

because mainly of the unbelief that the world in general had fallen into. The Gospel was first introduced in Germany in the year 1851 and a year later the Book of Mormon was translated into the German language by Elder George Parker Dyker, who had formerly been laboring in the Netherlands. At that time much opposition was encountered there in the preaching of Mormonism, but as time passed on, greater freedom was accorded the missionaries until today the Mormon Elders were able to preach the Gospel without fear of a very great degree of molestation or opposition. Elder Cannon believed that future missionary work to Germany would bring about excellent results in the way of gathering up the honest in heart, and his prayer was that God would bless all the Elders who had taken upon themselves the work of the ministry in foreign lands.

Elder Joseph A. Buttie, who had recently returned from a mission to England, was the next speaker. Elder Buttie stated that it was not much of a surprise to him in occupying the position of a speaker, as he had felt before reaching meeting that he would be called upon to address the Saints. He responded cheerfully to the call knowing full well that it was his duty and that obedience to those in authority would bring its own results. On the 10th of March, 1894, Elder Buttie left his home for Great Britain, and upon arriving at the mission headquarters in Liverpool he was assigned to take up a labor with the people of Leeds, England. Here he had found a people who were not seeking for religious truths to any great extent. True he had come in contact with many good kind hearted people, but on the whole those whom he met were satisfied with their membership in the churches of their fathers, and had no desire whatever to investigate anything else. Although this condition existed among the people, the Elders were not disheartened, but they willingly went forth throughout the parishes and villages sounding the Gospel keynote and making those who would listen to them acquainted with the fact that God had spoken from the heavens and had restored the Gospel which John the Revelator saw being carried by the angel while he was upon the Isle of Patmos. Those who would obey and give heed to the principles of Mormonism would fall heirs to those blessings which the Lord had said would follow the believer. It was the Gospel of Jesus Christ and as such would grow and flourish upon the earth, while they who opposed it would be dealt with as the Lord saw fit. The speaker testified that he knew the Latter-day Saints were engaged in the work of God; he had proved its divinity by seeking for a testimony of the work, and he knew that God was blessing His children and would continue to bless them as long as they strived to serve Him and keep His commandments.

Elder David McKenzie was the concluding speaker. He called the attention of visitors to the fact that the speakers in the meetings of the Latter-day Saints were generally taken from the body of the assembly. This mode of procedure was greatly beneficial to the Elders, in that it kept them awake

and alive to the duties which were devolving upon them, and made minute men of them so to speak. The members of the Church of Jesus Christ of Latter-day Saints knew what was required of them and this knowledge served as an impetus to their onward progression in the works of righteousness. The speaker took occasion to read the hymn sang secondly by the choir in order that all might get a full understanding of the text contained therein. It referred to the restoration of the Gospel upon the earth, and showed that it was the same Gospel portrayed in a vision to John the Revelator. It was not a new Gospel, but was that which reigned upon the earth anciently, but which had been taken from the earth because of the wickedness and unbelief of the people. Elder McKenzie spoke of the feasts and ordinances believed in and practiced by the Jewish people. These feasts and ordinances had been established during the days of our Savior, and were referred to in a work by Rev. Gratian Gionis, in which the writer gave the interpretations and significance of these feasts. Some of the reverend gentleman's ideas were in exact accord with the latter-day work and he had given it that the Gospel was to be sounded and would afterwards be followed by husbands, which were looked upon as typical of the great millennium. The speaker said that God's work was moving. It was being preached in power to the nations of the earth, and although much infidelity was extant on the earth, there was a good reason for its existence and it was due mainly to the conglomeration of religious customs and beliefs of the different religious denominations. The speaker felt and gave it as his firm belief that more evidence concerning the Deity and His attributes, had been given to the inhabitants of the earth since the raising up of the Prophet Joseph Smith, than at any time since the Gospel was taken from the earth. He exhorted all to investigate the principles of truth, assuring them that if they did so with full purpose of heart, God would give unto them a knowledge of His divinity.

Choir sang the anthem.

Hosanna.

Benediction was pronounced by Elder W. C. Dunbar.

ADVANTAGE OF FARM LIFE.

A writer thinks that it is a mistake of the residents of large cities to suppose that they enjoy peculiar advantages over the people living in the country, in the increased facilities for travel, for mental culture, and for the refining influences that are generally supposed to accompany it, that are to be found most largely developed in the city.

"There are," says the same writer, "opportunities in working on the farm to earn a comfortable living and save something every year, for many thousands in the cities who now spend every dollar they earn, and who are sure to continue to do so, while they expose themselves to the city's temptations. It is a mistake to suppose that in the country, and even on the farm there is not better opportunity to really cultivate the mind than there

is for thousands who have no time to read or think to the city. The variety which nature offers is a constant stimulus to thought. There is far less routine work on the farm than there is in the monotonous clang of great machinery which almost operates itself with the smallest care on the part of the operator. The person who is really anxious for mental improvement can find it in either situation, but its best opportunities will be found in the country.

In addition to the conditions favorable to observation, reflection and profitable reading, there is an atmosphere of freedom conducive to independence of thought and action to which the dwellers in cities and towns are strangers. A large per cent of the men and women who have risen to eminence have spent their early days on the farm. The farmer who is out of debt can withstand a financial panic which would send a large per cent of other business men to the wall. Life on the farm is conducive to physical, mental and moral growth, and it is to the farmer that the country looks for rugged honesty, independence and unswerving patriotism to so direct the affairs of government as to promote the general welfare, and to secure the blessings of justice, peace and liberty to every citizen of this great republic. —Journal of Agriculture.

WISCONSIN CONFERENCE CHANGE.

TOMAH, Monroe County, Wisconsin, Sept. 1, 1896.—Having changed our headquarters from Milton, Wis., to Tomah, Monroe county, Wisconsin, I thought it proper to make it known through the columns of your esteemed paper to its many readers. The state of Wisconsin now is a conference to itself. There are but four Elders in the conference at present. We are seeking to present the truths of the everlasting Gospel before the people wherever we can, that all may have an opportunity to hear the same. We are making a goodly number of friends, and allaying much prejudice. Our greatest obstacle is the indifference that is everywhere manifest in this part of our country to religious matters.

The health of the Elders is good. If any of the readers of the News have friends, relatives or acquaintances residing in this part of the country, we kindly ask them to inform us of their whereabouts, and we will visit them if opportunity permits. Following are names and addresses of Elders in this conference:

F. J. Christiansen and J. J. Simmons, Tomah, Monroe county, Wisconsin.

F. M. Dayton and H. Christensen, Augusta, Eau Claire county, Wisconsin.
FREDERICK J. CHRISTIANSEN.
President Wisconsin Conference.

John T. McClendon, a prominent rancher and stock-raiser of Ukiah, Cal., while returning to his home near Calipatria Saturday evening, accidentally shot and killed himself. McClendon's gun was loaded, and when the wagon struck a chuckhole the gun was discharged and the shot severed an artery in his arm, from which he bled to death.