

always found a cheery welcome and happy home under his hospitable roof, and many of the brethren have learned to love and esteem their Maori "mother," Mary Whaanga, for her uniform kindness. They have now made all preparations to leave for Zion in June next, and it has been suggested that the Elders there should give them a cordial reception on their arrival. Such an event would not only cheer and bless the new arrivals (the first Maori Saints permitted to return to the ancient inheritance of their ancestors), but the news sent across the waters will tend to encourage and strengthen the Saints here. Some of the Elders may now have an opportunity of atoning for their negligence in writing, for it is a common topic here that the majority of returning Elders fail to fulfil their promises to correspond with those who have extended to them every kindness during their sojourn in their midst. The News has previously called attention to this subject, but apparently the counsel is unheeded by many. Brethren, redeem your promises! If you have forgotten now to write in the Maori "reo" send us your letters and we will "whakamaori" them.

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The following experience will probably explain the abrupt termination of the above appeal. The foregoing was hurriedly written in the saloon of the small coasting steamer Te Kapu, while lying peacefully in Wairoa river, waiting for the tide. When the vessel sailed out and crossed the bar it encountered a rough and turbulent sea. Pale and anxious faces indicated the coming struggle as the little steamer tossed, plunged and plowed through the large and angry waves. The anxiety was increased by the fact that several vessels had been wrecked in the vicinity a few days previously.

Passengers and many of the crew were quickly leaning over the sides of the vessel, gazing with steadfast and melancholy faces into the "deep blue sea" and occasionally freely contributing to the welfare of the finny tribe below. Fortunately the sad experience only continued about five hours, and terminated when the sheltered harbor of Napier was reached and the "iron horse" was gladly substituted for the "ocean flyer."

Prior to leaving the scene of the conference, the natives and Elders assembled in front of the large meeting house for the farewell ceremony. Their attention was attracted by a large procession of young men and maidens in the distance approaching with slow and measured steps, chanting farewell songs in solemn, though melodious tones. The native sisters waved silk handkerchiefs and ribbons, as they sang and danced the "Haka," at the conclusion of which they skipped forward and tied these tokens of love around the necks of their parting friends, chanting in the Maori tongue:

Go, go, ye Saints, to your distant homes,  
Far, far away,  
We bind these gifts upon you all  
To unite your love to ours.

A semi-circle was then formed and the departing Saints and Elders passed around bestowing the farewell "hongi" on old and young. It was an affecting scene, and many of the Saints and Elders shed tears of affection at the parting, as some will probably never

meet again until, with shouts of joy, they are welcomed into their eternal mansions on high.

The horses were then mounted and the cavalcade moved slowly away to the shouts of "Haere ra! Haere ra!"

The Saints in Maoridom verily believe that "faith without works is dead." The provisions consumed during the "Hui Tau" were reported as two tons of flour, 3,500 pounds of sugar, nine tons potatoes, four tons sweet potatoes, thirty-eight sheep, besides large quantities of pork, beef, plums, rice, etc., etc. Including the election and repairing of meeting houses, etc., the estimated cost of this conference was about \$1,200, non-members of the Church contributing a great portion of it, besides assisting in waiting upon the visiting Saints.

The Elders have now separated for their various fields of labor, carrying with them many happy reminiscences and blessed and strengthened by the profitable teachings and timely counsel.

The "Ready Reference" translated into the Maori language are selling quite rapidly, and they will prove of great value to the Elders, and also to the Saints who love to chant these scriptural passages in their daily meetings. It is earnestly hoped that ere long arrangements may be made for the publication of Church literature here, in both languages, as there is now a great demand for printed matter amongst all classes. The Elders also are very anxious to scatter the truth broadcast, that it may "sweep away the refuge of lies."

PHENIX.

TAMAIKI, New Zealand, April 17, 1894.

### IN FAIR KENTUCKY.

BUFORD, Kentucky, May 8, 1894,

As each succeeding week rolls by, and your valuable paper reaches us, we who are actively engaged in the missionary field experience great pleasure in reading, among the many items of great worth, the interesting accounts of missionary labors you publish from time to time; and believing that others who are placed in like circumstances to ours would be interested in hearing of our welfare, we take the liberty of writing you an account of some of our experiences.

Kentucky, in the past, has been more famous for her production of the beautiful in man and beast than of converts to the Gospel, few of her people having rendered obedience to the laws of divine truth. Notwithstanding the facts that for years past the Elders of the Church have been earnestly striving to scatter the glorious truths of the Gospel among the people dwelling in this beautiful land, they have met with but very indifferent success. They have, however, been undaunted in their endeavors to reach the honest in heart and as a result, their industry are now beginning to realize some of the fruits of their labors; for everywhere they go they are enabled to make good friends and now have many honest-hearted people earnestly investigating the truth of what they teach. We are safe in saying that for years past the good people of dear old Kentucky near read their Bibles with such intense interest as they have since they met with our Elders.

The work has probably made more marked and rapid strides in this direction in Ohio county than in any other part of this field, where Elder F. C. Johnson and companion have been successful in bringing a considerable number of people to a knowledge of the truth. It was in response to an invitation from them that we, in connection with others of our brethren, met on the morning of May 3 on the water's edge to attend to some of the sacred ordinances of the Gospel.

Those who are familiar with the natural beauties of Kentucky at this season of the year will need no further description of her present condition than to be told that she is now at her best; and on the morning of the 3rd all nature seemed to smile in approval of the sacred events about to transpire.

Long before the appointed time a goodly crowd had assembled from far and near to witness the impressive ceremonies performed. These consisted of singing the songs of Zion, prayer, and some very pointed remarks on the subject of baptism and authority. It seemed useless to endeavor to express the feelings of deep joy and unbounded happiness of the Elders as they witnessed seven honest-hearted souls submit themselves to the servants of God in obedience to the command of the Lord.

From the water's edge we adjourned to the hospitable home of brother Geo. W. Jewell where we held another meeting and attended to the confirmations of those who had been baptized, and the blessing of their children. Here again we were greatly blessed and the Spirit of the Lord was poured out upon us in rich abundance and we can but believe it will result in great good to the cause we all so dearly love. Indeed we may say there are already a number of people here who have declared themselves desirous of following the example of their friends and neighbors in the near future. We have every occasion for rejoicing as we witness the workings of the Lord on our behalf and see the deep rooted prejudice that for so long has had possession of the minds of the people, vanish from before the force or reason as the falsehoods so freely circulated concerning the Latter-day Saints are pierced by the light of truth. In this we see the fulfillment of predictions made by our modern Prophet and the answer of the prayers of the best people on the earth. And thus may it ever be the earnest prayer of yours fraternally,

LOUIS R. WELLS.

Indian Chief Hunkup, of Kanosh, thinks Governor West is a business chief and understands how matters should go. The Indian gets his idea from the promptness of the Governor in acting on a matter which the dusky warrior was interested in. The chief sought the release of Alexander Saloquist and John Doe Indian (other name unknown), who have been in the penitentiary for larceny, the particulars of which appear in our Provo column. The request for their release was placed before the Governor today, and as the Indians had made recompense for the stolen property and the circumstances justified executive clemency, the Governor at once granted the pardon and the aborigines were released.