

MUTUAL IMPROVEMENT CONFERENCE.

The semi-annual conference of the Y. M. M. I. A. was held in the Assembly Hall, Monday morning April 8, 1883, commencing at 10 o'clock, General Superintendent Wilford Woodruff presiding.

The singing exercises were provided by the Tabernacle choir and rendered very beautifully.

The opening prayer was offered by President Joseph E. Taylor.

Fourteen Stake superintendents responded to the roll call and came to the stand. The minutes of the previous conference were read by Secretary Nephi W. Clayton and approved.

Remarks were then made, which indicated that the spirit of the work of mutual improvement was fully alive in the hearts of the speakers, by the following officers: Milton H. Hardy, Utah; Morgan Richards, Parowan, and Joseph H. Felt, Salt Lake; and Sisters M. S. Taylor, Zina Y. Williams, and Mary Freeze, of the Young Ladies' Association.

Conference adjourned until 2 o'clock. Prayer by Elder Hyrum S. Woolley.

The afternoon meeting commenced by the choir singing a hymn on page 163, "Jesus mighty King in Zion."

Prayer was offered. Singing by the choir.

The general report of the associations was called for but as it would take up a great deal of time to read each Stake report it was thought best to read only the grand total, which was read by the Secretary, showing that there was 260 associations, with a membership of 10,550. The report was ordered printed in the Contributor.

Highly instructive addresses were then delivered by President Woodruff, Junius F. Wells and Matthias F. Cowley. The subjects spoken upon were the necessity of young men qualifying themselves to occupy the positions they would be called upon to fill; the value and necessity of protecting chastity and virtue among the young men and women of Zion. Meeting adjourned until 7 o'clock. Singing by the choir.

Prayer by L. R. Martineau. Meeting met pursuant to adjournment. Prayer by Apostle Geo. Teasdale.

The financial report of the general fund was read by Treasurer W. S. Burton, and accepted, after which all the officers of the Association were unanimously sustained.

Apostle Moses Thatcher delivered a brief but highly instructive and interesting lecture on scepticism and infidelity, showing that no improvement was ever made in the world by such men, but by men that believed in God. The address was listened to with marked attention and enjoyed by all who heard it.

President Woodruff then addressed the Conference. He made some very interesting remarks on the calling of ministers of the Gospel in the world. Showing that their call was generally for money only, and that when that was most plentiful, it would be their call.

The Congregation sang the doxology and the Conference was dismissed by Apostle Geo. Teasdale.
NEPHI W. CLAYTON,
Secretary.

EASTERN ARIZONA STAKE CONFERENCE.

The quarterly conference of the Eastern Arizona Stake of Zion was held at St. John's, on March 31 and April 1, 1883. There were present on the stand, Apostles Brigham Young and H. J. Grant, President Jesse N. Smith, and most of the Bishops and leading Elders of the Stake.

March 31.

The speakers were President Jesse N. Smith, Brothers J. C. Owens, J. H. Standiford, D. K. Udall, S. E. Johnson, M. P. Romney, P. J. Christofferson, A. N. Holden, E. A. Noble, Warren Tenney, Ernest Tietjen and Apostle B. Young.

Reports were made from the Woodruff, Snowflake, Taylor, Erastus, St. Johns, Omer, Amity, Bush Valley and Forest Dale Wards, which were quite favorable, and showed an increase of faith among the Saints. Quite a number of the Saints had moved from the different Wards to the southern part of the Territory.

April 1.

The speakers were Apostles Brigham Young and H. J. Grant, Presi-

dent Jesse N. Smith and Elder Joseph Fish.

The subjects treated upon during the Conference were persons taking their recommends when they leave a place to move to another, the increase of the Saints, the duties of the Elders in building up Zion, the preaching to the Lamanites, the law of tithing, word of wisdom, Celestial Marriage, home manufacture, marrying outside the Church, and our duties as Latterday Saints, etc.

The speakers had a rich flow of the Spirit, and portrayed the subjects clearly to the understanding and edification of the Saints. Much good counsel was given, which, if obeyed, will benefit the Saints in this land both spiritually and temporally. All felt that they had been renewed and strengthened in their faith.

Conference was adjourned to convene at Omer, on the 30th day of June next.

JOSEPH FISH, Clerk.

LITTLE COLORADO STAKE CONFERENCE.

The 20th quarterly conference of the Little Colorado Stake convened at Sunset Arizona, Saturday and Sunday, March 17th and 18th, 1883. There were present Apostles B. Young and H. J. Grant, the Presidency of the Stake, Bishops, High Councilors and others.

Saturday, 10 a.m., the speakers were President Lot Smith, Bishop L. M. Savage and Apostle B. Young.

2 p.m.—Bishop A. L. Farnsworth and J. H. Richards, reading of the usual statistical reports and remarks by Elder S. G. Ladd.

7 p.m.—A Priesthood meeting was held, when some Lamanite missionaries were called.

Sunday, 9 a.m.—Priesthood meeting again convened, when some brethren were set apart as Lamanite missionaries and to fill other offices in the Stake.

10 a.m.

Conference convened. The General Church and Stake Authorities were presented and sustained, and the time occupied by Apostles H. J. Grant and B. Young.

2 p.m.

Sacrament was administered and remarks by Elders C. L. Christensen, Warren M. Johnson and Apostles B. Young and H. J. Grant. Benediction by President Lot Smith.

The subjects treated upon were with regard to our duties with the Lamanites, United Order, stewardship, setting ourselves and families in order, asking forgiveness for wrongs done to others, etc.

The Bishops who spoke reported their wards as generally in a favorable condition.

The instructions given were of a plain and practical nature; a goodly portion of the Spirit of the Lord was enjoyed. All felt that they had been edified and gratified in attending the conference and listening to the exhortations of the Apostles.

Respectfully, F. G. NIELSEN,
Stake Clerk.

PAROWAN STAKE CONFERENCE.

The Quarterly Conference of the Parowan Stake was held in Cedar City, March 24th and 25th. The stand was occupied by Apostle Erastus Snow, Presidency of the Stake, High Council and Bishops, the representation of the Wards being full and complete.

President Thomas J. Jones spoke of the blessings the Saints were enjoying, and God's purpose in placing them upon the earth. Invoked the blessings of heaven upon the Saints assembled.

The verbal reports of the Bishops indicated a determination on the part of the Saints to serve the Lord. The speakers were greatly blessed in treating upon the training of children, the restoration of the Gospel, faith in God, observance of the law of tithing, evil results of using tobacco and intoxicating drinks, and other subjects suited to our wants and requirements.

The general and local authorities of the Church were presented and sustained by unanimous vote of the conference. Also home missionaries of the Stake.

Apostle Erastus Snow, though feeling somewhat fatigued, was pleased to meet with the Saints; encouraged them to be valiant in the work of the Lord, was glad to see the young men stepping forward and magnifying the priesthood, and

blessed them and all who had a desire to do good, oppose evil and serve the Lord. Explained points of doctrine and gave much good and wise counsel long to be remembered by the Saints.

WM. H. HOLYOAK,
Clerk of Stake.

Correspondence.

THE WORK IN GERMANY.

HAMBURG, March, 14, 1883.

Editor Deseret News:

A few items from Germany will perhaps be read with interest by those who have the success and welfare of the great Latter-day work at heart, and who are looking anxiously forward to the fulfillment of the words of the Savior, that the Gospel of the kingdom should be preached for a witness in all the world, and to the time when the principles of truth shall grow together to the confounding of false doctrines and laying down of contentions.

It can but be a cause of regret to the Latter-day Saints that the liberty of our missionaries in this Empire is so limited, and their opportunities of teaching the Gospel so unfavorable; for, if they could hold open, public meetings, thousands of sincere, honest souls, who are looking longingly forward to the restoration of the Gospel of Christ, in all its original beauty, simplicity and purity, could then hear the "glad tidings of joy" to whom that privilege is now denied; but then it is unpopular in this enlightened age to "reach Christ and Him crucified," and that all men must repent and render obedience to the requirements of the Gospel in order to become citizens of the kingdom. Rather is the fashion to teach that we and our predecessors have undoubtedly been in error in believing in Christ as the Son of God, for that he was but a renowned and successful reformer of his age, and that the Bible is only the thoughts and ideas of learned men of different ages, and the only inspiration they had in writing and compiling those books was their own genius. If the "Mormon" missionaries would teach such doctrines as these, they would be received everywhere with open arms, for the world loves her own, but because they raise their voices and cry against such damning theories, and have the temerity to teach that "all flesh has sinned and come short of the glory of God," they are denied freedom of speech and press, and are obliged to "keep shady," dodging from place to place, in order to escape the wary eye of the ever watchful *gen d'armes*.

Despite these obstacles with which our missionaries must combat, they are full of courage and hope and whenever a branch of the Church is organized their labors meet with gratifying success. The greatest difficulty they meet with is to get a firm foothold, for wherever the people hear the name "Mormon" they turn their eyes heavenward, and lift their hands in holy horror that they have come in contact with that stain upon the page of modern christianity "a Mormon." I am happy to say that there are occasional exceptions to this rule, for His sheep know His voice, and raise their hearts in thanksgiving and praise to God that He has again set His hand to redeem His people, and has lifted the cloud of darkness that has for centuries enveloped the world in its midnight gloom as pertaining to the truths of the Gospel.

At our last Conference in Berne the German mission was more equally divided and another added to our missionary corps making six in all, thus giving all a better chance of laboring and saving much time and expense. Formerly nearly half of the time was spent in traveling from city to city, and even now we have much traveling to do, and our missionaries in North Germany are stationed one in Berlin, one in Kiel and the other in Hamburg, and in South Germany they are no less scattered.

The progress is as favorable as could be expected under existing circumstances, and the gospel is gradually making headway, very slowly I must admit, but all the brethren feel like persevering, for they know that the work of God must eventually prevail in the earth and the power of man and the devil be broken, the kingdoms of earth laid waste, and the power of the Creator be manifest to such an extent that "every knee shall bow and every tongue confess that Jesus is the Christ to the glory of God the Father." Yours truly,
WARD E. PACK, JR.

THE WORK IN NEW ZEALAND.

AUCKLAND, NEW ZEALAND,
February 25th, 1883.

Editor Deseret News:

On the 11th of January, having made necessary arrangements, embarked on the steamship *Rotomahana*, for the Thames in company with Elder James C. Williams. Having been duly appointed by President Wm. M. Bromley to present the Gospel to the people of the Waikato District.

We sailed along a narrow arm of the ocean, land-locked on either side. On the right by the mainland of New Zealand which was diversified by small elevations, gentle slopes and villages, in which may be seen occasional habitations of the Europeans and Maoris, while on the left there are a group of islands, Rangitoto and Inapitine being the principal ones. Four hours sail brought us to an open sea, the Thames Gulf, so named by Captain Cook when he explored these remote parts of the globe, in making his circumnavigation of the earth.

At 9 p.m. we pulled along side the Grahamstown wharf where we were met by Brother Thomas H. Locke, the only Latter day Saint at the Thames. He received us very hospitably by conducting us to his residence and caring for our necessities. Our sojourn in that place was two weeks, during which time, presented the Gospel to the inhabitants by tracing the principal portion of the city, and held one public meeting, at which the attendance was slim, however the best of order and earnest attention was manifested.

In distributing and gathering tracts an opportunity of discussing the principles of "Mormonism" with two of the most prominent ministers of the place was afforded. Of course they leveled their artillery on the structure of the Gospel, especially polygamy and pretense of the performance of miracles, and poured a volley of abuse and slander. But after firing their green peas of error and false doctrine against the adamantine fortifications of truth, and investigating the tenets of the persuasion adhered to by the Latter-day Saints and comparing the same with the word of God they were compelled to hoist the white feather.

One of these learned individuals thought that I was uncharitable and unchristian like to express my convictions of the necessity of baptism for salvation. Also for arguing that the Gospel with all its power, authority to officiate in the ordinances thereof, and blessings had taken its ascension from the earth years ago. He said: "If power and authority of the Gospel is not in vogue among the Christian denomination extant on the earth how do you account for the great transformation from sin and darkness to light and a high standard of morality?" "Again," he continued, "see what Christianity has done for the development of science and learning." I challenged him to point out his boasted morality. I said, "Cast your eyes of reflection over the present state of affairs of the whole world, religious and moral. Behold, if you please, the hundreds of contending and conflicting doctrines and theories among the numerous sects and creeds. Again, the drunkenness, intemperance and prostitution which are eating and diseasing millions of the human race, mentally and physically. Murder fills the hearts of thousands of this generation. This fact being demonstrated beyond the possibility of a doubt, by the glaring account of foul and atrocious murder and assassination, with which the daily and weekly periodicals teem. The old world is embroiled by real-isms, international jealousies and conflicting interests. The great powers and nations are brightening their guns for war. The crowned heads of Europe stand in great peril of the assassins knife. This, sir, is your boasted, prodigious transformation from sin to a high standing of morality. I told him, as for Christianity aiding in the advancement of art and science, it had little to gloat over, as many of the most eminent scientific men were genuine infidels.

He interrogated me respecting Utah, her people and the Edmunds Bill, finally inquired of my birth, etc. I readily informed him that I was brought up in Utah and was a thorough bred and a natural born "Mormon," when he stood aghast with wonder and amazement, saying: "You are no disgrace in general appearance and intelligence to your ancestors. You must have had con-

siderable experience in the ministry." We parted on good terms.

The principal recourse of obtaining a livelihood in the city of the Thames is the gold fields in the immediate vicinity. However, these mines are not yielding as great an amount of gold as they did some years ago. On the 28th of January, being satisfied that the people of that city had been sufficiently warned, I took leave of Brother Locke and commenced our pilgrimage into the interior of the island on foot, following the serpentine form of the Thames, coming occasionally small villages, whose inhabitants were Maoris and Europeans, these we presented the Gospel in tracts (Maori and English). In three days hard walk we arrived at Cambridge, on the Waikato River. In making this trip of about 100 miles, the Gospel was presented to six settlements, the principal of which were Paeroa and Te Aroha. In both of these places we applied for food and shelter, but in every instance received almost a positive denial, in consequence of which we were necessitated to walk 40 miles in one day, on a dry road, under the burning rays of a New Zealand sun. On that day, the 28th of January, we arrived at Cambridge, our feet sore, limbs aching and stomachs empty. Thanks be to God for providing friends in that place. These kind people were Brother and Sister Cox and family, who received us very kindly. Their door is always open for the Elders. Here we remained for the space of eight days, during which time we presented the Gospel to the people by holding public meetings and distributing tracts through the town.

I might here observe that the principal work in spreading the truth, is being done among the Maoris. The gospel which was opened to the natives of this land by Priest W. M. Bromley, assisted by Wm. J. McDonnell and Thomas Cox, has taken root, and many of them are coming forward and bowing in obedience to the plan of salvation. During our sojourn we assisted in the baptism and confirmation of seven of these natives. Also administered to their sick and blessed some of their children.

In evidence that God is working among this people, one of them came two or three times every day to us, asking questions pertaining to the principles of Mormonism. He could not refrain, for the Spirit of Almighty God was upon his mind causing him to thirst after the salvation of his soul. Finally, one evening, he demanded baptism, we consented, he led the way down the Waikato River, in an ambitious and hurried manner. It reminded me of an animal rushing to the stream to drink, being extremely thirsty. After baptism and confirmation, contentment, joy and peace characterized his general appearance. His once eager countenance now wore an aspect of smiles at gratitude.

While standing on the brink of that beautiful river, over which brooded a solemn tranquility occasionally disturbed by the growl of the maelstrom, immediately under the bridge which spans the stream, musing over the past and present, I thought as my eyes fell on the dark image sitting at my feet waiting anxiously for immersion, that the light of heaven had dawned upon the minds of these natives, who have wandered for many long years in gross darkness, sin, indolence and loathsomeness. One's mind instantly reverted to the annals of the history of ancient America, in which is clearly depicted the meandering, wretched, prophecies and heavenly principles which existed among the aborigines of America. Also the wickedness and disobedience to the commandments of God, effecting and bringing about their present state of degradation and savage condition. The Maori receive the Gospel calmly and deliberately. It has a great moral effect on their conduct. There are 74 identified with the Church, all of whom have been added within the last two months.

We left Cambridge on Feb. 25 for Te Awamutu, on three days absence, presented the Gospel to the people of the above named place also to Kihikihia, Alexandria and Ohauupo, then returned to Cambridge. After recruiting one day started to Auckland, 100 miles from Cambridge, warning the people of Hamilton, Ngauruhia, Taupiri and Huntley, returning to this city on the 10th inst., making the journey of about 800 miles principally on