

tween 700 and 800 feet. Aside from the appallingly savage surroundings and horrible roaring of the almost rock surrounded cauldron, the Voering-fos possesses a weird fascination from the mighty volume of water rebounding from the rocky, narrow-pent bottom of the gorge in a dense column of dazzling foam and vapor, nearly as high as the waterfall itself.

Something like the journey to the Voering-fos, that to the Skjaeggedal-fos is made by land and water, but ponies cannot be utilized. One must walk. The scenery all the way from the hamlet of Odde is surpassingly grand, comprising many other important waterfalls, lordly mountain peaks, somber gorges, and rearward, the vast spectral expanse of the Folgefond ice-fields. The last part of the journey is by row boat across a magnificent mountain lake, 1,500 feet above the sea, the Rigidalsvindh, into which the Skjaeggedal-fos really pours its waters. The total height of this lion of Norwegian waterfalls does not exceed that of the Voering fos, but its surroundings are more weirdly savage and grand. The water descends at first in a score of veil-like streamers, dazzling white against ebony black. From the vast and terribly thunderous abyss where these leap and rebound with frantic fury one mighty fall descends. From the second great whirlpool the entire volume is discharged, something like the Niagara rapids, though in steeper cascades, into the Ringedalsvand still a thousand feet below the bottom of the great fall. From the foot of the latter the entire spectacle is like tremendous streamers of white dropped from glittering glaciers, which crown the mountains behind and above, at last gathered into one mountain-high fleecy fold, which in turn is whipped and torn into vagrant billowy masses to the steely blue lake far below.

Not having traversed the glacier fields of Norway, I can have no knowledge of the vast and overpowering scenes that may be gained from frozen heights. But all things considered, and admitting the human element into scenic effects with its always warmth of influence, I believe the two finest views to be had in Norway are at Molde, and the "King's View" from above Sundvalden. From an easily accessible great elevation behind Molde one can gaze not only upon human habitations beneath the sea sweeping in through the tremendous walls of the fiord, curious and quaint craft which ply along the coast, hundreds of picturesque islands, but a vast amphitheatre of mountains rising tier upon tier, until lost in glittering heights which blend with the sky and clouds. Among these weird, far heights are the fantastic Romsdalhorn, the Matterhorn of Norway; Snaehatten with its white and dazzling hamlet; the weird and mighty horn of Perputind; the serrated glittering pikes of the Langfeld, and those mighty still unknown and untracked heights at the head of that waterway of black shadows, the lone and sombre Sor Fiord. A no more bewildering array of Alpine peaks can be found in Switzerland; while all Swiss scenery lacks the wondrous magic of the sea.

From the inn at Sundvolden one may ascend on foot the huge mountain which gives access to King's View. The latter portion of the ascent is exceedingly difficult. When near the top, but not expecting the sudden surprise in story,

on turning a sharp angle of the rock, the whole mighty picture is instantly spread before you. First is a tremendous fertile plain, studded with lakes, the lakes with islands, the land between with hamlets, farms, churches and all the splendid evidences of human thrift and home provision; and this vast plain is encircled by lines of forest, then tiers of eternal stone ribboned with waterfalls, then mountains of rock, mountains of snow, mountains of ice—the whole melting into pictures as filmy, fantastic and ethereal as the substance of half-dreamed dreams. I know of no other such extensive view in all the world; no other at once so exquisitely beautiful, so incomprehensively vast, and so surpassingly sublime. From Aetna alone is there scene for even comparison. That one the sea cramps and confines and compresses into a narrow strip of land in which live brigands and serfs. Here are a free, happy and prosperous people, on whom it almost seems that the God is actually smiling through the ineffable glow of dazzling mountain tops.

EDGAR L. WAKEMAN.

ST. JOHNS STAKE CONFERENCE.

Conference was held in St. John's on the 3rd and 4th of December, 1893, presided over by Elder David K. Udall, president of the Stake. Meetings were held in the assembly room at 10 a.m. and 2 p.m., and a Stake Priesthood meeting at 7 p.m. on Sunday.

On Monday meetings were held at 10 a.m. and 2 p.m. There were a few brethren present from the Snowflake Stake, of whom Elders John Hunt, John R. Hulet and L. M. Savage addressed the congregation. All the Bishops of the Stake were present and reported the condition of their wards.

The people generally are feeling well and trying to live their religion. The crops in some of the settlements were quite poor this season, while in others they were fair.

The names of the general authorities were presented to the conference, and also the Stake authorities, all of whom were unanimously sustained. The statistical report of the Stake for the quarter ending November 30th was also read.

The instructions given by Elder David K. Udall, E. N. Freeman, and all the brethren who addressed the conference was very timely and encouraging to the Saints.

CHAS. JAEVIS,
Stake Recorder.

ST. GEORGE STAKE CONFERENCE.

A very satisfactory quarterly conference of this Stake, under the presidency of Daniel D. McArthur and counselors, closed shortly after 4 p.m. on the 11th.

Preliminary meetings of the High Priests and Stake Priesthood, with the Stake meeting of the Relief Society, convened in St. George on Saturday, the 9th inst.

We were blessed with the presence and free ministry of Elders Heber J. Grant and Rufus S. Wells at the High Priests' and Stake Priesthood gathering.

On Sunday and Monday sessions of the conference were held each morning

and afternoon; also on Sunday evening the Stake conference of the Young Men's and Young Ladies' Improvement associations and Sabbath schools was held.

At every one of these Sunday and Monday meetings, either Brother Grant or Brother Wells, and at some both of them, spoke to the people. In addition to their ministry of the Word, we had the testimony and the synopsis of the experience of two recently returned missionaries—Elder James B. Bracken, Jr., from the Irish mission, and Elder Orrin H. Snow, from the Southern States mission.

Those of our own home brethren who addressed the Saints were in no way behind the usual spirit and power of their holy callings in ministering the good word.

No changes were made in any of our Stake or ward officers. The general authorities of the Church and the Stake authorities were sustained by the unanimous vote of the assemblage.

JAMES G. BLEAK,
Clerk of Conference.

LADIES' CONFERENCE AT OGDEN.

Friday morning at 10 o'clock the joint quarterly conference of the Relief Societies and the Y. L. M. I. A. of the Weber Stake was held in the Tabernacle, this city. There were representatives from nearly all the country settlements. President Jane S. Richards called the large assembly to order and spoke for a short time.

At 11 a.m. Presidents Wilford Woodruff and Joseph F. Smith, with Elder F. D. Richards, of the quorum of the Twelve Apostles, arrived from Salt Lake. Emily S. Richards was also present. The stand was also occupied by the Presidency of the Stake, leading Bishops and members of the High Council, also by society presidents and visitors.

President Shurtliff welcomed the visitors in a short speech.

Sisters Higber, Blugham and Richards made some remarks, whereupon President Woodruff addressed the congregation, dwelling principally upon the past history of the Church and the fulfillment of the predictions of the Prophets. He was followed by President Joseph F. Smith, who spoke of the mixture of truth with error in the religions of the world. One truth is not enough to bring salvation. Belief alone in Christ is not enough, neither is a faith not manifested by good works sufficient unto salvation. These points were strikingly illustrated. The candidate for salvation must keep all the commandments of God.

Recess was taken at 12 o'clock. Before 1 o'clock p.m. the house was packed with people. Many remained in the building during the recess, and lunch was served by the ladies to all who desired.

The first speaker in the afternoon meeting was President Woodruff, who delivered a very interesting discourse on a variety of practical points. He was followed by Sister Emily Richards, who gave a report of her labors at the World's Fair. Other speakers were Bishop McQuarrie, F. A. Brown, Ruthinda E. Monch, and F. D. Richards. President Woodruff pronounced the benediction.