

laboring there to send them an occasional dollar bill, that they might have protection from the laws of the land, until the time came when the Lord would so overrule things as to change the laws permitting the Elders to sojourn there and preach the Gospel without purse and scrip. The speaker also emphasized the great advantage to young Elders in becoming somewhat conversant with the language before going into that country as it would help them considerably.

The Latter-day Saints had been able to make many friends among the people of Switzerland and Germany. They had been able to get among the noblemen of the country and the spirit of God and the Gospel was fast taking hold of them. The future held out indications of a rich harvest being gathered. The residents were fast becoming acquainted with the Gospel work and the Elders were being treated with the greatest consideration and respect.

Elder Naegle brought greetings to the Saints at home from those laboring in the European mission, as well as from some who are not members of the Church but who had learned to love the people of God through their associations with them.

Choir sang a few verses of the hymn, O My Father.

Elder Charles W. Penrose was the next speaker. He said the Saints met together for the purpose of being spiritually fed and built up and such being the case it behooved all to pay strict attention and to concentrate their minds on the things of God that they might receive benefit from what was said by the speakers. He had been greatly interested in the remarks of Elder Naegle and was pleased to note the splendid condition of the mission he had reported. Now was the time to thrust in the sickle and reap, and if the Elders would go forth in all humility, without purse and scrip, trusting in the Lord for blessings, the way would be opened up before them and God would be with them and hearken to their prayers. The servants of the Lord had been commanded to go out and preach the Gospel without purse and without scrip and if they did this He had promised to bless them. Faith was the great essential in carrying out this command and only thorough effort attention to it would God make manifest the blessings in store for those who obey Him and keep His commandments. In the early days of the Church, such a mode of procedure was carried out and the results obtained then were sufficient to demonstrate that God was with His people, when they were walking strictly in the path of duty and obedience. There was but one straight and narrow path which led unto eternal life and few there were, said Jesus, that found it. He came to earth and made plain His Gospel plan and after this He had sacrificed Himself upon the cross in order that man might live. At this time Jesus remarked "It is finished," a remark which had been taken by the bulk of the Christian world, as one going to show that the work which He was then engaged in was finished. Not so, said the speaker, the Savior had reference to His suffering, the pangs and the agony of His

soul while He was upon the earth. This was clearly demonstrated from the Scriptures, where it said that He had come to preach to the spirits in prison, after He had been resurrected from the tomb. The work was not finished but continued on long after the crucifixion of the Savior, and finally had been restored to the earth in these latter-days in all its ancient purity and holiness. There was yet a vast work to be done for it was to be carried to all nations, to every kindred, to every tongue and every people.

God had set up His Kingdom upon the earth for the last time and He would see to it that His purposes were accomplished, even if He had to have a controversy with other nations to do it. His work would stand notwithstanding the opposition of Satan, and in his own due time Jesus would appear to reign on the earth as King of kings and Lord of lords.

Choir sang the hymn:

The Spirit of God like a fire is burning.

Benediction was pronounced by Elder John Woolley.

JUAB STAKE CONFERENCE.

The quarterly conference of Juab Stake of Zion was held in the Nephi tabernacle Saturday and Sunday, January 30th and 31st.

The speakers at the conference were Elders George Teasdale and Anthon H. Lund of the quorum of the Twelve Apostles, Seymour B. Young of the First quorum of Seventies, and Wm. Paxman, president of the Stake.

Conference began Saturday at 10 a. m.

Elder Young gave an interesting account of the life of the Prophet Joseph Smith, and spoke of the Gospel of Christ to former and latter days.

Elder Lund spoke about the free agency of man, showing that while the Lord does not desire us to disobey His laws He nevertheless gives us our agency. If we obey His laws, avoid evil and live pure lives, we will find happiness, while the opposite will be the result if we disobey them. All were exhorted to hold fast to the iron rod that leads to eternal happiness.

Saturday at 2 p. m., conference reconvened. Elder George Teasdale gave a very interesting account of the way conferences were conducted among the Saints in Mexico, and said the Spirit should dictate the length of the meetings of the Saints. Said that he believed in the philosophy of Joseph Smith the Prophet—short sermons and short prayers. Exhorted the Saints to live their religion and the Lord will pour out his blessings upon them.

Elder Seymour B. Young spoke of the faithful labors of Elder Edward Stevenson who had been called from this stage of action. Bro. Young also spoke of the early labors of the Prophet Joseph in the Church and of his early revelations.

At 7:30 p. m. a general Priesthood meeting was held, considerable business was transacted relating to the Seventy's quorums, and practical instructions were given by Elders Lund and Teasdale and President Wm. Paxman.

Sunday at 10 a. m. the Sunday school held its usual exercises.

At 2 p. m. after singing and prayer,

Counselor James W. Paxman presented the general and Stake authorities who were unanimously sustained by the Saints.

Elder Lund referred to a revelation contained in the Doctrine and Covenants, in which it was made known to Joseph Smith that the Lord would establish his work upon the earth. Spoke at some length upon the authenticity of the Book of Mormon, and showed how the Lord has protected his people.

President William Paxman encouraged the Saints to give heed to the good instructions given during conference.

It was a time of rejoicing for all who were in attendance and would inspire all to labor for the right with renewed diligence.

Conference was adjourned for three months. C. H. GRASE, Clerk.

BUDDING AND GRAFTING.

MOAB, Grand County,
Feb. 10, 1897.

Will you allow me to answer a few inquiries in regard to grafting and budding, as it takes too much time to answer each individual? I give notice I will not answer inquiries regarding horticulture by letter as I have not time. If they will make inquiries through the NEWS, I will answer all questions I am able to.

It seems so simple to me, the method I use to propagate trees. I prefer budding to any other method of propagating trees as it is much the cheaper way if you want to grow your own nursery stock.

Apple seeds should be put in a box mixed with dirt and kept wet, and set on the south side of a building where they will freeze and thaw through the winter. A watch should be kept that they do not sprout too much before the frost is out of the ground. As soon as the seeds are sprouted, plant them out from three to four inches apart, in rows. The rows should be four feet apart. The plants should have good care. If in good soil they will do to bud the last of August or September. If you do not want to bud the first year, the seeds should be planted in a bed as thick as they can grow, and then set out the next spring.

I get my apple stock from the east, cost \$2.50 per thousand; I set them out and bud the same summer. I bud as soon as the trees will do; then I can go over them again and bud those that have missed. By so doing there will not be many that will have to be grafted the next spring. I graft those which do not have a good bud, the next spring.

To bud, cut your scion from the tree you wish to propagate from. The scion should be of the last year's growth. The tree you want to bud should be as large as a lead pencil or larger. Split the bark two or three inches up the tree from the ground, then cut the bark crosswise. Next, split the bark loose. Then take your scion in your left hand, the top of the scion from you, hold it between the thumb and forefinger. Let the scion rest across the palm of the hand. Take your knife in the right hand (knife should