

gan spoke on baptism, and gave good counsel to the Saints. Elder Finlayson, president of the Opuawhanga branch (European), also spoke, Brother Rasmussen interpreting. Elder Paora Hopperi followed, and encouraged the people to live good lives and keep in the straight and narrow path. Elder Benjamin Hamblin reported Hauraki in good condition. Dismissal prayer was offered by Elder Rewi Mokena.

In the afternoon, at 2:15, the meeting was addressed by Elder Gardner, who reported the Waikato (five branches) in good order, having lately reorganized some of them. He spoke very feelingly of his labors when here in 1884 among the Waikatos. The closest attention was paid by the natives, whose eyes demonstrated the affection they entertained for him. He counselled them to stand firm against every temptation and receive the glorious reward of eternal life. Elder Mita Wepiba followed in a few choice remarks, urging the natives to spread the truth by precept and by example. Elder J. M. Folkman then testified to the work of God and Joseph's divine mission.

The evening meeting was opened at 8:30, when Brother Hamblin delivered his "poroporoake," or farewell address. Eight natives testified. Prayer was offered by Elder Kaahimo.

Dec. 24th, at 10:30 a. m., Elder D. B. Stewart (Brother Rasmussen interpreting) reported the work in Australia as on the improve. The Elders were unable to fill all the calls made upon them. The Lord is softening the hearts of the people, new avenues are opening up and the brethren have their hands full of work to attend this "Hui Maori." Elder Goff spoke a few words in Maori, followed by Elder Hollingsworth, who reported this district, six branches, one European, four natives and one mixed.

At 1:30 there was held a short European service in the school house, but a heavy rainstorm prevented a large attendance. President Stewart spoke on the first principles of the Gospel.

At 3:25 we held Sacrament meeting. A few appropriate remarks were made by President Stewart, when the general authorities of the Church were unanimously sustained by the vote of the conference; also Elder Wm. Gardner, as president of the Australasian mission, and Elders Palmer and Folkman as presidents of Waikato and Hauraki districts respectively. President Stewart explained the doctrine of "common consent," and how a forgiveness of sins may be obtained by believers. Advised the Saints to be true to their covenants, that the labors of the servants of God among them may bring forth fruit, and gave much good advice. The house was filled to its utmost capacity, many standing outdoors during the services. The Spirit of God was poured out on the whole congregation, and it was a time long to be remembered by all present.

At the evening services prayer was offered by Elder Te Auapouri. Elder James E. Abbott addressed the conference, and thirteen native members responded to the call for testimonies. Elder Wm. Gardner cautioned the Saints not to allow the Evil One to find

them asleep, but manifest in their lives the instructions given during conference. Elder Stewart then thanked the kind-hearted people who had fed the natives and Elders during the "Hui," and asked the Lord to bless them for their untiring efforts. Conference adjourned till April next in Te Mabi district. Thus closed an important event in the history of this mission, and all joined in saying they never experienced a more divine influence than was present during the conference.

The meetings were all made under the shade of lovely weeping willow trees by the side of the Waikato river, except those in the evening and sacrament meeting on Sunday afternoon.

The following day many visitors were present to see the innocent sports and pastimes that were indulged in by all. It seemed peculiar to wish each other a happy Christmas under such circumstances. Though there was a large gathering, not a single accident occurred to mar the unalloyed pleasure and joy of our "Hui." On Tuesday morning, the 26th, at 10:30, the visiting Saints prepared to leave for their homes, and the parting was hard. Many wept. The little steamer owned by Brother Te Whiu, towed our big "waka" (canoe) with its heavy burden, up the Waikato, to the shouts of "Haere ra, Haere, Haere," of the people who remained, with the waving of handkerchiefs, and the singing of hymns by those departing. Slowly we traveled against the current, reaching Rangiriri railway station two hours late for the train, the time of which had been changed owing to the holidays. It was decided to remain till next morning in the goods shed. Some of the Ngauawahia Saints, who left for their homes at 1:30 p. m., made a collection to buy us food to eat while waiting for the train. Next day our train came along, and we of the north proceeded to Auckland, dispersing from thence to our homes and several fields of labors.

We had a Priesthood meeting Christmas morning, in which the Elders received necessary instruction from Presidents Stewart and Gardner, under the inspiration of the Holy Spirit.

B. H. HOLLINGSWORTH,
Conference Clerk.

CHURCH THEOLOGY CLASS.

After the opening prayer by Elder George Reynolds and the consideration of incidental questions, a review of the previous lesson was taken. Instructor James E. Talmage then proceeded with the lecture, outlines of which had been distributed to over 1100 students present. The subject was the fifth article of faith which, as given through the Prophet Joseph Smith, reads: "We believe that a man must be called of God by 'prophecy and by the laying on of hands' by those who are in authority to preach the Gospel and administer in the ordinances thereof."

Authority from God was one of the characteristics of the organization of the Church of Jesus Christ of Latter-day Saints. An array of men, sectarian ministers, stand up against them claiming none and having no authority, yet in the Holy Scriptures no instance is recorded where any true Prophet of God delivered any message

or performed any act without being authorized to do so. Indeed this speaking with authority was a power that distinguished them. The instances of Noah, Abraham, Isaac, Jacob, Moses, Aaron, Joshua and Samuel were particularly referred to, their authority among the people being unquestioned, while all the prophets and servants of God down to Malachi and Zecharias made specific declarations concerning their authority and calling. Also the Apostles of Christ were specially commissioned.

This authority was bestowed on others by prophecy and laying on of hands. Prophecy was the right and power of interpreting and knowing the will of God. That the imposition of hands was general cannot consistently be doubted. In cases of ordination where such is not mentioned, no other details are given and this cannot be taken as proof that this method was not used.

The Patriarchal Priesthood descended from Adam to Noah and from him to Moses under the hands of the fathers.

Authority thus bestowed is respected of God. Not alone on earth but in heaven is it honored and jealously guarded. It is according to reason and order that men who officiate in the ordinances of the Gospel should be divinely commissioned. The nations of the earth in civil and military organizations regard authority and the respect due to it, as most important. Yet none can be more jealous of their power than is the Lord with His Priesthood, as He repeatedly declares.

Unauthorized ministrations were punished severely, and even aspirations toward such are sinful. How swift this punishment did overtake the guilty when the Lord saw fit to make such examples was strikingly shown in the cases of Korah and his associates, Miriam, Uzza and King Saul. This subject was to receive further consideration at the next session of the class.

Benediction was pronounced by Elder H. P. Richards.

Elder Thomas Hicken, of Heber City, called at the News office and related a sad story to a reporter regarding the death of his wife.

Elder Hicken left his home eight months ago to fill a mission in the Southern states. On the 21st inst. he received a letter while in his field of labor, in Sullivan county, Tennessee, from the president of mission notifying him that he was released to return home on account of the serious illness of his wife. That evening he boarded the train for Utah and arrived here today over the Rio Grande. How ill his wife was he knew not though he worried greatly along the route of travel and had strange forebodings as to the result. The shock he sustained this afternoon on being informed that his wife was dead was a severe one. The particulars beyond the fact that she gave birth to a child a few days before her demise are not known. The funeral took place several days ago. The deceased was the mother of six children whom she leaves for the sorrowing husband to care for. The eldest is but twelve years old.