

be prayerful and true to their professions. He also bore testimony to the divine mission of Joseph Smith, the Prophet of God in the latter days.

The meeting was closed with the usual ceremonies.

In the evening a Priesthood meeting was held, presided over by Elder R. G. Meikle, and suitable instructions were given to the Priesthood. Simultaneously a testimony meeting was held for the sisters, presided over by Elder B. Goddard, and the Spirit of God was poured out abundantly.

This meeting continued over three hours, and thirty-one members spoke, amongst whom were a number of Children from seven to ten years of age. It was quite affecting and gratifying to listen to their sweet, childish voices. Young boys and girls spoke freely of the blessings of the Gospel, and defended their faith with numerous scriptural passages. Invariably, at the close of their remarks, they would lift up their hearts to God in prayer, and especially crave that the blessings of Heaven might rest upon the servants of God sent from Zion to teach them. Well might the Elders rejoice in singing Elder Thatcher's beautiful hymn, "The children are praying for me."

Conference meetings were resumed on Sunday, Nov. 26th, and the first meeting was addressed by Elders John Johnson and R. G. Meikle. The meeting house was crowded with attentive listeners. The labors of the servants of God among the Maori people was referred to, and very good instructions were given on the necessity of obedience to all the laws of God.

During the forenoon a number of Europeans entered, so the speakers commented at some length on the restoration of the Gospel.

At the close of the meeting Elder Meikle announced that the afternoon meeting would be reserved for European visitors, as so many were present. During the noon recess their number was augmented and long before the time of meeting the meeting house was filled to its utmost capacity with Europeans, the Maori members readily retiring and taking seats under the windows outside. Over 300 Europeans were present, many of whom could not gain admittance. The meeting was opened with singing, "Praise to the man who communed with Jehovah." Prayer by Elder John Johnson. The members then sang, "We thank Thee, O God, for a Prophet."

Elder B. Goddard addressed the congregation and commented upon the labors of the Elders among the Maoris showing the good results of their efforts, and that the same fruits of the Gospel would be manifest among all people who received and obeyed the laws of God. He took the opportunity of refuting many of the false reports circulated in the vicinity, quoting from the Doctrine and Covenants to show how inconsistent were the charges made against the Latter-day Saints. The second coming of Christ was dwelt upon and the important events that must precede it were shown from the prophecies of Isaiah, Malachi and the apostles. The fulfillment of these prophecies in the latter days, and the restoration of the Gospel, and ministrations of angels to

the Prophet Joseph Smith, were spoken on at some length, and the congregation gave earnest attention to these principles for over an hour.

Meeting was closed with singing "O my Father, etc." Prayer by Elder R. G. Meikle.

After meeting large crowds remained and many inquiries were made. A desire was expressed for an evening meeting, and as the people appeared much interested, a special meeting was announced for the following evening.

On Sunday evening, another prolonged testimony meeting was held, which continued for several hours.

On Monday the natives amused themselves during the day with various games, and in the afternoon our old friend, the venerable archdeacon referred to above, visited the Tab.

He reluctantly permitted himself to be seated at the table with the Elders, whom he had previously slandered, but endeavored to hide his obliquity. He was kindly informed that in the evening a discourse would be delivered on the authenticity of the Book of Mormon, and that the Spaulding story circulated by him a year ago would be refuted. He promised to attend, and fulfilled the promise by lingering near the door, apparently not daring to enter.

At 7 p.m. the meeting house was crowded to overflowing, some of the Europeans having traveled many miles in order to be present.

The meeting was opened with singing, "Glorious things are sung of Zion."

Prayer by Elder R. G. Meikle.

Singing, "On say what is truth."

Elder B. Goddard occupied the time on the subject announced. He first refuted the various false theories with regard to the Book of Mormon, and then dwelt upon the appearance of Moroni unto the youthful seeker after truth. The divine mission of Joseph Smith was explained, after which historical evidences of the authenticity of the Book of Mormon were adduced. The prophetic utterances of Isaiah, Ezekiel and other ancient prophets, were commented upon, also the fulfillment of the patriarchal promises of Jacob unto his favored son Joseph and his posterity. A more attentive audience could not be desired, and after the close of the meeting many of the visiting Europeans expressed their satisfaction and desired regular services, if possible.

Subsequent meetings prove conclusively that many of the honest-hearted of Israel are in the vicinity, and undoubtedly the field is ripe for the harvest of precious souls.

Many newspaper reports of the conference have appeared, and, with one exception, all are highly complimentary of the labors of the Elders.

The president of the district has since received a request from some of the residents of Havelock to hold a series of meetings there, the large and newly furnished town hall being offered gratuitously.

Such encouraging and cheering receptions fill the hearts of the Elders with joy and gratitude for the blessings of the Gospel, and they earnestly pray that the Spirit of God will seal the feeblest effort unto the salvation of souls.

"PHOENIX."

The Manawatu district conference convened at Porirua, New Zealand, on December 23rd, 24th and 25th, 1893. It was a time looked forward to by many of the Saints, when they would be privileged to meet together for spiritual enjoyment and to drink from the fountain of truth.

Both the natives and the Pakehas were interested, though the Maoris were greatly in the majority, as many of the European Saints could not be present. Notwithstanding it was but a district conference, many members from surrounding counties were in attendance.

Extensive preparations had been made by the Porirua members for the accommodation of all visitors. The meeting house had been enlarged so as to seat double the number that it formerly could, having a present seating capacity of about 200. The decorations consisting of mottoes and tissue hangings, were artistically arranged, giving life and splendor to the inside appearance. Most attractive were the beautiful pictures from the Book of Mormon charts, which adorned either side of the ceiling.

A spacious dining hall was also erected capable of seating eighty persons around the two tables, reaching through the whole length of the building. The tent roof made it light and airy, the two requisites for comfort on a midsummer's day in New Zealand. Let it be said to the praise of all interested, that nothing which would add to the happiness and well being of all comers was left undone. The hospitality of the aborigines cannot but be admired, and all present could testify to the prevalence of that quality manifested in them.

The Elders began to arrive several days before the commencement of the conference until Thursday, Dec. 21st, when ten of them had come and were enjoying each other's company, talking about the remembrances of their dear mountain home. The feelings that animated their souls can easily be imagined, not knowing that they would meet under such favorable circumstances. Many of them had parted in Zion, other had separated at Auckland for their various fields of labor, knowing not when or where they would meet again.

On Wednesday the Saints from the various districts and branches began to gather. Affectionate scenes, such as we do not often witness at home, were enacted by the loving natives. The greetings were spirited and sympathetic, revealing the well known trait of Maori affection. The heartrending "tangi" and the good natured "hongi" completed the introductory meeting. Now the lively conversation, and the cheerful demeanor of the mourners, put on quite a different aspect, and all around was life and animation.

The time for the commencement of the conference had now arrived. It was a fine December morning, not such as it would be at home, but ushered in by the songs of birds and brilliant sunshine. The ringing of the church bell announced that it was time for the first meeting. The spacious hall was filled to overflowing, and a number of the people outside could not gain admittance. There were present of the Elders from Zion, B.