

given out and we were ready for the return trip, it being necessary for us to walk back to Angermunde. Being so very disagreeable under foot, we decided to take the train, and accordingly set out for the station about two miles away and leading in another direction from Angermunde. Reaching there we found that the last passenger train had departed ten minutes before; a freight was soon due, but that did not help us any.

We asked permission to walk on the track. In Germany the law is very strict in this matter, but the agent answered in the affirmative, and added: "That is if I don't see you." Well, he did not see us; we took a tie pass and reached Angermunde at about 2 p.m. Three of us went up to the hotel to get lodgings, but all were full or closed up for the night. Nothing now remained for us to do but pass the remaining part of the night together, making use of a sofa, bed and the floor, especially the last named.

We felt a trifle lame the next morning, due no doubt to the dampness of night previous. A meeting was to be held that night in Angermunde, providing we would get permission of the police.

As we were eating breakfast an officer stepped in with the necessary papers, and we were at once prepared to distribute a thousand posters which we had printed, announcing a meeting that would be held at 8 p.m. Passing these out from door to door we had some time remaining in which to rest ourselves.

At a few moments before 8 o'clock that evening could be seen walking up the paved streets of that quaint little German town a happy company of Elders, who had traveled something over 8,000 miles to perform this labor of love and peace.

Our meeting was not very well attended, but those who came did so with the intention of learning what they could. Tracts were again distributed, several conversations were had, and one young fellow who had been in America presented us with two marks.

As a result of this work the pastor has written a long article against us and the same has been published in the town papers, but this is only helping to advertise the Elders and we feel that the foundation for a great work has been laid there.

What greater pleasure can a missionary have than to know that his labors are bearing fruit. It was only last Sunday that we were visited by a young man who is at present laboring as a nurse in a hospital, and who has been preparing as a pastor in the Protestant church. He was dissatisfied with his religion, had read one of our tracts and every principle therein found a responsive cord in his heart. He stated that he had often thought whether he was the only one living with such a belief. I do not believe I have seen a young man with so much faith as he possessed, and to show his sincerity and genuineness he has already written to the head pastor tendering his resignation. He has made a thorough study of the Bible and is prepared to accept the Gospel as we teach it. We have an invitation to visit him at his home where we will have the privilege of meeting the family.

Thus our labors go on, we acknowledge the help of our Heavenly Father guidance. We have the privilege of leading an honest soul into the water now and again, and baptizing him for the remission of his sins.

At present the addresses of the Elders are as follows: Wm. Guild, Friedrichskarl Strasse, No. 27 Stettin; Andy J. Stewart and Jas. Ostermann, Hobersteinweg 25, Angermunde; Alonzo E. Hyde, Wm. C. Cottrell and J. Collie Robison, Dresdener Strasse 107-8, Berlin; George Blechert, Schwaballen per

Hinsklischen, Kreis Piltkallen, Ostpreussen.

If any of the Saints have friends in this section, send us their addresses and we will be pleased to visit them.

J. COLLIE ROBISON.

"RED LETTER" DAYS!

Over twenty years have passed away since in a very modest manner was originated what is now known as the Old Folks' Excursion. The experimental few soon merged into a permanent committee whose labors have been wonderfully and liberally sustained by the great railroad companies which operate in Utah. Under this joint management and assistance many thousand of veterans of both sexes over the age of seventy, have had an annual out to towns and cities north and south of this city, where the public-spirited citizens have catered for an ever-increasing number, adding to delighted visitors the same class of local citizens who had this pleasure of renewing old associations or creating new ones as the case might be. Music, singing, speeches, eating, drinking and enjoying, were the grand features of these occasions where universal cheer and good will was fostered and precious memories created which will endure through this probation and be lovingly referred to on the other side no doubt.

It is evident that special blessing has attended these faithful, diligent workers in Utah for such gatherings would seem impossible in any other community, and the number of these eligible veterans seem to increase, so much so that the rating age must be advanced or such excursions will in the near future become unwieldy and impossible. The basic idea of the movement has, however, become so interwoven now into the fabric of society, that old age claims attention almost throughout the State, and settlements are unconsciously vying with each other as to who shall get the best program, have the best time and arrange for the greatest number. The pages of the "News" are continuous evidence that musical singing, reciting and oratory of the best is had for less than the asking; there is a spontaneity and interest which is as flattering as it is praiseworthy and delightful. The young people of both sexes are on hand, full-hearted and ready handed; experimental and experienced cookery puts into attractive form all the home products; lavish profusion and hospitality seem to comprehend and act upon that ideal of the Messiah, "Inasmuch as ye do this unto one of the least of My disciples, ye have done it unto me." Of late, we have heard of Lehi, Farmington, American Fork, Pleasant Grove, and read of many more. It was our privilege to be invited to represent the committee at South Cottonwood on the 19th inst., but who could represent that unique trio, Brothers Savage, Eddington and Goddard! Their individuality can never be reproduced; as an old writer has said, "Nature produced, then threw the mould away," so it came to pass that Bishop W. B. Preston, Bishop R. T. Burton and Elder H. W. Nalsbitt were "the guests of honor" on the occasion referred to, and each furnished, after Bishop Rawlins had given the keynote, an addition to the miscellaneous program already prepared.

Between three and four hundred sat down to dinner at consecutive tables and there was abundance of the good things left. Then good music was on hand for the dance. The first number was a grand march, led by the Bishop and Sister Rawlins, who is the president of the Relief Society. She, with her aids, engineered and brought to a successful conclusion a happy time

for the aged and the visitors. This was supplemented in the evening by a dance for the young people which they well deserved for entering so fully into the duties and exercises of a memorable day. As Bishop Preston observed, "Such an occasion need not be limited to an annual celebration; if twice a year the old people were honored by the ward coming together, it would tend to unify and happily, to get the people better acquainted, and to implant beyond uprooting in the hearts of the rising generation respect and reverence for those who had borne the burden and heat of the day." Bishop Burton commenting on the spirit which prevailed, said, "It was doubtful even with such a spread and such appointments and surroundings whether the people were really and happier than when in the early days of deprivation and uncertainty they used to meet and enjoy the blessings that they then had." Bishop Rawlins was in his happy mood. All were merry "as a marriage bell." All felt grateful for the Spirit present as well as for temporal things, and any laggard ward, if only looking on, would have understood that text of old, "Whatsoever thy hand findeth to do, do it with thy might." Acting under that inspiration where is the one but would "go and do likewise." N.

AUSTRALASIAN MISSION DIVIDED.

P. O. Box, 236, Auckland, N. Z.

December 18, 1897.

By those in charge of affairs in the Australasia mission, the idea was long since conceived of that dividing of the mission would be productive of great good toward the spread of the Gospel among the people, especially among the Europeans. The presiding brother's time is so much taken up with the Maori labor in New Zealand, that the Saints and Elders in Australasia and Tasmania have received but few visits from him. All who have labored in the mission field realize to what extent a visit from the mission president is appreciated, both by the Elders and Saints. Such visits are also of the greatest importance to all interested in the work of spreading the Gospel, for upon such occasions the president is brought in contact with the people and also becomes more fully acquainted with the material he has to assist him in his labors. In the counsel meetings which are held during these visits, the Elders are thoroughly instructed in their duties; many questions are asked by them, and they are truly built up and enthused with a desire to be more zealous in the performance of their labors.

The First Presidency were recently inspired with the thought that the labor devolving upon Elder Richards in looking after the interests of the work in Australasia, should be reduced. They also concluded the time had fully arrived when the mission should be divided. Accordingly a letter was written by them to our mission president suggesting that the division be made, and that Australasia, Tasmania and any adjacent groups of islands should, in the future, constitute a separate mission to be known as the Australian mission, while New Zealand and contiguous islands should form a distinct mission and be known as the New Zealand mission.

Elder Richards was instructed to preside over the New Zealand mission, and to suggest the name of an Elder in the mission suitable to take the presidency of the Australian field. In pursuance with these instructions, and after due consideration, the name of Elder Andrew Smith Jr., then presiding in the New South Wales district, was forwarded to Zion with recommendations that he be appointed as president of the Australian mission.