

few minutes. It was granted and he told them that what Jarman had been telling them was false. At this the crowd thought he was a Mormon and began to hiss him down. It was some time before he could make them understand differently. He spoke for some time stating that he had lived in Utah eight years, had worked for Mormons most of the time, and he never worked for better people in his life. They were honest, temperate, virtuous and truthful. He told the people that there were no tigers in the Rocky Mountains and that people were as free to come and go to Utah as they were to Nottingham. Said he: "Jarman says he lived in this Hell upon Earth for twelve years and I say I lived in the same place for eight years and I call it Paradise."

On Thursday afternoon Jarman gave a private lecture to the women only and in the evening to the men only. The indecent language that he used in these lectures is too vile to put in print. Each night the members decreased until Saturday evening not one third of the seats were occupied and I am told that they did not nearly pay expenses. During the week he tried to incite the people to come to 49, where he said these fourteen Latter-day Devils were, and drive us, not only out of the town but out of the country, and rid the city of such trash. The ministers all said amen, but we were not molested.

The excitement is doing us considerable good. It is advertising our cause and the fruits can be seen in the numbers that flock to our chapel on a Sunday to hear us. We say, "God moves in a mysterious way, His wonders to perform." Two have applied for baptism and many are brought to our meetings and to investigate that otherwise would not have done so.

We longed to see the man that had courage to stand up and speak in defense of our cause, and last evening we had our desires gratified, for he called on us and introduced himself as J. G. Wilks. He finally recognized J. W. Stringfellow, who is visiting here previous to going to his field of labor in London. We had a long talk with Mr. Wilks and just before he left a local preacher called in who had been heart and soul in the Jarman movement. Mr. Wilks soon told him what he thought about Jarman and all those who would believe such talk as his. Jarman told Mr. Wilks that he was doing it to make his living, so it had become a trade like to him. If the Tribune or some one that Jarman claims to place so much confidence in would write here and tell him what the Mormons are doing, it would do some good.

The following named Elders are laboring in this Conference: George Hind, George E. Bruch, George Humphreys, E. J. Howell, J. A. Hunt, L. Hunsaker, John H. Taylor, T. H. Cartwright, William Green, Henry Blackburn, C. W. Hatch, D. E. Randall, Ray McCune, F. J. A. Jaques and myself. All are well and enjoying their labors. The future is laden with bounteous harvest for those who will come and reap.

THOMAS BAILEY,
President of Conference.

Two horse thieves bound over to the district court from Walden, Colorado, last July, James Mackle and Harry P. Baker, have been sentenced to the penitentiary.

SOUTH CAROLINA CONFERENCE.

CLIFTON, South Carolina,
September 10th, 1896.

I send you the address of the Elders traveling in this conference and a few items on the condition of the same by request of our worthy president, Samuel P. Oldham, with whom we parted not thirty minutes ago, which parting is accompanied by the usual feelings peculiar to such occasions.

Our President, accompanied by Elder Andrew F. Smith, is travelling among the Elders, filling them with enthusiasm, finding out the strength of his men, in order to fully understand the condition of the field, to find the green and ripe parts of the harvest, that the work in future may be carried on in the most profitable way. Hopes were never brighter in this conference than now. The grain is ripening and the reapers are busily gathering the wheat in the garner and binding up the tares in bundles. We have some prosperous branches of the "tree of Zion" continually bearing fruit, and the gardeners are laboring to keep the fruit pure and white, free from stains and rust, from blight and mould, from worms and decay, for when the Lord of the orchard shall gather all kinds to make the assortment, that fruit free from stains will bring the highest price; but that stained with the rust, mould, blight, worms and decay, alcohol, tobacco, snuff, tea, coffee, lust, idolatry, strife, murder, etc., will be relegated to its proper place.

The same number of Elders are doing about double the work they formerly could one year ago, having baptized fifty souls the past three months, and during the week ending August 22nd held 111 meetings, blessed 16 children, baptized 7 and distributed 57 books besides other work. The Elders are all well and are awaking to their abilities.

Elder Oldham and I had the pleasure of calling at the office of Hon. J. Stanyarne Wilson, Congressman from South Carolina, on Monday, September 7th, and having a very pleasant conversation for about forty minutes. Mr. Wilson is a very pleasant man, agreeable to all visitors, hands his callers with an open hearted handshake and a "Come in, gentlemen." He has keen blue eyes, weighs about 130 pounds, is about five feet six inches high and is as lively as a rubber ball. He said he was quite well acquainted with Utah's senators and representatives and found them intelligent and pleasant men; said he thought we would be agreeably surprised in canvassing Spartanburg city and county in our reception if we conducted ourselves as gentlemen.

The names and addresses of Elders are as follows:

S. P. Oldham, A. F. Smith—Ridgeway, Fairfield county South Carolina
J. W. Parker, John A. Gordon—Blacksburg, York county, South Carolina.

O. H. Shumway, N. Cottam—Rock Hill, York county.

Morris Wilson, John Bond—Union, Union county.

A. W. Buckwalter, J. Martin—Greenville, Greenville county.

A. W. Wright, G. A. Virney—Pickens, Pickens county.

J. B. Green, J. H. Glenn—Barksdale, Laurens county.

F. H. Haskell, C. V. Call—Abbeville, Abbeville county.

D. A. Wilcox, B. C. Chatelain, Newberry, Newberry county.

P. N. Guymon, J. J. Stevenson, Knotts Mill, Orangeburg county.

L. A. Phillips, Alma Millet—Windsor, Aiken county.

T. J. Yates R. Chamberlain—Camden, Kershaw county.

J. H. Whitney, H. E. Smyth—Forsyth, Clarendon county.

C. G. Patterson, A. Kearn—Lake City, Williamsburg county.

J. A. Fortie, L. T. Andrews—Bennettsville, Marlboro county.

JOHN BOND.

PREACHING TO THE MAORIS.

NEW ZEALAND, July 6, 1896.

I am laboring among the dark skinned people in the south island of New Zealand. I am pleased to say that I am enjoying my labor as a missionary among this people, whom I believe to be the seed of the people of Nephi, and a branch of the house of Israel. They are very large, maintaining the strength and stature of their forefathers. They are also bright, intelligent, and as a whole, they are a fine race of people. They are very hospitable and kind to the Elders, as a general rule, especially those who have accepted the Gospel; and in many instances those who have not will receive the Elders into their houses and provide for them the best they can.

I have just returned from a trip south to the center of the island, known as the Canterbury Plain. In company with my companion, Elder Joseph Linford, we visited five Maori settlements, and were received very kindly into their villages, and were treated with respect. We held twelve successful meetings, in which we placed the principles of the Gospel before them to the best of our ability. We were not successful in performing any baptisms, but we trust that the seeds which were sown will result in good. I was much surprised to see the nice houses and their comfortable homes in that part. Many of them have their parlors furnished with an organ or a piano.

During our travels I visited an old battle ground where a great battle was fought between the Maoris of the north island and those of the south. It was at Boat Harbor bay located in the north central part of the island, on the east coast. As near as I have been able to learn from the natives, this battle took place about the year 1820. Previous to this time they fought with stone clubs and axes. But at this period the natives of the north island secured some muskets of some whale fishermen. They then boarded their canoes and sailed down the coast till they reached the bay before mentioned, which at that time was inhabited by the strongest tribe of the dark skinned warriors known in the land. But owing to those of the north island having guns, the others had no chance to defend themselves. The consequence was, those from the north, having every advantage of the others, charged upon them and made a great slaughter. All who did not escape and were not killed, were taken prisoners and were kept as slaves. The number of lives lost in that battle is unknown by the natives. In the course of time the natives of the south island secured muskets, against the next time those from the north came down to battle. The chief of the south