

knew that such was not the case. The Christian world so interpreted the latter part of the book of Revelations as to attempt to produce a justification for their belief. But the book in question did not say that revelation was to cease from that time on, but rather to the contrary. Its words were that no man was to add that which was there written; not that God had ceased to reveal himself to mankind, for throughout that same chapter John the Revelator was instructed directly to the contrary. John said that he saw another angel flying through the midst of heaven bearing the everlasting Gospel, which was to be preached to every nation, kindred, tongue and people. This was sufficient to indicate that the Gospel was to be taken from the earth, and was to be restored in latter days. Further on it showed that the people would have to come out of Babylon, clearly indicating that they would become confused regarding religious matters and would fall into apostasy, wickedness and disobedience, thus making imperative the withdrawal of the Gospel from the earth, and its restoration before the end should come.

There was but one Gospel, said the speaker, and but one way to gain a full degree of salvation. That way was clearly pointed out in the Holy Scriptures and could only be adhered to by those who had received proper authority from on high, such as the Saints claimed to have through direct revelation. The true Church had to have the same powers that were manifest in the church of early days. There had to be prophets and apostles, pastors, teachers, evangelists, etc., all of whom were required to perform their respective functions only through proper authority. Peter, in teaching the people what to do to be saved, said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins and ye shall receive the gift of the Holy Ghost." Those people hearkened unto the words of the apostle and over three thousand went down into the waters of baptism and were immersed therein for the remission of their sins. Such was the proper mode of baptism and the mode which John the Baptist adhered to in the baptism of Jesus Christ for the fulfillment of all righteousness.

Elder Penrose continued in this strain for some time and was listened to with marked attention. The Mormon people, said he, admired all who were endeavoring to do right and to christianize the human family. Such people would receive their reward for good deeds, but greater would be that reward if they worshipped the Father according to the pattern laid down by Jesus Christ our Savior. The Gospel embraced all truth, and it lived up to would rebound in blessings upon the heads of its devotees. The power of healing was with the Latter-day Saints, as well as all kindred blessings which followed Christ in His ministry and were meted out to God's children as they exercised faith in Christ and His divine mission. The speaker's prayer was that the Holy Spirit would rest upon all assembled, that they might be led to see and obey the Gospel and thus lay themselves liable to the blessings promised to the faithful.

The choir, assisted by Sister Lizzie Thomas Edwards, sang the anthem:

When Thou comest to Thy judgment.

President George Q. Cannon addressed the audience. He referred to the remarks of the previous speaker and the assertions made by him in respect to the Gospel and proper obedience thereto. He suggested investigation as to whether the doctrine enunciated by Elder Penrose was true or not and incidentally referred to the peculiarities, so-called, of the Latter-day Saints. The Saints, he said, claimed to have authority from on high and were ready and willing to substantiate this claim.

President Cannon pointed out a few of the distinctive features following the promulgation of the Gospel as restored to the earth in the latter days. People had been gathered from all the nations of the earth and had lived in the valleys of the mountains in peace and unity. Those same people had been persecuted and driven from pillar to post because of their religious belief, but rather than give up that which they knew to be true, they suffered the buffetings of Satan, as it were, and remained firm and faithful. The promise was made to those yielding obedience to the Gospel, that they should receive the gift of the Holy Ghost, and the gift had invariably followed those who had sincerely gone down into the waters of baptism for the remission of their sins.

In conclusion the speaker touched upon the teachings of the Latter-day Saints and the results expected, and invoked God's blessings upon all the honest in heart everywhere upon the earth.

The choir sang the anthem:

Hallelujah.

Benediction was pronounced by Elder B. H. Roberts; after which Prof. Dykes and the choir rendered several selections for the benefit of the visitors, concluding with the singing of America, in which the entire congregation joined.

Sunday afternoon at the Tabernacle was given over to the Christian Endeavor service, which was largely attended by visitors and home people alike, many of both classes being unable to secure admission on account of the big crowds.

The interior of the great auditorium was prettily decorated with Christian Endeavor colors and potted plants, which, with the profuse and patriotic display of American flags and national munting, made a scene long to be remembered. Flung across the face of the big organ pipes were the initials, C. E., in monogram and the word, "Welcome."

The meeting was called to order and presided over by Chairman Caldwell of the '97 committee. Prof. Radcliffe presided at the organ and rendered a delightful accompaniment to singing led by Dr. Silver. The audience joined in the first song, Sound the Battle Cry, though not with the fervor exhibited in the rendition of True Hearted, Whole Hearted, when the big congregation of 12,000 people arose to their feet, many of them singing with intense earnestness.

The Rev. Dr. Hill of Albany, New York, read briefly from the Scriptures,

after which the Rev. B. F. Clay, president of the Salt Lake union of the Endeavor society, extended a warm welcome to the visitors.

Bishop Arsett of the African M. E. church of Wilberforce, Ohio, was the first speaker from the traveling delegation. His remarks were principally eulogistic of America and her grand institutions of freedom, after which came the singing of the hymn Keep Step With the Master, and the announcement by Chairman Caldwell of the action of the authorities of the Church of Jesus Christ of Latter-day Saints in leading the use of the Tabernacle for the Endeavor service. The announcement was greeted with a round of appreciative applause.

Rev. George F. Pentecost of Yonkers, New York, then delivered an address on patriotism and love of country. The Cuban, Hawaiian and Venezuelan questions were all briefly alluded to.

President Clark was warmly received as the final speaker. His remarks were mainly explanatory of the objects of the Endeavor society. The congregation sang the Doxology, after which the benediction was pronounced by the Rev. Nehemiah Boynton of Detroit, Michigan, and the interesting service was over.

THE GOSPEL IN GERMANY.

DRESDEN, June 15, 1897.

Thinking a few items from this part of the "land of sauer kraut and beer" might be of interest to some of your readers, I sharpened my pencil and began.

Since the New Year President Lantensack has divided the mission into conferences, a condition which has not existed in Germany heretofore. Topographically the Dresden conference is one of the largest, though its branches are somewhat scattered. There are four of them. Breslau, in north-east Prussia, is the most eastern branch of the entire mission, recently opened and presided over by Elder Brigham T. Cannon.

About half way to Breslau and somewhat to the north is the Sorau branch, presided over by Elder Francois Saigner. Here is where Elder David Cannon died. The Dresden branch contains also the sub-branches—Freiberg and Chemnitz. Elders Brigham T. Perkins and Read T. Cannon labor in Freiberg, and Elders George F. Hickman and William Bull in Chemnitz.

The Leipzig branch includes also the little city of Muhlhausen. At present Elders Albert S. Erickson and Nephi Y. Taylor are laboring in Leipzig and Elders Wallace Oragon and Enoch N. Naegle in Muhlhausen. Elder Frank Freeze and the writer are looking after the interests of the branch here in Dresden. Thus there are but twelve Elders in the conference, though from Breslau in Prussia on the east to Muhlhausen in Thuringen on the west is more than a day's ride on the cars, Dresden being about the center. The writer was appointed to preside over this conference.

As is well known, very little religious freedom is enjoyed in Germany, and when the Elders here read of the reception of some of the Elders in our native land, they cannot help