

granted, and they need never permit any doubt to enter their hearts, that their freedom is secure. God has intended that his people shall be free, and the Gospel of Jesus Christ comes breathing this spirit of freedom unto the people. It not only begets the spirit of freedom and the love of it in your own hearts, but it enlarges the mind, it exalts the understanding, it purifies the thought, and makes those who receive it willing that the rights they ask for themselves shall be granted with equal liberality to others. This is the spirit of the Gospel.

My friends and brethren, these are the last times—we live in the dispensation of the fullness of times. When Paul sorrowfully went from branch to branch of the Church, exhorting the presidents of branches to be diligent laboring in season and out of season, day and night, he was overshadowed by the great sorrow that all his work must end in confusion, that a black pall of darkness would settle over the world, and men would themselves arise to draw away disciples after them and corrupt the truth which he delivered unto the Church; yet he labored on in patience, and sometimes I have wondered how it was that he did not sink down under the appalling certainty that the Church of Christ would be destroyed and in the temples of God there would sit a power that would exalt itself above all that is called God and lord it over God's heritage. I have wondered, I say, that he did not sink down under that awful premonition that seemed to haunt him in all his labors. But we live in no such day. We live in the last times, when we have the sure word of God given to us, that the Aaronic Priesthood shall not again be taken from the earth till the sons of Levi offer an offering in righteousness to the Lord; when the Melchisedek Priesthood shall not be taken again from the earth as it was in the days of Moses. The Lord has chosen His servants. He knows their spirits and He knows their fidelity. And there is no time to allow these men to corrupt again the Gospel of Jesus Christ, or so far abuse the Holy Priesthood that is given to them that they will exercise unrighteous dominion over their fellow servants. That will not be done; neither will the Church be destroyed, nor will darkness again settle over the earth.

I join my young brother in bearing testimony to this great work and to the spirit and power of it. This is a day of rejoicing among the Latter-day Saints, if only by faith they will drive away the mists of darkness that the Prince of the power of the air seeks to enshroud them in, and cling to the truth as God has revealed it. I tell you the sun of happiness and peace will arise in your hearts and you will know that God lives, and that this work that He has established in the earth is the truth. May the Lord bless you. Amen.

Written for this Paper.

NEWS FROM ALABAMA.

CAMDEN, Wilcox county Alabama,
April 28th 1896

We have been laboring in Wilcox county, (South Alabama) for five months and have met with and made many kind friends and been entertained by the leading men of the county. Wilcox is noted for its hospitable people and we have been able to get their churches on several occasions, to preach in. This

county has never had the Gospel preached in by the Elders before, but there are several who are investigating the principles we are setting forth, and no doubt the seeds we have sown will soon come forth and bear fruit.

We were visited by Elders Joseph S. Geddes, president of the conference and his traveling companion, Elder J. F. Wakefield, who are visiting the different pairs of Elders in their respective counties; and while with us we held eleven meetings, eight in churches or meeting houses, one in a private house one in a store and one in the woods and had very good turnouts and the best of attention, and the sheriff has gave us permission to hold meetings in the court house at any time. Camden has a population of about one thousand people. When we first went there we visited the mayor and newspaper editor and the leading men of the town before "cavassing," and had a talk with them. We were received very kindly by them, so left them our cards, and a tract of each kind and were invited to call again. We have visited 673 families; distributed 980 tracts; walked 1078 miles; regular posted meetings 25, and one baptism.

Elder Ira Call leaves here in a day or two to take up a labor in the city of Montgomery and will have for his companion Elder Allie, while I will continue here in Wilcox county, with Elder Joseph Johnson of Idaho, who is new in the field, for my companion.

The Elders all seem to be enjoying very good health in this part of the vineyard, and the work of the Lord is prospering and is being pushed forward with energy and zeal. The way is being opened up as it never was before, and the blessings of the Lord are attending us in our labors. The hot weather has started in for sure and every thing has put on its green coat. Oats are heading out and new potatoes will soon be ready to use. One would think summer was already here, and besides Alabama is going to have a "silver" governor.

IRA CALL.
GEORGE A. REID.

GOSPEL TO THE MAORIS.

POCATELLO, Idaho,
April 24th, 1896.

During the past thirteen years I have read in the Deseret News and other Church publications letters, and reports of returned missionaries, about the work among the natives of that far off land, New Zealand. Many times I have thought I would state facts in connection with the opening of that mission, and noticing another error in your Semi-Weekly of March 6th, I have felt that I would correct the error by sending the correct dates of the opening of that mission. If you think they are worthy of publication or any part of them, please do so.

The work among the natives commenced with success, in the town of Cambridge, Waikato, one hundred miles south of Auckland on December 24th 1882 (and not in 1883 as stated) by Elder William M. Bromley, president of the Australasian mission, William J. McDonnell, who was a resident of Auckland, and Thomas L. Cox, of Cambridge, the place where the work commenced. These two brethren had come to pay me a visit, Elder Bromley by special request, Elder McDonnell being impressed to pay me a visit, came up

early on the morning of the 24th. After breakfast, we all spent the forenoon among the natives, and arranged for a meeting with them in the evening, which was held at the house of a chief named Hare Teimaua. A large number of natives had been notified of the meeting and the house was crowded, and as they appeared to be interested, the meeting was continued until a late hour; so much so that my wife began to think something was wrong as we had not returned home.

Before leaving, we arranged for another meeting to be held on the evening of the 25th; then bidding the natives good-bye turned our faces homeward. Before we had got far we were called back by the chief, who told us he had a child sick nigh unto death. She was given up by all the doctors in town who had declared it was impossible for her to recover, and the natives had gathered around the young maiden to witness her take her last breath, which was a pitiable sight for one to witness, as she lay straightened out on the floor in the north east corner of the room. Elder Bromley told the chief that the gifts and power of the Gospel were in the Church, just as we had laid before them that night, and if he desired we should lay our hands upon the maiden we would do so, but whatever the result, to give God the glory and praise. Not having oil at our command we were only able to attend to one-half the ordinance. Immediately after we raised up our bodies it was seen by all present that the girl was much improved. We again bid them good night and went on our way rejoicing. Arriving home, the president told Sister Cox of the girl's sickness, and how the Lord had blessed the laying on hands of His servants, and as we did not go to bed until early in the morning, she arose at an early hour, provided some little nourishment and went off to the little invalid. By her care and attention and the help of the Lord, within three days she walked to my house, which was fully three-fourths of a mile away, where she remained for several days.

December 25th, we filled the appointment before mentioned which lasted again to a late hour. But we were well paid for our labors by the confession that they were sinners, of Chief Hare Teimaua, his wife Pare Teimaua, and Hanu Takere, who demanded baptism at our hands, believing we were servants of the Lord, and had power to baptize them for the remission of their sins, and to confer upon them the Holy Ghost. Elder William J. McDonnell baptized them in the Waikato river, the two former being confirmed by Elder William M. Bromley and the latter by myself. When this was accomplished it was nearly midnight.

Sunday, December 31st, at a meeting held at my house in Cambridge, Elder William M. Bromley presiding, it was unanimously agreed to sustain Elder Thomas L. Cox as president of the Waikato district. Elder Cox was then set apart under the hands of Elder William M. Bromley and William J. McDonnell.

January 1st, six more souls were added to the Church in the usual manner, the above brethren officiating.

The next day Elders Bromley and McDonnell left for Auckland, leaving me alone in the work. My wife and family rendered me valuable assistance.