

On the resumption of work at the C. P. No. 6 mine on the 22nd inst. some of the men went to the store, after working half a day, to draw a check for provisions and expenses, (powder and oil). The officials gave them a check for \$5 and as this amount would only cover the expenses, they wanted another check for provisions, but were refused. In consequence of this the men allege they could not work without food, so under these circumstances the relief committee considered that these families must have their share of what was going out of the relief fund. But from a statement made by Mr. Beeman, it would appear that there was a misunderstanding in the case. He, Mr. Beeman, said they did not require the men to work without food, and would allow the men to draw every cent they make out of the store but could not allow them to overdraw the amount they made and thereby add to the old outstanding debt. And we understand that Mr. Beeman further advised the men to economize their expenditure and take care of their means for it may be in the course of a couple of weeks that those who are now at work may have to lay off and another set of men take their places.

We are pleased to learn that the company expect to receive a large order in a few days which we understand, if got, will keep both mines in full work and give steady employment to their men; but in the event of not securing the order, it is hard to say what may be the result. R. R. H.

*Written for this Paper.*

#### NEWS FROM MEXICO.

COLONIA PACHECO, Chihuahua, Mexico, Jan. 16, 1894.—In my past correspondence I have written of incidents and the approach of death in varied form, with attendant sorrow and bereavement; but last Sunday, on the occasion of funeral services over the remains of our esteemed brother and friend, Elder Josiah G. Hardy, I am constrained to say it was an occasion of joyous feeling and thanksgiving.

For the past four months Brother Hardy had endured much pain in his right foot from the effects of blood poisoning, or gangrene, beginning in his toes, ultimately affecting the entire foot and body, terminating in his death on Friday noon, the 12th inst., in his 81st year. He had steadily attended meeting as long as he was able to put his foot on the ground, and when unable longer to attend, realizing that his allotted time was approaching, having previously located and staked out his resting place, he told Bishop J. N. Smith Jr., and myself his will and wishes in regard to burial services, requesting that no expressions of sorrow be manifested, no flattering words of praise be used, and only such uttered as would encourage and stimulate to good works.

The casket, covered with white and beautifully trimmed, was carried to the meeting house at 10 a. m. by six High Priests, of which quorum he was a member. Bishop Smith, after singing and prayer, called on Elder A. F. McDonald and myself to speak appropriate to the occasion and to the wish expressed, and such was the happy flow of the Spirit, giving light and

utterance, that not a tear seemed to be shed, but the holy, happy, peaceful feeling, that a good father, a faithful friend to God and man, had ripened and passed to his rest.

From the meeting house we carried and laid him in his chosen place in our pleasantly located cemetery, and under the shadow of these long-leaved mountain pines. His companion, children and many friends in Utah and elsewhere can only rejoice with us in the tried worth and steady integrity of the deceased. Alonzo L. Farnsworth dedicated the ground and grave. The day was beautiful and pleasant throughout.

Elder Josiah G. Hardy was born in the town of Bradford, Essex county, Mass., U. S. A., the 17th of March, 1813. He was the third son of Sylvanus and Mary Boynton Hardy, who early in life taught him strict habits of industry, he learning the carpenter and shoemaking trades, also helping to care for the farm. At the age of twelve years he became impressed with the necessity of repentance, and earnestly sought the Lord for a forgiveness of his sins. At the age of nineteen years he joined the Methodist church, being chosen as steward and class leader. On the 17th of March, 1835, he married Sarah Clark Parker. Afterward becoming dissatisfied with Methodism, he visited many denominations, and finally was impressed to visit the despised Mormons. His visits continued until he was convinced that the Mormons had the truth if his mind could only be satisfied that Joseph Smith was a true Prophet of God. His doubts were dispelled in the following manner: While passing through the woods on his way to the Sabbath meeting he was impressed to kneel down in prayer by a fallen tree, and humbly ask the Lord for light, and before rising to his feet he received a convincing testimony of the divinity of Joseph's mission, which ever afterwards continued with him.

On the 6th of November, 1842, he was baptized into the Church of Jesus Christ of Latter-day Saints by Leonard W. Hardy. On March 22nd, 1844, he was ordained to the office of Teacher. On September 4th, 1847, he was ordained to the office of Priest. On May 16th, 1848, he was ordained an Elder, and called to preside over the Bradford branch of the Church, and so continued until emigrating west. On August 20th, 1852, he reached Salt Lake City, Utah. On August 29, 1852, he was ordained into the Twenty-ninth quorum of Seventies, and he was present at the dedication and breaking of ground for the Salt Lake Temple on the 14th of February, 1853. On April 14th, 1856, he was chosen to be first counselor to Leonard W. Hardy, Twelfth ward, Salt Lake City, and on October 19th, 1856, was ordained a High Priest, under the hands of Bishop Edward Hunter and counselors, and set apart as Bishop's counselor as chosen previously. Having resided in St. George for many years, on the 8rd of February, 1892, he started from that place with a part of his family for Mexico, arriving at Colonia Pacheco March 2nd of the same year. With unusual energy for his years he commenced the work of building a new house, and did much in a general way towards building up the colony.

The people of this mission have felt the effects of the prevailing epidemic of la grippe, or influenza; otherwise our conditions and prospects are much improved; and notwithstanding all the fictitious reports of rebels and war, we feel at home, happy, and hopeful for the future. We expect soon to have a telegraph line and be in communication with all the world.

If not too late, I wish all my many friends a happy New Year.

HENRY LUNT.

*Written for this Paper.*

#### AUSTRALASIAN MISSION.

AUCKLAND, New Zealand, Dec. 28, 1893.—The semi-annual conference of the Australasian of Mission the Church of Jesus Christ of Latter-day Saints was held at Tupekerunga, Waikato District, New Zealand, December 22nd to 24th inclusive. There were present fourteen Elders from Zion: Wm. T. Stewart, mission President; Wm. Gardner (president), and James S. Abhatt, Waikato; L. C. Rasmussen, (president), and Christian Petersen, Tauranga; Benjamin Hamblin (president), J. M. Tolman and Ephraim Ellertson, Hauraki; C. B. Bartlett, (president), and Thos. J. Morgan, Bay of Islands; Edward J. Palmer (president), Turanga-nui; D. B. Stewart, Australia. Some 150 natives were in attendance, together with a number of outside Maoris and Europeans.

After singing and prayer, President Stewart opened the first day's proceedings with a short address of welcome to all present. Elder L. C. Rasmussen, president of Tauranga, then reported his district, some 145 members, in good condition, though some were negligent. He gave a very powerful Maori discourse, touching on repentance and latter-day judgment. He was listened to with attention by all. Elder Christian Petersen followed on the restoration of the Gospel and the divine mission of the Prophet Joseph Smith. The meeting closed with singing, "Ha ka puta mai a Ihu," and prayer by Elder Reiba Aperahama, president of the Te Aroha branch.

The afternoon session opened at 3:30 by the singing of "E Ihu, e te Kīngi nūe," and prayer by Elder Paora Hopervi, president of the Ngaruawhia branch. Elder E. J. Palmer reported his district and spoke on the need of sincere repentance, with obedience to the Gospel. Elder Ephraim Ellertson, spoke to the conference, (L. C. Rasmussen being interpreter) bearing testimony to the Gospel. After singing benediction was offered by Elder Hoani Tautahi Pita, President of the Whangaruru branch.

At the evening service, 8 p. m., "He hari to te tangata" was sung, and prayer was offered by Elder Mita Wepiba, president of the Waikato. Twelve native brethren and sisters bore strong testimonies to the Gospel and to the gifts of healing by the power of God. It was 10 p. m. when Elder Bartlett offered the closing prayer.

On the morning of the 23rd, at 10:30, after singing "Koutou katoa ra, mea iti nei," prayer was offered by Elder Palmer. Elder Bartlett reported his district, and pointed out why the world did not enjoy the blessings and power of the Gospel of Christ. Elder Mor-