

applause, and for a moment it seemed as if no one would notice it. Then suddenly a "god" leaned over the balcony and inquired naively, "What about that kid?" The piece was swamped in inextinguishable laughter.

A small parcel of 100,000 new sovereigns of the Jubilee pattern for 1889 have just been put in circulation. The die, of course, retains all its questionable artistic features, but the milling appears to have undergone improvement. TATTLER.

London, England, April 3, 1889.

AN ELDER'S REPORT.

Having recently returned from Great Britain, where I had the privilege of laboring in the ministry for a season, I take pleasure in giving you a synopsis of my experience while in that land.

Leaving Salt Lake City November 2, 1886, in company with twelve others, we arrived in Liverpool on the 17th of the same month, and being assigned to the Glasgow Conference, I proceeded to Scotland, where after a short visit to relatives in Dundee, and the surrounding region, and once more beholding the place of my birth and the scenes of childhood's early days, (which I had left thirty-one years before), I repaired to Edinburgh, which was the field I was appointed to labor in, where I remained until July, 1887, visiting and meeting with the few Saints left in that city, and also the remnants of a branch in Gorebridge, (a village ten miles south of Edinburgh), also distributing the printed word freely, and bearing testimony to the truth when and where the opportunity was presented.

It was then deemed advisable to change our operations to the East Lothians, a comparatively new field, where myself and companion, Elder L. H. Durant, of Morgan, traveled for ten months, in and around the towns of Haddington, North Berwick and Dunbar, holding meetings in halls, on the commons, and in private dwelling-houses, distributing tracts, pamphlets and other publications of the Church containing the principles of the Gospel, and bearing testimony to the truth of the same; but although we found many friendly to us as individuals, all declined accepting the truth.

In May, 1888, I was appointed to labor in the Lanark and Ayrshire district, and while there had the privilege of visiting the different branches and scattered members in that region, as also in Renfrew and Dumbarton shires.

On the 5th of August following I was released from my labors in the missionary field, and turned my attention to making researches among the Scottish records in the register office at Edinburgh, in behalf of the dead, at which place, and in different parts of England, my time was fully occupied until the 14th of March, 1889, when I started on my return home, which I reached in safety on the 4th inst.

As a reward for my humble ef-

forts among the living, I had the privilege of administering the ordinance of baptism to three individuals, two of whom are now here in Zion and assisting in confirming four others, and in behalf of those gone behind the veil I obtained the names of forty-five thousand, many of whom have been officiated for in the House of the Lord by those who have the right to administer for them in the ordinances of the Gospel.

In viewing the condition of the inhabitants of Great Britain, both temporally and spiritually, at the present time, compared with thirty-four years ago, there is a vast difference, and to the reflecting mind forbodes dark times for that land. With America on one side and Germany on the other, the country is flooded with manufactured products which could easily be supplied without being imported, by the proper appliance of modern machinery, while the unemployed are a burden upon the country. The flush times of 1860 to 1880 have had their effect in inaugurating a more luxurious style of living among the working classes, which, with the recent decline of business, and consequently of wages, is hard to keep up, as rents and taxes are high.

From the many elegant churches to be seen in almost every part of the land, it would seem as if the people of Scotland were alive in spiritual matters, but a close investigation reveals the fact that, compared with forty years ago, the church-going part of the community has decreased by over one-fourth in that time. Catholicism is gaining ground, being aided by the increase of immigration from the Sister Isle (Ireland). The agricultural labor in many parts is performed principally by people from Ireland and the Western Hebrides, while the original Scot is migrating to British Columbia, Canada, the United States, Australia, and other parts of the world.

Infidelity and indifference to matters of religion are fostered by the different concessions made from time to time by those who style themselves religious leaders in regard to points of doctrine, while intemperance, immorality and debauchery all have their effect in darkening the minds of the people; so that when the principles of the Gospel are laid before them by the servants of the Lord, truth cannot be discerned from error, and the whole aim of their lives seems to be, "eat, drink and be merry, for tomorrow you die."

I feel thankful for the experience I have gained in my sojourn in my native land, and also for the privilege of returning to my home in these peaceful vales.

Your brother in the Gospel,

SILVESTER LOW.

SMITHFIELD, Utah, April 12, 1889.

RAMBLES IN PALESTINE.

As soon as we had successfully descended the rocky and winding path which leads from the top of Mount Tabor, we were

agreeably surprised to find a comparatively good road. We were able to ride at the trot almost all the way to Djennin, and this was a novelty on our trip so far. But we greatly needed a better road than we had had hitherto, for we intended to make Djennin our night-quarters, and this city was a good distance off. We could not hope to reach it before dark.

Our road this afternoon led over the well-known plain Jezreel, or Esdrelon. This plain is also known as the plain of Megiddo, and is probably the Armageddon of Rev. xvi-16, where the great battle before the coming of Christ is to be fought; since already in the early pages of the history of the people of God this plain was the great battlefield of Palestine. Here Barak, the general of Deborah, with ten thousand men of Naphtali and Zebulun met and slew Captain Sisera and his army. (Judges 4, 6,—24); here David took his awful revenge upon the Amalekites after they had plundered and burned Ziklag, (Samuel 1—30); here also Saul, the first king of Israel, met his sad death—forsaken by God and fleeing from the Philistines, (Samuel 1—31); here Benhadad lost an army of more than one hundred thousand men (Kings 1, 20-22—30.) Thus learning by experience that God is the God not only of the hills (as Benhadad thought) but also of the plain. Here died Ahaziah, King of Judah, wounded and fleeing for Jehu. (2 Kings, ix. 27.) And on this plain King Josiah received his death wound when fighting with Pharaoh Necho. (2 Chronicles, xxxv, 22.) In the time of the Maccabees this plain again became the scene of deadly combats, and in later times (April 16th, 1779,) Napoleon Buonaparte gained a notorious victory over the Turks on this very ground so often bathed in blood.

The whole length of this valley is about twenty-four miles, with a breadth of from nine to fifteen. On the north it is bounded by the Galilean mountains; on the east by Gilboa and the Little Hermon; on the south by the mountains of Ephraim, and on the west by Mount Carmel. It is a beautiful piece of land, with fertile soil, which, if worked properly, would yield abundantly. Our Savior, in one of His parables, speaks, as will be remembered, of a "hundredfold" harvest; and after having seen the land I do not think the expression is an exaggeration or a mere figure of speech.

It is a wonder that the soil can yield anything at all, as the natives here work it. Their plows are, as a rule, very primitive, leaving the ground in the same condition, as to depth and regularity of the furrows, as would half-a-dozen swine when left to themselves to work upon it for a day or two. With their awkward tools—often only a piece of wood roughly sharpened—and with oxen or donkeys looking like skinbags with a heap of bones inside, they cannot, of course, work their land properly. And yet they manage to live and to pay the very heavy taxes which a greedy government in various ways levies