AUSTRALASIAN MISSION.

Conference of European and Native Saints in New Zealand.

A Time of Spiritual Rejoicing.—Christmas in Maoriland.—On Journey Home.

AUCKLAND, New Zealand, Dec. 28, 1893.—The semi-annual conference of the Australasian of Mission the Church of Jesus Christ of Latter-day Saints was held at Tupeherunga, Waikato District, New Zealand, December 23rd to 24th inclusive. There were present fourteen Elders from Zion: Wm. T. Stewart, presiding Elder (President); Wm. Gardner (president), and James S. Abbott, Waikato; L. C. Rasmussen (president), and Christian Peterson, Tauranga; Benjamin Hamblin (president), J. M. Tolman and Ephraim Ellertsen, Hauraki; C. S. Bartlett (president), and Thos. J. Morgan, Bay of Islands; Edward J. Palmer (president), Turanga-nui; D. R. Stewart, Australia. Some 150 native were in attendance, together with a number of outside Maoris and Europeans.

After singing and prayer, President Stewart opened the first day's proceedings with a short address of welcome to all present. Elder L. C. Rasmussen, president of Tauranga, then reported his district, some 145 members, in good condition, though some were negligent. He gave a very powerful Maori discourse, touching on repentance and latter-day judgment. He was listened to with attention by all. Elder Christian Peterson followed on the restoration of the Gospel and the divine mission of the Prophet Joseph Smith. The meeting closed with singing, "Ha ke pule ma a Iho," and prayer by Elder Reiha Apershama, president of the Te Arohs branch.

The afternoon session opened at 3:30 by the singing of "E Ihu, e te Kingi nue," and prayer by Elder Pera Hoperi, president of the Ngaruawahia branch. Elder E. J. Palmer reported his district and spoke on the need of sincere repentance, with obedience to the Gospel. Elder Ephraim Ellertsen, spoke to the conference, (L. C. Rasmussen being interpreter) bearing testimony to the Gospel. After singing benediction was offered by Elder Hoani Taniati Pile, President of the Wanganewa branch.

At the evening service, 5 p. m., "He hari te te tangata" was sung, and prayer was offered by Elder Mita Wepiha, president of the Waikato. Twelve native brethren and sisters bore strong testimonies to the Gospel and to the gifts of healing by the power of God. It was 10 p. m. when Elder Bartlett offered the closing prayer.

On the morning of the 22nd, at 10:30, after singing "Kodoa hates re, mea ki mai," prayer was offered by Elder Palmer. Elder Bartlett reported his district, and pointed out why the world did not enjoy the blessings and power of the Gospel of Christ. Elder Morgan spoke on baptism, and gave good counsel to the Saints. Elder Pidgeon, president of the Waikato branch (European), also spoke, Brother Rasmussen interpreting. Elder Pera Hoperi 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 Waikato. 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 Wepiha followed in a few choice remarks, urging the natives to spread the truth by precept and by example. Elder J. M. Tolman 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 "perpetuoke," or farewell sermon. Eight natives testified. Prayer was offered by Elder Kathimo.

Dec. 24th, at 10:30 a. m., Elder D. R. 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 to. "Hui Maori." Elder Goff spoke a few words in Maori, followed by Elder Hollingworth, who reported his district, six branches, one European, four native 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 3:15 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 Pidgeon as presidents of Waikato and Hauraki districts respectively. President Stewart explained the doctrine of "common consent," and how a testimony 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 Ansport. Elder James K. Abbott addressed the conference, and Elders Native brethren responded to the call for testimonies. Elder Wm. Gardner cautioned the Saints not to allow the Evil One to fling them asleep, but needful to their live 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 unlicking efforts. Conference adjourned till April next in Te Mahia district. Thus closed an important event in the history of the mission, and all joined in saying they never experienced a more stirring influence than was present during the conference.

The meetings were all held 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 interesting sports and jamboree 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 incident 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 Waiu, towed our big "waka" (canoe) with its heavy burden, up the Waikato, to the shoals of "Hawera, Hawe, Hawe," 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 Hangiroi Pa way 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 Ngaruawahia Saints, who left for their homes at 1:30 p. m., made a collection to lay useful to us 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 labor.

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

B. H. HOLLINGSWORTH,
Conference Clerk.

SOME HISTORICAL REMARKS.

In Not a Few Instances They Are Credited to the Wrong Persons.

Although the newspapers often print paragraphs about familiar phrases and their misplaced authorship, the mistakes, as a general rule, continue to be made. There is that story of Wellington at Waterloo, which originated, according to the Buffalo Courier, with Allison, the historian. The French having at last broken, so the tale goes, the iron duke cried to his reserves: "Up, guards, and at them!" In the face of frequent denials, by Wellington himself, that he ever gave such a command, it is repeated to this day as a historical fact. An artist, once went to the duke and begged to be allowed to paint him in the very attitude he took when he uttered these stirring words. "Go to the devil," said the duke. Again, a foreigner asked him if he really did say "Up, guards, and at them!" To this the duke replied: "I wouldn't have said it, mainsay, it would have been absurd. What I probably did say to my staff officers was something like this: 'Gentlemen, you will now move upon the enemy's right.'"

Only a short while ago a New York paper repeated as authentic the story that Marshal Bazaine, while visiting Lorraine, said his boots were on the city from the dome of St. Paul's, exclaimed: "Was fair plunder!" This expression would convey quite the idea of unexpectedness with the German idiom the Gallic, "What a piece to loot." The fact is, however, that in German the word "plunder" is used in a sense wholly different from that of "plunder" in English. The German words "plunder" means "trash," "worthless finery," "tinsel," and the phrase "was fuer plunder" signifies "what trash," "what rubbish." But the use of "plunder" even in this sense is restricted, so that Bazaine would not have used it in a contemptuous way, signifying that the city spread out beneath him was rubbish. He would have used another word. So, a German who hears this remark attributed to Blucher is loth to believe it, knowing that in similar circumstances he would never utter it himself. Almost everybody believes that it was Napoleon who said: "God always favors the heaviest battalions." As a matter of fact, Tacitus was the first who is known to have used the phrase, and Voltaire and Mme. Sevigne altered it in exactly the manner credited to Napoleon. That other familiar one, "The guard dies, but never surrenders," was attributed to Cambronne, who was made a prisoner at Waterloo. It was actually invented by Rougemont, an author of witty sayings, two days after the fight.

These instances of misrecalled quotations are by no means confined to those in the remote past. During the campaign of 1880 the reporter of a newspaper in Paterson, N.J., put into the mouth of General Hancock the statement that "this tariff is a local issue." It was instantly seized upon by the Republicans, and although it was immediately contradicted, the presidential candidate was so generally credited with it that many Democrats even came to believe that the phrase was uttered by him. There is a phrase almost universally attributed to Grover Cleveland, which he did not originate—namely, "Public office is a public trust." The author to this letter truth was Daniel S. Lamont, and it was first used by him in a campaign sketch of Mr. Cleveland's public career. But while this fact might be repeated every day from now to the close of office, it is likely that the President will have the credit for the saying, partly because it "sounds like him," and partly because it is known to epitomize his views regarding the sanctuary of political office.

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O. H. PETTIT, Secretary.

BACK VOLUMES

—OF THE—

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From Milford, Marysvale, Deseret, Nevada, Oasis and intermediate points ..... 5:30 p.m.
From Tooele and Tintic ..... 4:00 p.m.

DEPART.

For Ogden, Salt Lake City and all Eastern points ..... 8:00 a.m.
For Dutch and intermediate points ..... 7:30 a.m.
For Ogden, intermediate points and San Francisco ..... 4:00 p.m.
For Ogden, Portland, Portland, and San Francisco ..... 7:00 p.m.
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No. 3—For Provo, Brighton, and all points East ..... 7:15 a. m.
No. 5—For Provo, Grand Junction and all points East ..... 9:25 p. m.
No. 7—For Eureka, Provo, Marysvale and Richfield ..... 4:00 p. m.
No. 9—For Ogden and West ..... 10:30 a. m.
No. 1—For Ogden and the East ..... 2:35 p. m.

Arrive Salt Lake.

No. 2—From Eureka, Provo, Grand Junction and the East ..... 12:01 p. m.
No. 4—From Provo, Brighton, Grand Junction and the East ..... 10:40 a. m.
No. 6—From Brighton, Provo, Heber and points ..... 9:45 p. m.
No. 8—From Ogden and the West ..... 6:15 p. m.
No. 10—From Ogden and the West ..... 10:00 a. m.

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