

president of the Takahiwai branch. Brother Goff interpreted for me, while I greeted the Saints from their co-religionists in Zion, the Hawaiian Saints and others, and gave them some items of Church history. In the afternoon meeting, Elder Charles B. Bartlett and Wiremu Te Tairua were the speakers; and Hamuera Toki, Joseph Markham and Kaio Muhani spoke in the evening.

Sunday October 27th. The conference was continued and closed, three well attended meetings being held. Henari Te Pirihī, Percy S. C. Going (through interpreter) Eru Reweti and myself (through Elder Goff as interpreter) and Hial B. Hales spoke in the forenoon. In the afternoon Elder Gardner was the principal speaker, and in the evening Honetana, Make Te Pirihī, myself (through Elder Goff as translator) Hutanā Eparaima and Elder Gardner were the speakers. The spirit of God was poured out in rich measure both upon speakers and hearers, and we all had a season of rejoicing. The natives seemed to be in the best of spirits, and manifested much interest in the spirit of our conference. During our stay we were treated to the best the village afforded, four meals a day being served. The food was prepared in a neighboring cook house, and the meals spread and partaken of on the floor of the meeting house. Only the visitors, who had increased to about thirty-five before the conference closed, ate and slept in the meeting house. Among the visitors was Elder Peter J. Nordstrand, who has been a member of the Church since 1876, and took an active part in the affairs of the mission on the South Island years ago. He gave me important information about the early doings of the missionaries in Christ Church and vicinity.

The Whangarei district embraces all that part of the North Island of New Zealand which lies south of the Bay of Islands on the east coast and of Tekaritu on the west coast. Its southern boundary is the Kaipara harbor on the west coast and the town of the Wade on the east coast. The baptized membership of the district is 232, or 334 souls, including children under eight; 41 of these are Europeans, the rest Maoris. Two Elders from Zion are laboring in the district, which comprises six branches of the Church, namely, Waikareī, Whangaruru, Opuawhanga, Hora Hora, Te Kahiwi and Great Barrier. The two Elders laboring in the district make their present headquarters with Brother Finlayson at Opuawhanga, and receive their mail at Kamo, the latter place being about one hundred miles by steamer and rail north of Auckland.

The Waihare branch embraces the Saints residing in a village of that name situated on the peninsula south of the Bay of Islands and near the historical town of Russell, twenty miles east of Kawakawa, and about fifty miles north of Whangarei. The branch was organized December 13th, 1887, by Elders Elias Johnson and George Romney, Jun., with Mita Wepiha as president. He still presides, and is one of the ablest and most faithful Elders in the mission.

The Whangaruru branch embraces the Maori Saints residing in the villages of Mokau, Oakura, Punaruku and other neighboring villages, all situated on the east coast and constituting a district of country known as Whangaruru. The southernmost of the village is about nine

miles south of Waikare. This branch embraces what was formerly the Mokau branch (organized early in 1888) and the Punaruku branch (organized October 21st, 1888.) The present branch organization was effected November 26th, 1893, with Hoani Tautaki Pita as president.

The Opuawhanga branch is a continuation of the Mangapui branch which was organized by Elder William Gardner about 1886. The branch embraces all the European Saints in the Whangarei district, and Elder Thomas Finlayson, who resides at Opuawhanga presides. His house lies in a country district about sixteen miles north of Whangarei.

The Horo Horo branch (formerly known as the Waipa branch) consists of the Saints residing in the villages of Horo Horo and Waipa, which are situated on the east coast about thirty miles northeast of Whangarei on the Nganguru river near its mouth. The branch dates back to November, 1889, when it was organized by Elders Angus T. Wright and George W. Davis. The Kahiwi branch, first organized by Elders William Paxman and William Gardner in November, 1887, is the oldest native branch north of Auckland. It embraces the Saints residing in the village of Takahiwi, which is situated near the Whangarei river, or sound about twelve miles by water or thirty miles by road south of Whangarei and about three miles in a straight line northwest of Marsden point.

The Great Barrier branch (also called Peki Paaria) consists of the Saints residing on the Great Barrier island, which lies far out in the ocean about sixty miles northeast of Auckland. The branch was organized by Elders Angus T. Wright and George W. Davis, December 4th, 1889.

Another branch called Whananaki (organized November 29th 1888) has lately gone out of existence.

Monday, October 28th. Brother Finlayson and son, Brother Going and nephew and Hoani Tautaki Piti took their departure early in the morning. Soon afterwards the bell rang for morning devotion, and after prayer, we ordained Tetahi Honetana to the office of a priest. The next on the programme were speeches of greeting by a number of the leading native brethren present, to which Elders Gardner, Bartlett, Goff and myself responded. The native speakers all expressed their appreciation of our visit and the good conference just ended, and their great love and respect for us as the Servants of God. Both the Takahiwi and Te Horo brethren desired another conference held at their respective places in the near future. After all these proceedings, breakfast was served, and at 11:30 p. m., Elder Gardner and myself took leave of the Elders and native Saints, mounted our horses and rode seven miles to Marsden Point, where we boarded the steamer Wellington and sailed for Auckland at 4 p. m., arriving there at 11 p. m. We remained on board till morning enjoying a good night's rest.

Tuesday, October 29th. We landed at Auckland and found Elders John Johnson and Thomas S. Browning awaiting our arrival. I now spent the remainder of the week in Auckland busily engaged in historical labors, assisted by Elder Johnson. On the Thursday evening we attended a lecture given by a preacher of the Irvingite persuasion.

As his lecture was characteristic of its many truths and correct principles, I approached him after the meeting and complimented him on his lecture. He at once became all attention and no doubt thinking I would be a good subject for conversion to his creed, gave me pressing invitations to attend the remainder of his lectures, and even offered me special private instructions. But when I told him that I was an Elder of the Church of Jesus Christ of Latter-Day Saints, his interest in me suddenly gave way to a spirit of contention, and for some time we had a warm and somewhat hot-tempered debate, which ended in the preacher taking his hat and leaving Elder Browning and myself challenging in vain for further discussion. I never knew before that the Irvingites, or the so called Apostolic Church were so bitterly opposed to the work of God, though Joseph Smith in recording its origin in his history, fully warrants that such naturally would be the case.

ANDREW JENSON.

GISBORNE, New Zealand, Nov. 6, 1895.

### ETHICS OF GOVERNMENT.

It was in the commencement of the seventies, on a trip to Salt Lake City that I visited our departed and much beloved brother, Hon John Van Cott. As I arrived he had just returned from a meeting of the City Council, of which he then was a member. He related that President Brigham Young had that day visited the Council; and advised the city fathers to labor in that capacity without compensation or salary; he warned them against taking money reward, and said if they did, it would sorely be regretted. The reasons President Young gave for his advice I do not remember, but I can faintly recall some parts of the narrative of Brother Van Cott, that President Young proposed to the members of the City Council that "if they could not furnish the time necessary in council and legislation in behalf of the people, free and gratis, they had better leave such offices to men who could."

What a volume of true meaning was contained in the above advice of President Young, given from a treasure of long experience, from our pioneer hero! What was likely to cause regret in after-time, according to the above prediction, if the city fathers instituted a system of money reward, has been expressively told, in the history of Salt Lake City, in the degradation and pillage it has been subject to, during a reign of hirelings, who held their positions not altogether without regard to the spoils they expected to rake out of it. Even in above mentioned short period of experience, and causes for regret, is there not an abundance of material for reflection and suggestions for doing better, in and for the State of Utah, than to leave its welfare to promiscuous dealing and management of hired hands?

Is it possible that the citizens of our young state cannot be trained away from adopting, aping after and continuing in vogue the corrupting influence of mercenary, sordid and vile manipulations of intruding trespassers in our councils and legislatures? Is it possible, we ask, that the State of Utah cannot get out from under the effects of the gloomy forebodings we are placed under, if we do not institute and uphold pure government in our state? We take the liberty to answer according to our understand-