

on the other group of islands, have ever exhibited towards the missionaries and the cause of truth, is of such a nature that it is always held in fond remembrance by those who have enjoyed its pleasing features.

In New Zealand our Elders have preached the Gospel since the fall of 1854 but for many years their attention was not drawn to the Maoris or the natives of that country. The first Maori who ever became a member of the Church was baptized by Elder Richard G. Lambert, at an early day, the Maori being on a visit to the Hawaiian Islands when Elder Lambert and others were laboring there. This first Maori member was met in New Zealand several years afterwards by Elder John Kaulienamoku. It was not until October 18, 1881, however, that the first baptism of a native took place in New Zealand. This was done at Auckland, Elder Wm. John McDonald officiating. Toward the close of the year 1882 and the beginning of 1883, a number of natives were baptized in the Waikato district, about a hundred miles south of Auckland, under the direction of President William M. Bromley; and on Feb. 25, 1883, these newly baptized natives were organized into the first Maori branch of the Church in New Zealand.

But a more successful opening was made in the beautiful Wairarapa valley, on the south end of the North Island. Here Elders Alma Greenwood and Ira N. Hinckley Jr., gained the hearts of many intelligent natives who embraced the Gospel, and the first of many branches of the Church in that part of the country was organized at Papawai August 26, 1883. From the Wairarapa valley the Gospel spread to the Hawkes Bay, the Mahia, Poverty Bay and the Waiapu districts, and finally to all parts of the country where the natives reside. During the following six years sixty-four Maori branches were raised up, and at present fully one-tenth of the natives of New Zealand belong to the Church, with fair prospects for much further increase.

Our success among the natives of New Zealand has been so apparent to all that even many of the white inhabitants who are not members of the Church acknowledge openly that the Latter-day Saints have done more towards the improvement and practical moral training of the Maoris than all other Christian missionaries in that country put together.

The Samoan mission was opened by Elder Joseph H. Dean in 1888. He went there from Hawaii, where he formerly had performed successful missionary labors. Together with his family he landed on the island of Tutuila, one of the three main islands of Samoa, June 18, 1888. Thence, he proceeded to the little island of Aunu'u, where he met Samuela Manoa, one of the two Elders sent by the famous Walter M. Gibson in 1862 to preach Mormonism on Samoa. The other Elder sent by Mr. Gibson (Kimo Bello) had recently died. Elder Dean was well received by the natives of Aunu'u, where he commenced to baptize June 25, 1888, and in a few months a good sized branch of the Church was raised up on that island. From Aunu'u the cause spread to the islands of Tutuila, Upolu and Savaii, and when I visited Samoa in 1895, there were eleven organized branches of the Church in the mission and about four hundred members. Now there are nearly a thousand members of the Church in Samoa. In 1889 the headquarters of the Church were located at Apia, near Apia, the capital of the islands, where a missionary house was built and other improvements were made. Meeting houses, introducing an entirely new order of architecture,

were also built in the different branches.

As an outgrowth of the Samoan mission, the Tongan mission should be mentioned. In 1891 to 1896 an attempt was made to introduce the Gospel in Tonga or on the Friendly Islands, lying between three and five hundred miles south of Samoa. Elders Brigham Smoot and Alva J. Butler were sent from Samoa as the first missionaries to that group of islands; they arrived at Nukualofa, on the island of Tongatabu, July 15, 1891; but they found that nearly all the natives were members of the so-called free Church of Tonga—patterned after the Wesleyan church—which exercised an almost unlimited influence over the natives; and as that influence was exercised against the Elders from the beginning, it was hard to make an opening. However, the Elders studied and acquired the language, and soon commenced to converse with the natives and hold meetings. In December, 1891, a missionary house was built at Mua, a large native village situated about six miles from Nukualofa, which now became the home of the Elders, of whom others subsequently arrived.

After fourteen months of hard labor, the Elders had the great satisfaction of baptizing the first native convert—a man by the name of Alibate. This was on Sept. 11, 1892. A few others were subsequently baptized on Tongatabu, but not enough to form a branch. A few were also baptized on the Haapai group, and later a few on the Vavau Islands, which two groups, together with Tongatabu, constitute the Tongan kingdom; but in 1896 Tonga was abandoned as a missionary field, because of the unwillingness on the part of the natives to receive the Elders and their message.

Of all the Elders of the Church, I am perhaps the only one who has visited all the groups of islands in the Pacific ocean where our missionaries have preached the Gospel. I found it a very interesting study, as I passed along, to compare the language, the manners, the customs and general characteristics of the inhabitants of the different groups; for it proves beyond a doubt close relationship, and a common origin of them all; and when the Book of Mormon is accepted as true, it is no longer a mystery that so many remnants of Hebrew traditions and traces of the ceremonial law of Moses are found among them.

When Captain Cook and other navigators first discovered the different groups of islands of the great Pacific, there were perhaps no less than a million of these copper-colored people who are known to us as Polynesians; but through coming in contact with the vices and sins of the whites, the germs of destruction have been planted in their systems so effectually that their number has gradually decreased until there are perhaps, not over 200,000 of them left. As a sample of this, the decrease of the population on Hawaii may be cited. Here only about 30,000 remains of a population of 200,000, which is a low estimate of the strength of the Hawaiians when Captain Cook discovered the islands in 1778. Let us hope that the preaching of the Gospel of Jesus Christ by our Elders and its practical application to life and living, may save this branch of the House of Israel from utter destruction, that a remnant of them at least may be spared to become part of that white and delightful people spoken of by the Book of Mormon, Prophets and historians.

In conclusion I desire to pay a tribute to our young Elders who have labored among the Polynesians. With but few exceptions they have made an excellent record, and by their exemplary life and excellent habits, they have gained the love and esteem of the natives who have learned to look upon them as an

entirely different class of men to other professed Christians who have come among them principally to seek gain and lustful pleasure. And furthermore, the inspiration of the Holy Ghost has not only enabled the young Elders to understand and testify of the principles of the Gospel; but it has brightened their intellect in a most marvelous manner in connection with their endeavors to acquire that which of all languages are considered the most difficult. In fact our Elders have as a rule learned the different dialects of the Polynesian language so quickly and perfectly that they have put to shame the efforts of all other white people in the same direction.

May God bless the Polynesian race, and may the several missions of the Church established among them continue to prosper until all the honest in heart found in their midst shall become members of the Church of Christ and possess a perfect knowledge of the God of their fathers' and the true plan of salvation.

WEEKLY CROP BULLETIN.

Salt Lake City, Utah,
July 19, 1898.

The temperature has continued in excess of the average for the past week. Last week the daily excess of temperature was 3 degrees. There was a temporary cooling on Sunday, the 17th, which was again followed by rising temperature. The prospects are still for fair and warmer weather. Some light showers occurred on the 11th and 14th, but no rain of a beneficial character has fallen since the 11th.

In the harvest field is the scene of greatest activity in farming operations. Harvest has become general on dry lands. Fall sown grain is ready for harvest or soon will be since the warm, dry weather is causing it to turn rapidly. All grain has filled perfectly, and the berry is plump. In some sections fall sown grain has been lodged by the winds, and in rare cases some smut is observed where the growth was rank. It is conceded that the grain crops will be excessive. Threshing has already begun in Washington county.

Haying is still going on in some sections, the first crop of lucern having been secured, timothy is being harvested, and the second crop of lucern is making a vigorous growth.

Potatoes, sugar beets and garden vegetables are growing well. All crops have been improved by the general rain of the 11th. There is a good demand for small fruits. Most of the large fruits, especially apples, are affected by the insects.

Water is getting low in the streams, so that the rains have been acceptable, having benefitted all growing crops and injured hay only in a few instances.

Greenville—Rain that occurred last week was good for everything except some lucern that was caught out.

Deweyville—The weather has been warm and dry only a light shower on the 12th. Farmers are busy cutting grain. Dry land grain is well filled, and plump.

Wellington—Farmers are finishing the first crop of hay; the fall grain is turning.

Smithfield—Weather is warm and dry. First crop of lucern has been cut. Fall grain is ripening rapidly and it is well filled. No smut can be found in the wheat. Potatoes and corn are growing well.

Hyde Park—High winds on the 11th damaged heavy grain some. Fall grain is being harvested. Small fruit is in good demand.

Logan—Harvesting of dry farm grain