

"I am the man that presides here." No body can do this sort of the Presidency of the Church of Jesus Christ of Latter day Saints. And they would not do it, except for cause. If they saw it necessary, having found transgression in the head, then they could come, or they could send Apostles here to act. This is the order of the Church. You can read it in the Book of Doctrine and Covenants. The duty of the Twelve Apostles is to preach the Gospel to the nations of the earth; and where they cannot go, they shall call upon the Seventies and send them forth to preach the Gospel to every creature. The duty of the Apostles is not to preside over Stakes, unless they are called to do so by the presiding authority of the Church. If the Presidency of the Church call upon one of the Apostles and set him apart to preside over a Stake of Zion, he will preside by reason of his appointment, and not by reason of his Apostleship. The Presidency of this Stake are not called to be Apostles; but they are called to be High Priests, and the right of presidency rests upon them in this Stake of Zion by virtue of their appointment.

I do not know that it is necessary to talk thus to this people. You ought to know these things. You do know them unquestionably, and you know that these things are true. But some times there appears to be individuals who do not understand them as they should, and it seems to be necessary at times to talk about them in order to instruct such people.

I feel that I have spoken the truth to you. I ask you to receive it in good and honest hearts. It is found in the books; but the books are the dead letter. It is the spirit that giveth life. It is the living oracles that have the right to organize and direct, to counsel and exhort, admonish and reprove. These books can never organize a Stake of Zion, or a Presidency, or a High Council, or a Bishopric, or a quorum. But we have the written word for example, for instruction, for admonition, for reproof, for counsel and for exhortation. Every man should read and understand them, and then all will know that the oracles of God are in their midst. But when they do not read the word of God nor understand it, when the oracles speak they may not listen to them. The Stake Presidency are your oracles here. They are chosen of the Lord. We know them to be good, pure men; yet no men can be so pure and upright but wicked men will find fault and complain about them and charge them with all manner of evil falsely. Wicked men have done this from time immemorial. They did it to the Son of God. As I have read here to you, the Jews said, "We be Abraham's seed, and were never in bondage to any man." But Jesus said unto them, "If ye are Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth which I have heard of God, this did not Abraham." Because He told them the truth they persecuted Him; and if they persecuted the Master of the house, how much more may they persecute those who are of the house. There is no man so good but the tongue of slander may revile him and speak evil against him falsely. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you

falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." But let no man speak evil of you justly. We do not believe there is any man who can speak evil of your Presidency here justly. We do not believe the man lives that can point to criminal acts, designed to injure the people, on the part of these men that have been placed to preside over this Stake of Zion. We know them too well for that. We know their spirit, and we know that they intend to do good, and are good men; and you ought to sustain and uphold them, and listen to their counsels. They will not guide you wrong; they will not direct you in wickedness; they will make no mistake in their counsel to you; for they stand as a beacon light to the people—not the only beacon light, but they stand in their place as the presidents of the Church in this Stake of Zion, and God will make himself manifest through them to the people. Furthermore, it is the right of every man and woman to have revelation and wisdom from the Almighty, to know these men are good men, and are doing their duty. So in regard to the High Council. They should be exemplary. Do any of them get drunk? Are they profligate? Do they violate the Sabbath day? Do they speak evil of the Lord's anointed? Do they make light of sacred things in the Church? If they do, and will not repent and turn away from those evils, we call upon the Presidency of this Stake, to remove them out of their places and choose men that will not violate their covenants. Unrighteous men have no business to bear rule; for where the wicked rule the people mourn. Righteous men should be called to these positions. Righteous men should be called to be bishops and counselors, and to be teachers among the people; men that will set a worthy example, not men who profane the name of God, not men who steal and take advantage of their neighbors, not men who are drunken or corrupt. If men are all right when they are chosen and they afterwards become wicked, then deal with them, and if they will not repent, turn them out and choose men that are faithful. In this way prune the tree, that the fruit may be good. Do not let it grow wild. Do not let dead branches remain upon it to cumber the tree and hinder its growth. Cut off the dead branches, if they are so dead they cannot be revived, and let only the live branches remain. Then you will be healthy, full of life, full of mercy, full of forgiveness, charity and love one for another, loving your neighbor as yourself, and loving God with all your hearts, which may God grant, in the name of Jesus Amen.

THE WORK IN NEW ZEALAND.

From a private letter to President George Q. Cannon written by his nephew, Elder L. G. Hoagland, who is now on a mission in New Zealand, the News is permitted to make the following extracts:

NUHAKA, Hawke's Bay,

"Mahia" Conference N. Z.

October 24th, 1895.

Summer has just dawned upon us New Zealanders, and the mountains and vales are carpeted with pretty green grass. Now is the best time of the year to travel, as the roads are nice and dry. The winter is, however, the best

time to preach to the natives, as they are all home. It is now farming and sheep shearing season, and most of the natives are off at work for the Europeans. The Maoris are very good shearers, and the sheep farmers will seldom hire a white man when a native is procurable.

On my arrival in this land, I was appointed by President W. T. Stewart to labor in the Wairarapa conference, which is in the south end of this, the North Island. While there I had to labor about half of my time among the Europeans which made it quite a task to study the language. There are five organized branches, which contain about two hundred and forty Saints. After being there for eight months I was called to preside over the conference. Being among the whites so much, my Maori was quite limited, and I felt inadequate for such a high calling. I remembered however, the promise of God's servant (Cousin Abraham H.) when he set me apart; he said that providing I would seek the Lord with a proper heart, and keep His commandments I would "speak the language of the people fluently, and with power to the convincing of the honest in heart to the truth of the Gospel of Jesus Christ." And I can truly say that they have been fulfilled to the letter, as far as I have done my part; God has been with me on the right and on the left. He shows great power among the native Saints here. These people as a rule have great faith in the Elders, and the ordinance of anointing with oil. They are a nice, kind people to deal with, that is, where there are not any white people around to circulate false stories about them.

After being in the Wairarapa conference for a year and a half, I was called to preside over the Mahia conference. Elder William Douglas, had been released to return home, which caused the vacancy. This is the largest conference in the Australasian mission, numbering nearly six hundred souls, and having eight branches. Most of the Saints in this conference are living well up to their duties. The Nuhaka branch of this conference has the honor of sending the first company of Maori immigrants to the promised land of their forefathers, to America—a company of eight, Brother Hirmi Whaanga, his wife Mary, sister and five children. They left here in June 1894, two months after my coming to this conference. They are now living in Kanab, Kane Co., at the home of Elder Stewart. They are writing here and want their two married daughters and their husbands to go home with me; but I hardly think they will be ready in time.

At our annual April conference at Tamaka this year, I was given an extra Elder in the person of Brother James N. Lambert, to assist in the conference as we have a great deal of work. Brother Lambert has been traveling mostly with Brother James C. Allen, of Lyrum, while I have spent most of my time alone out in a new part of the country where very few white people are ever seen. I occasionally take a native Elder along, to assist me in the work. We made some fifty five baptisms, and twenty-two blessings last year, also eight marriages. This year bids fair to become a fruitful one; both among whites and natives. We now have sixty Elders from Zion in this mission, and have room for as many more. Brother