculcated by the lesson. Gem thoughts and proverbs should be memorized by the class; and the teacher should endeavor to draw out the children to relate stories and give their own ideas of impressions received. But whatever the lesson, the only way to make it effective in shaping the young idea, the interest of the children must be elicited and their minds prepared and drawn toward the truth that was to be presented.

Superintendent Griggs called special attention to the address of the First Presidency, contained in the News of Saturday last, and desired that the instructions contained therein might be presented to the Sabbath schools, and impressed upon the minds of the children.

The Eighteenth ward school is requested to furnish the musical exercises at the April meeting of the Union; also, two deacons to act as ushers.

Meeting adjourned for one month. Benediction was offered by Elder Joseph Hodgins.

JOSEPH HYRUM PARRY, Secretary.

THERE ARE people in our midst bold enough to predict a snowstorm on the 4th of July.

NEW ZEALAND CONFERENCE.

The semi-annual conference of the Manawatu district was held at Porirua, New Zealand, on the 28th and 29th of January, 1893. A large attendance of members were present from all parts of the district, and many visitors were present from Hawkes Bay and Wairarapa districts. Some of the best Maoris in the mission are located at Porirua and they fully sustained their reputation by hospitality providing for all their guests. A central dining room was built, which was commodious enough to comfortably seat the people.

Conference commenced on Saturday, January 28th, and was called to order by Elder B. Goddard. The following Elders from Zion were present, viz.: Elders R. G. Meikle, Wesley Gibson and Charles Peterson as well as the most prominent native Elders in the vicinity.

Elder Goddard greeted the Saints and visitors who had assembled together to worship God, and exhorted all to diligence, bearing testimony also to the restoration of the Gospel.

Hoera Te Ruruku presented an encouraging report of the branches of the South Island, and stated that the members were leading exemplary lives, and many outsiders were favorably impressed.

Elder Charles Peterson congratulated the Saints on the good spirit manifested, and stated that it reminded him of the Annual Conference in Zion. He referred to the blessings which God had conferred upon the Saints, and their willingness to bear persecution for the Gospel's sake.

Brother Patara, a native Elder from Wairarapa, also addressed the congregation in an interesting manner.

The afternoon meeting convened at 2 p.m., and after the usual ceremonies, Hohepa Horomona reported the condition of the Porirua branch. The membership is increasing and the Saints are very diligent in performing their duties.

Elder R. G. Meikle urged the Saints to profit by the instructions which they would receive during conference. He spoke upon the principles of the Gospel and commented upon the faith of the three Hebrew children who were saved from the fire by the Almighty.

During Elder Meikle's address a number of ladies and gentlemen (Europeans) entered the meeting accompanied by their minister (Methodist).

Elder Goddard therefore addressed these visitors, drawing their attention to the condition of the religious world, the confusion existing through conflicting creeds and dogmas, which were at variance with the Gospel of Christ. He explained the restoration of the Gospel in the latter days, with all the ordinances and blessings thereof, and also commented upon the fulfillment of prophecy in connection with the Book of Mormon.

A Priesthood meeting was held in the evening where timely instructions were given, and several ordinations took place.

The question of publishing Ready References in Maori was very favorably received.

The Sabbath services commenced at 7 a. m. when all the Saints assembled

in the meeting house for morning prayers.

At 10 a. m. the conference meetings were resumed. Piripi te Maari, an intelligent and influential chief from Mairarapa, spoke at great length on the latter-day work. He showed great ability and study in commenting upon Ezekiel's prophecy relative to records of Judah and Joseph. He referred to the ancient history of the Maori people connecting them with the house of Israel, which would be gathered in the latter days. He bore a very faithful and earnest testimony to the truth. Henari Apatari reported the branch at Rotoatane, and stated that it was in a good condition. He exhorted all to search the Scriptures, and ably defended the principles of the Gospel as contrasted with the false teachings of the present day.

Elder Wesley Gibson expressed his pleasure in witnessing such a good assembly of the Saints, and urged all to keep in remembrance the good counsels given during the meetings. Spoke on the influence of the Holy Ghost, by which all must receive spiritual life.

The world is spiritually dead through denying the power of the Spirit of God, and the necessity of revelation.

Thus closed a very interesting conference, and it will undoubtedly have an influence for good in the vicinity.

Our evening testimony meeting was held as usual, and a large number of the members bore their testimonies and rejoiced in the blessings of the Gospel.

R. G. MEIKLE,
Clerk of Conference.

PORIRUA, N. Z., Feb. 6th, 1893.

"DOES THE STUDY OF SCIENCE LEAD TO INFIDELITY?"

The Students' society convened Friday last. Instructor Nelson presided and Instructor Philip S. Maycock delivered a lecture on the subject, "Does the Study of Science Lead to Infidelity?"

The speaker said the question was one of great importance, especially to students whose duty it was to study science.

Science is what is actually known whether in the material universe or in the world of mind, and must be knowledge that is systematically arranged—classified knowledge. It is knowledge that is true, complete and accurate, and in such a form that it can be readily employed for purposes of thought. Much that is called science bears the stamp of spuriousness consisting of little else than theories and hypotheses and although these may be of use to the scientist in enabling him to search for truth, still they are no more science than the chisel with which the sculptor works is the magnificent statue which is brought forth from the marble. It is this false science that has been in a great degree the cause of dispute said to exist between science and faith.

Infidelity means want of belief. To one it means a disbelief in certain theocratic ideas of Christianity, to another the rejection of both Christ and the Bible, and to a third it means the denial of the existence of God; this latter is properly called atheism.

Does science weaken our faith in God, His power, His promises, or His