

said he felt much joy in his labors in the ministry in spreading the true Gospel of Christ among mankind. He thanked the Saints of Waikato for so generously providing for this gathering, and with words of exhortation encouraged the Saints to be faithful in serving the Lord. They would then surely receive His blessings.

Very satisfactory reports were made by the presidents from the adjoining districts, showing that the natives are desirous of remaining firm to the principles of truth which have been taught them; and though there are some who give way to temptation and folly, yet there is a marked change for good in the Saints. They exhibit a true, repentant spirit and desire to live in obedience to the laws of God. The afternoon and evening were occupied by the Elders, who gave many good words of counsel and advice on the principles of the Gospel, bearing strong testimonies to the truth of the work in which we are engaged.

On Saturday, the 11th, the morning was devoted to speeches from the natives, who addressed the meeting in a very pleasing and instructive manner, giving their reasons for becoming Latter-day Saints, and for the hope that is within them and desiring to remain firm in the Gospel to the end.

In the afternoon the statistical report ending July 31st, 1889, was read. We also had the pleasure of hearing from the new Elders from home, one of whom, Brother Milton Bennion, bore his testimony in the Maori tongue, having only been on the island one month, thus showing the goodness of God in bestowing special blessings upon His children who serve Him and obey His commandments. We also had several quartettes from the Elders and sisters, and they were highly appreciated.

The new appointments were then read. They showed but few changes, as it had been thought advisable to allow the Elders to remain in their present positions. The accompanying report shows their present fields of labor:

Wairarapa—John Sutton, Jr., Jas. S. Daine.

Mauawatu—David Muir, Jos. N. Heywood.

Hawkes Bay—Joseph P. Beck, P. P. Thomas, John T. Smellie.

Mohia—Hugh S. Geddes, John H. Burton.

Turaunga—L. O. Taft, L. J. Hawke, Ezra T. Stevenson.

Waipa—H. D. Height, Jr., Orson D. Romney, Boyd Stewart.

aaranga—Ephraim Johnson, Oliver C. Dunford, Ida Dunford, school teacher.

Hauraki—Thos. C. Young, J. H. Timpson.

Waikato—Chas Johnson, Thomas C. Stanford.

Whangarei—Geo. W. Davis, Jos. T. Waldron, Milton Bennion.

Bay of Islands—Jas. S. Nye, Heber J. Wagstaff.

Whangaroa—Jas. J. Jackson, Heber S. Cutler.

South Island—John S. Bingham, Jos. S. Groesbeck.

Australia—Geo. D. Woolley, Wm. Bromley, Stephen D. Chipman.

A Priesthood meeting was held in the evening at which instructions were given to the brethren. The speakers dwelt upon the bestowal of the Holy Priesthood upon Joseph Smith and the great riches we have received by these keys being again restored to earth. They also spoke of the bringing forth of the Book of Mormon by the power of God, and said we should be proud of the Holy Priesthood which has been conferred upon us and seek diligently to magnify our calling as His servants.

Sunday morning, January 12, the Sacrament was administered, and the meeting was first addressed by Brother John S. Bingham. He gave an account of the condition of the world before the coming of Christ, His atonement for our sins, and dwelt upon the importance of our living pure and holy lives in the sight of our Heavenly Father, so that we might partake of the Sacrament without eating condemnation to ourselves. He was followed by Brother Ezra T. Stevenson, who spoke at some length on the restoration of the Gospel, the great revival and final organization of the Church of God through the Prophet Joseph Smith, his persecutions, and the many difficulties attached to the spreading of God's work, so that it would not be overcome, but spread over the face of the whole world till the final accomplishment of all things which had been predicted.

In the evening the meeting was given into the hands of the natives, who made excellent use of the opportunity thus afforded them. The floor was continuously occupied. No sooner did one speaker close his remarks than another was found eagerly waiting to improve the fleeting time. In fact several would remain standing to claim the next opportunity to speak. This was kept up for four hours and thirty-five minutes, during which time forty-two persons had borne their testimony.

Brother Wright closed by expressing his pleasure at the good feeling which had been manifested during conference, said he knew that the Lord had poured out His Holy Spirit upon all present, that all had felt the influence of the same; he hoped that the Spirit of God would ever continue to burn within them and lead them onward and upward till they had finished the measure of their creation.

HEBER S. CUTLER,  
Clerk of Conference.

#### OUR CHICAGO LETTER.

It looks as if Salt Lake was in a fair way to eclipse Chicago in the way of notoriety. During the past week, the Mormon question has been the principal topic. And when the news came that the Gentiles or "Liberals" were triumphant, great was the rejoicing in prostituted newspaperdom. No question was asked as to the means by which the triumph was obtained. Even Joseph Muldoon, of the Chi-

cago *Tribune*, endorsed the old Jesuit maxim, "the end justifies the means." As usual, the death of Mormonism is proclaimed to be at hand. But it has been so often pronounced dead that little heed may be given to the cry. Here are a few sentences from various newspapers relating to the late Salt Lake election.

"The Salt Lake election means the admission of Utah as a State."

"The schoolmaster has wrought the revelation."

"The Mormon is being softly pushed into the ditch."

"The western barbarism is being wiped out."

"Zion is being shaken to its foundations."

"Mormon defeat means a setback to the democrats."

"Mormonism is doomed. The Elders must go. The ballot is mightier than the sword."

"The loss of Salt Lake is the final blow to Mormonism."

"A cheerful message has at last come from Utah."

"Law-breaking Mormons should emigrate."

"The political power of the Church is gone."

"Mormons do not understand the genius of American institutions."

"The Salt Lake triumph, though not a Utah triumph, is the next step to it."

"The defeat of the Mormons is a blow to the democrats."

"The zenith of Mormon power is forever gone."

"That hideous monster is at last crushed."

The *Utica Herald* says:

"Polygamy is crushed; all honor to virtuous Gentiles."

These sentiments will give a tolerably fair idea of newspaper opinion on the Utah question, because they are taken from papers published in the most distant parts of the country. They demonstrate plainly how little is known of "Mormonism" as it really exists. To say that it can be wiped out by an alleged election triumph is the utterance of a fool. To say that its fate depended on the Salt Lake election is the statement of a madman. To say that its political power is gone is perhaps true, because it never pretended to such power, and whatever of political power exists in Utah is entirely in the hands of that valiant knight Godfrey de Nebraska. To say that Mormonism is not in harmony with American liberty and morality, while the lottery business of North Dakota is, is poetic absurdity. Senator Ingalls inveighs against fraudulent ballots in the South, while Senator Edmunds, according to the *Chicago Tribune's* Salt Lake correspondent, advocates fraudulent ballots in Utah.

To the serious thinker the Mormon issue opens up a line of study which is well worth indulging in for a moment or two. Why this fierce insane opposition to Mormonism? Is there design in it? You will say polygamy. But there was no talk of that on April 6, 1830, just sixty years ago, when six humble citizens and natives of this continent proclaimed the restored religion. Is there one step in its history from that day to Feb. 10,