

system of Education, and we consider it is hardly of any use to submit to the Conference an argument in relation to the benefits resulting from a system, the tendency of which is to increase our knowledge, discipline our minds, influence our culture, preparing us the better thereby, for the work assigned us in this life, and to honor and glorify our Father in Heaven. It must be confessed on all sides that a proper system of Education will have the tendency to arouse the intellect, control the passions, elevate the affections, subdue the will, and bring our minds into proper subjection, by exerting such an influence upon them that their whole being will be brought under the government of reason and of God, and lead us to our final rest in Heaven. Neither can we estimate the benefits of a good system of Education to society at large, and it must be apparent to all who will stop to examine the subject, that its advantages to those in public life are of incalculable value, as it fits them to discharge the duties assigned them, gives them greater confidence in themselves and in this work, opens a hearing for them which they could not otherwise have obtained, and enables them to do more and better work for the Master. And here we might stop and trouble you no more; but perhaps it may be best in this report to note a few more things, that it may be apparent to the Conference that we have not slightly passed this subject over. Some writer has said that Education was "an admirable drawing out," "a decided development." Now this idea is correct, and a proper system of Education will draw out the powers of men in admiring colors, and develop their proper manhood in a decided and very admirable way. There is a general system of Education, the operations of which meet us in the circumstances, conditions, and pursuits of our daily life. We are born ignorant, and must of necessity learn something, either good or bad. We have powers capable of information and expansion, and we must of necessity use and improve them. Some things we will learn, either good, bad or indifferent; we shall be "drawn out;" and the question comes home to us all, as to *how* we shall be "drawn out." Shall our powers and capabilities be so educated that we shall oppose the evil and approve the good; do the right and shun the wrong, serve the Lord or serve the devil? Ignorance is only a relative term; for there is no person of a sound mind who lives and dies in absolute ignorance. True Education then is to "draw out" and "develop" our minds in a particular direction, in accordance with the principles of right in the various scenes of life. It so directs our faculties, and develops our powers, that they reach proper working, and attain their desired end. Real Education confines our propensities to proper bounds, cuts us loose from our ignorant fears, and directs our hearts in the path of wisdom and of joy. Our physical, our social, our mental, and our moral powers, all need to be "drawn out," in their proper spheres, that a harmonious action may result, and then we can act for the best good of ourselves, for the better advantage of our fellows, and for the glory of God. Now it is little matter how a person reaches this state of Education. It may be reached by self teaching, or it may be obtained in an Institution of Learning; it matters not, if he