

every Jew to be a German and every German a Jew.

For some years before 1882 there had been a gradual increase in the number of Russian Jews. The persecutions in that year caused a startling exodus, and since that date there has been a steady flow from the lands of the Czar as well as from Roumania and Hungaria, to the extent of about 15,000 yearly. Attempts have been made to begin agricultural work for the new comers; few of the colonies started proved successful, because the settlers are usually handicapped by want of means and the requisite preparatory knowledge.

The growth of American Judaism is not to be measured by mere statistics. The stately synagogues in the chief cities which vie with the places of worship of other creeds; the institutions for charity and education, orphan asylums, hospitals, homes for the aged, industrial schools, tell of a genuine growth. New York Judaism can boast of a chain of institutions second to none in the world. The Mount Sinai Hospital, the Hebrew Orphan Asylum, the Montefiore Home for Incurables, the Home for Aged, the United Hebrew Charities, the Hebrew Technical Institute, the Hebrew Free School with 3000 children in its classes, industrial, normal and kindergarten. Philadelphia Israel can point to a goodly number of well-equipped institutions; Chicago has its Michael Rees Hospital; Cleveland its Orphan Asylum and Home for the Aged; New Orleans its Orphan and Widows' Home; San Francisco its Orphan Asylum; Baltimore its Jewish Hospital; Cincinnati has its Hebrew Union College, whose graduates fill positions of trust throughout the country. Jewish young men are on the teaching staff of the John Hopkins University, the University of Pennsylvania, Columbia College, New York University, and other institutions of learning throughout the country.

It is not to be denied that the rapid increase in the Jewish population has its dangers. The diverse elements, particularly the infusion of emigrants fresh from European bondage, add to the difficulty of the situation. So heterogeneous is the population, English, German, Dutch, Russian, Roumanian, Hungarian, Austrian and Bulgarian, that the production of an American type seems retarded.

Time was when the Israelite was exclusively associated with certain trades. Oppressive laws had restricted him in the choice of occupation. He could not own land or enter the professions. The charge, then, that Jews are traders rather than producers is not without its basis of truth. Happily the reproach is being rolled away in America and in all lands where emancipation prevails. In our country now the Jew follows every pursuit. He is not only a banker or trader; he is a manufacturer, mechanic, lawyer, scientist, painter, college professor, physician, engraver, civil engineer, architect, inventor. His powers have free vent,

and the results compare favorably with the exhibit made by men of other denominations.

America is affording a broader field for the long oppressed children of Israel than they ever witnessed since they have been driven from the land of their inheritance; their pulse is quickened by the atmosphere. I believe that here it is the spiritual, not the materialistic, forces which are the more powerful. Under these continued influences, Judaism is likely to attain a breadth and strength hitherto unknown.

DR. ED. ISAACSON.

AMERICAN FORK, Oct. 14.

KENTUCKY CONFERENCE.

Our Conference was held in Caldwell County, Kentucky, October 5th. Present, President William Spry, of the Southern States mission; S. S. Worthington, President of the Conference; W. C. Lybert, John L. Honsaker, Philo Dibble, Thomas D. Peters and W. S. Henegar.

The meeting was called to order by President Worthington at 11 a. m. Opening hymn, "Do what is right;" prayer by Elder Philo Dibble.

Elder Thomas Peters was the first speaker. He dwelt at length upon the first principles of the Gospel and adduced many scriptural quotations in proof of his subject.

President Spry next spoke. He stated that the position which the Elders occupied before the nations of the earth as ambassadors of Jesus Christ was a very responsible one. Elder Spry read a portion of the 38th chapter of Ezekiel, showing that the Elders are as watchmen over the house of Israel; and woe unto them if they fail to do their duty.

Elder W. F. Henegar said the Gospel of Jesus Christ is a perfect law of liberty, and the power of God is salvation to all that will accept it and live by its precepts.

Singing, "The Time is far Spent."

Benediction by Elder J. L. Honsaker.

Second day, October 6, conference convened at the residence of Bro. Fowler, a change having been made from the Grove on account of the rather unfavorable weather.

Meeting was called to order by President Worthington. Singing, "O, my Father, Thou that Dwell'st;" prayer by Elder Honsaker; singing, "Glorious things are sung of Zion."

Elder Dibble spoke upon the subject of baptism, showing that it is an essential ordinance, and should be administered by divine authority. He bore a faithful testimony to the truth of Mormonism.

President Worthington said that God had again spoken from the heavens and revealed the fulness of the everlasting Gospel to the children of men. He had clothed mankind with power and authority to proclaim the same. The speaker also dwelt upon the first principles of the Gospel.

Elder Honsaker spoke upon the subject of the Holy Ghost, illustrat-

ing the importance of being in possession thereof.

President Spry delivered the closing discourse. He declared in regard to the people of this land who spurned the servants of God from their midst, and treated lightly the testimonies of the Elders, that the day would come—and it was not far distant—when they would be anxious to receive a servant of God. He closed with a testimony to the work of God.

Singing, "Redeemer of Israel;" benediction by Elder N. C. Lybert.

The evening meeting was held at the residence of Brother Bates.

Opening hymn, "An Angel from on High;" prayer by President Worthington.

Elder W. F. Henegar addressed the congregation. He spoke of the ushering in of the last dispensation.

Elder Peters bore strong testimony to the truth of the latter day work, as did also Elder W. C. Lybert.

Singing, "We thank Thee, O God, for a Prophet;" benediction by President Wm. Spry.

Those present during conference had a most enjoyable time and the hospitality of the good people of this section of Caldwell Co. was particularly marked.

The Priesthood meetings were held. Much valuable instruction was imparted by the Presidents and Elders, all of whom manifested a desire to continue to battle for the spread of the truth.

The Elders were assigned to their several fields of labor as follows: Elders Dibble and W. F. Henegar in Hardin County, Elders Thomas D. Peters and John Honsaker in Christian, and President Worthington and W. C. Lybert in Caldwell County until the company goes out. Elder S. S. Worthington will return home, W. F. Henegar succeeding him as president of the Kentucky conference. W. F. HENEGAR, Clerk.

LEARNING A LANGUAGE.

If a man sets himself to learning a language with earnestness and determination he will be surprised himself by the rapid progress which he will make. The secret lies not only in studying it regularly, but in giving odd moments to it, the time that would otherwise be wasted. When I resolved to learn Volapuk I had really no time at all to give to the study. I bought a grammar and a pocket dictionary and carried both books in the side pockets of my coat. When I rode on the street cars I glanced at my two books. I suppose that I passed an hour and a half a day in this manner. In two months I could read Volapuk and write it. I have an acquaintance who learned it in the same way. He was very busy and got in only a few minutes at it each day, but he is a thorough Volapuk scholar now. There is no language that cannot be learned in this way, provided, of course, that the students has some linguistic aptness. —*Globe Democrat*.