(Continued from page 5.)

DISTANT MAORIDOM.

portant events that must precede it were shown from the prophecies of Isaiah, Malachi and the psalms. The fulfilment of those prophecies in the latter days, and the restoration of the Gospel, and ministrations of angels to the Prophet Joseph Smith, were spoken on at some length, and his congregation gave earnest attention to these principles for over an hour.

Meeting was closed with singing "O my Father, etc." Prayer by Elder B. G. Makin.

After meeting refreshments consisted and many inquiries were made. A desire was expressed for an evening meeting, and as the people appeared much interested, a special meeting was announced for the following evening.

On Sunday evening, another prolonged testimony meeting was held, which continued for several hours.

On Monday the native amused themselves during the day with various games, and in the afternoon our old friend, the venerable archdeacon referred to above, visited the Pah.

He reluctantly permitted himself to be seated at the table with the Elders, whom he had previously slandered, but endeavored to hide his chagrin. He was kindly informed that in the evening a discussion would be delivered on the authenticity of the Book of Mormon, and that the startling story circulated by him a year ago would be refuted. He promised to attend, and fulfilled the promise by lingering near the door, apparently not daring to enter.

At 7 p.m. the meeting house was crowded to overflowing, some of the Europeans having traveled many miles in order to be present.

The meeting was opened with singing, "Glorious things are sung of Zion."

Prayer by Elder R. G. Makin.

Singing, "Oh say what is truth."

Elder R. Goddard occupied the time on the subject announced. He first refuted the various false theories with regard to the Book of Mormon, and then dwelt upon the appearance of Moroni unto the youthful seeker after truth. The divine mission of Joseph Smith was explained, after which the internal evidences of the authenticity of the Book of Mormon were adduced. The prophetic utterances of Isaiah, Ezekiel and other ancient prophets, were commented upon, also the fulfilment of the patriarchal promises of Jacob made to favored son Joseph and his posterity. A more attentive audience could not be desired, and after the close of the meeting many of the visiting Europeans expressed their satisfaction and desired regular services, if possible.

Subsequent meetings prove conclusively that many of the honest-hearted of Israel are in the vicinity, and undoubtedly the field is ripe for the harvest of precious souls.

The newspaper reports of the conference have appeared, and, with one exception, all are highly complimentary of the labors of the Elders.

The president of the district has also received a request from some of the residents of Havelock to hold a series of meetings there, the large and newly furnished town hall being offered gratuitously.

Such encouraging and cheering receptions fill the hearts of the Elders with joy and gratitude for the blessings of the Gospel, and they earnestly pray that the Spirit of God will soon the Jehlum short unto the salvation of souls. "PIONEER."

The Manawatu district conference convened at Feilding, New Zealand, on December 23rd, 24th and 25th, 1893. It was a time looked forward to by many of the saints, when they would be privileged to meet together for spiritual enjoyment and to drink from the fountain of truth.

Both the natives and the Pakehas were interested, though the Maoris were greatly in the majority, as many of the European saints could not be present. Notwithstanding it was but a district conference, many members from surrounding counties were in attendance.

Extensive preparations had been made by the Feilding members for the accommodation of all visitors. The meeting house had been enlarged so as to seat double the number that it formerly could, having a present seating capacity of about 200. The decorations consisting of mottoes and texts hanging, were artistically arranged, giving life and splendor to the inside appearance. Most attractive were the beautiful pictures from the Book of Mormon scenes, which adorned either side of the ceiling.

A spacious dining hall was also erected capable of seating eighty persons around the two tables, reaching through the whole length of the building. The tent roof made it light and airy, the two requisites for comfort on a midsummer's day in New Zealand. Let it be said to the praise of all concerned, that nothing which would add to the happiness and well being of all guests was left undone. The hospitality of the aborigines cannot but be admired, and all present could testify to the prevalence of that quality manifested to them.

The Elders began to arrive several days before the commencement of the conference until Thursday, Dec. 21st, when ten of them had come and were enjoying each other's company, talking about the remembrances of their dear mountain home. The feelings that animated their souls can only be imagined, not knowing that they would meet under such favorable circumstances. Many of them had parted in Zion, other had expected at Auckland for their various fields of labor, knowing not when or where they would meet again.

On Wednesday the saints from the various districts and stations began to gather. A Bellonaise omnibus, such as we see and ride in when at home, were manned by the native natives. The greetings were spirited and sympathetic, revealing the well known trait of Maori affection. The heartrending "tangi" and the good hearted "tangi" completed the introductory meeting. Now the lively conversation, and the cheerful demeanor of the assembly, put on quite different aspect, and all seemed happy and animated.

The time for the commencement of the conference had now arrived. It was a fine December morning, not such as it would be at home, but tempered by the range of hills and trilliant sunshine. The singing at the church bell announced that it was time for the first meeting. The spacious hall was filled to overflowing, and a number of the people outside could not gain admittance. There were present of the Elders from Zion, H. Hooper, J. Jackson, Geo. Brown, John Barrow, W. Gibson, H. G. Mesier, J. W. Anders, Frank Scoter, L. C. Hoagland and Marcus Nielsen.

The attention of the congregation was called by Elder Goddard. All joined in singing a Maori hymn, after which prayer was offered by Aperaho Hoke. Elder Goddard greeted the Saints and visitors, inviting strangers to attend all the meetings. He concluded his introductory remarks by asking God to bless the Saints while they should be together.

Hoeiqa, Hoeiqua was the first speaker. He confined to the Hudson was of the principles of the Gospel, and encouraged all to be faithful in the performance of every duty.

Elder Hoagland next spoke. He expressed his pleasure at being permitted to meet his brethren and sisters under such favorable circumstances. His instructions were calculated to benefit and elevate those who would adhere to them.

Elder Nielsen spoke through an interpreter (Brother Hilton) on the blessings he had enjoyed while laboring among the saints, and the present manifestation of evidence to the Jews of God. He illustrated the blessings of the Lord upon those who had assembled, and desired that each one should be witnessed by the Spirit of God to all present.

The congregation sang a Maori hymn, after which the benediction was pronounced by Paratene Nai.

2 o'clock p. m.—After singing by the congregation and prayer by Hoiqua, Elder Bowles addressed the audience on the subject, "Faith and Works," upon which he brought many scriptural references to bear. His remarks were of an encouraging character, and he exhorted the saints to be faithful in keeping the covenants they had entered into and diligent in doing that which the Lord required at their hands.

Elder Merkin chose the text, "Seek Ye First the Kingdom of God," upon which subject he quoted many passages of Scripture. Much interest was manifested in his remarks, and doubtless many determined to their duties to us as Jesus and His Apostles taught his former day Saints.

One of the native brethren, Wiremu Tamara, next addressed the assembly. He expressed his willingness to respond to every call made of him by those placed over him. He spoke briefly on the divine authenticity of the Book of Mormon, intimating that the Maoris were descendants of the seed spoken of in the sacred record. He closed by asking the Lord to answer the earnest blessings upon those who had assembled to worship.

The evening meeting commenced at 8 o'clock. Elder Goddard presided. The congregation sang a Maori hymn, prayer was engaged in by Hakaraia Honi (native.)

Wi Neera was the first speaker. The testimony he bore evidenced that his faith in the Gospel was strong, and he passed his desire to so live that he would merit the approbation of God.

Elder Nielsen spoke next. He bore an earnest testimony in the native tongue. His admonitions were of an encouraging nature and such as all would do well to observe.

Aapaio Mere greeted the Saints, and testified that he knew the Gospel was true, and that Joseph Smith was a great Prophet of God, that through him the Gospel had been restored in the latter days.

Hoera Te Horuka was next called; he was glad to have the opportunity of speaking of the goodness of God toward his children, and the blessings he delighted to shower upon them through their faithfulness.

The Saints sang a Maori hymn, and Tamihana pronounced the benediction.

Sunday morning, December 24th, a previous announcement for a European meeting had been made, in response to which more than a hundred came. The choir, consisting of seventeen, Maori singers, rendered beautifully one of Sankey's sweetest songs, entitled "Beautiful Day!" every part was perfect and the harmonious strains greeted every ear as though they poured from angelic throats. Our visiting friends complimented the songsters, and requested that the piece be repeated in a subsequent meeting. It was a striking contrast from that were the latest possessed by the Maoris cultivated and directed in the proper channel, good results in the line of music could be accomplished. Prayer was offered by Elder John Jackson, the choir with much spirit sang a selection from Sankey's compositions.

Elder Goddard then addressed a large and attentive audience, on the character and belief of the Latter-day Saints. He expressed that he felt grateful to themselves of all opposition, and consider in their hearts the principles we set forth, for they were to accomplish what was only said. Judging from the respect made by some of the visitors that another European service be held, we think good resulted.

The ball reached its climax in the rendition of Evan Ohe Jones's cheering duet, "God Bless Our Mountain Home," after which the benediction was pronounced by Elder Nielsen.

In behalf of the Maoris, Brother Goddard extended an invitation to all visitors to remain and partake of the hospitality of the natives. Nearly all accepted, and in a few minutes were seated around beautifully spread tables laden with every delicacy.

Following was the bill of fare:

Breakfast—Cold meat, mutton, pork, fish, eel, mutton, fish.

Dinner—Pies, cooked, pies, jam tart and cheese sauce.

Tea—Rhubarb, apple and plum jam roll.

The table were fresh and delicious, while the cakes fresh from the hands of expert bakers, were fine in appearance and fine in the taste. Strangers were the European guests that they requested the privilege of speaking. An eloquent gentleman was chosen, who spoke in terms in commending as the occasion demanded. He had seen a great change in the aborigines and attributed the good results to the labors of the Elders. He looked upon the Maoris as friends, and desired that their native associations should continue to increase, that a spirit of peace and unity should exist among them and all practice a mutual friendship.

At the afternoon meeting the Sacrament was administered by Elders Goddard and Jensen. It was evident from the fact that all of the Saints partook of the Lord's Supper that good feelings prevailed among them.

Pirie Te Maori occupied the time. He is an eloquent exponent of the tenets and commandments, the interest and attention of the assembly. He exhorted the most influential elders to live truly, and to indeed honor by all which he now so faithfully and very eloquently spoke. He is a staunch Latter-day Saint.

A testimony meeting succeeded in the evening, and after an address by Elders Jackson many minute were truthful testimonies to the principles which they had embraced, and expressed unfeigned desires to remain faithful to the covenants they had made with God. There being such a vast number who desired to speak, it was decided that another afternoon meeting be held the following evening, and though it should take full morning and afternoon to have all speak their feelings. The spirit of humanity concerning Maori brethren and sisters, is indicative of the good work that accompanies.

Monday morning, 10 o'clock, brings the conference to a close. The Saints expect that the spirit of God will be with them and the expected or signed for another meeting was announced for Monday morning, and to-morrow's meeting, as well as the other, is expected to be a most joyful occasion.

The evening meeting commenced at 7 o'clock, and the Saints were filled to overflowing the most private parts.

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For Montana points, Cache City ..... 4:30 p.m.
For Logan, Preston, Montana points ..... 7:15 p.m.

WEST.

For Ogden, Portland, San Francisco ..... 7:00 a.m.
For Ogden and intermediate points ..... 10:45 a.m.
For Ogden, intermediate points ..... 5:00 p.m.
For Ogden, Reno, Ogden, Portland, San Francisco ..... 7:00 p.m.
For Barrett, Provo, Marysvale Valley and Milford ..... 4:30 p.m.
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CURRENT TIME TABLE. In Effect Nov. 12, 1893.

Leave Salt Lake.

No. 5—For Provo, Brighton, and Intermediate points ..... 8:00 a.m.
No. 6—For Provo, Grand Junction and all points East ..... 3:25 p.m.
No. 8—For Provo, Provo, Manti, and Richfield ..... 4:30 p.m.
No. 2—For Ogden and West ..... 10:00 a.m.
No. 4—For Ogden and West ..... 10:00 p.m.

Arrive Salt Lake.

No. 1—From Provo, Provo, Grand Junction and the East ..... 12:00 p.m.
No. 3—From Provo, Grand Junction and the East ..... 12:00 p.m.
No. 5—From Provo, Provo, Manti ..... 10:45 a.m.
No. 7—From Ogden and the West ..... 3:40 p.m.
No. 9—From Ogden and the West ..... 9:15 a.m.

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Train No. 2 leaves Ogden 7:00 a.m., Salt Lake 9:35 a.m., arrive at Pueblo 5:45 a.m., Colorado Springs 7:35 a.m., Denver 9:00 a.m.

Train No. 4 leaves Ogden 8:35 a.m., Salt Lake 9:00 p.m., arrive at Pueblo 1:30 p.m., Colorado Springs 3:07 p.m., Denver 4:30 p.m.

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