

siding in the vicinity, some of whom had shown considerable interest in the Gospel and had been kind to the Elders, and in the evening we held a little meeting in the house of a Mr. Jepsen, who lives about two miles from Bunnythorpe. I addressed the little congregation in Danish and spoke with considerable freedom; but most if not all of those present were unwilling to accept the truth, the old Lutheran creed to which they adhered being good enough for them. There are quite a number of Scandinavians in New Zealand, who, like their countrymen in America, make good settlers, but only a few of them care much for religion; and those who do, are generally sticklers for the creed of their forefathers. After the meeting we walked back to Bunnythorpe where a Mr. B. Tremewan, a merchant, received us with kindness and kept us over night. He and his estimable wife are investigators of "Mormonism."

Friday, November 29th. Elder Jex, who got an overdose of Danish in the meeting last night, was sick this morning, and it was with considerable difficulty that he walked with me the six miles to Palmerston North. But on our arrival there, we were made welcome and treated with much kindness by Sister Mette Katrine Jepsen, who together with Brother Jepsen had waited several days for us. But before we came, he had to leave home to resume his work at a distance. Here we also met Elder Gardner again, who had arrived in Palmerston the day before. After being administered to, Elder Jex felt much better and was able to resume his journey with us before night. He afterwards explained that he could stand the Maori tongue alone, but when it came to a combination of Danish and Maori at the same time, he gets more than he can conveniently digest, not being a man of very great physical powers. This incident reminds me of an experience I had while traveling in company with President Jesse N. Smith, of the Snowflake Stake nearly two years ago. Brother Smith insisted that I should do the lion's share of the public speaking as we held meetings in the different settlements, which I did, until Brother Smith got so hoarse that he could scarcely converse in a tone loud enough to be heard. How Elder Smith could get hoarse by listening to my preaching has always been a puzzle to me; and I did not speak Danish either.

After a pleasant visit with Sister Jepsen, who is very hard of hearing but is a devoted Saint who enjoys the spirit of the Gospel, we proceeded by team to the Maori village called Te Awapuni situated about two miles south of Palmerston North where we held an interesting little meeting in the evening with the Maori Saints, who seemed to appreciate our visit very much. We were also well taken care of during the night by Elder Henari Apatari who presides over the Awapuni branch.

Saturday, November 30th. Elders Gardner, Jex and myself, accompanied by Henari Apatari and two other natives from Te Awapuni boarded the train at the last named place, and traveled seventy-three miles southward to Porirua, (fourteen miles from Wellington) where we arrived at 11:45 a. m. having enjoyed the sight of the beautiful scenery and landscapes both along the coast and inland. At Porirua, we met Elders William S. Dimond and Horace W.

Barton, who are laboring in the Manawatu district, and we then walked a mile to the native village of Takapuahia, which is pleasantly situated on the Porirua bay. Here there is a lively branch of the Church. We were made welcome in the house of Wiremu Neera Te Kanae, who presides over the branch, and we also met Elders James S. Abbott and John H. Ellis, the other two missionaries who labor in the Manawatu district. The Saints at Takapuahia had made splendid preparations for the reception of their visitors being well provided with food which they cooked in good style and served in a large tent raised for the purpose adjacent to our quarters. There are some fine Maoris at this place, most of them can speak and understand English and are otherwise above the average of their race in intelligence. They belong to a historic and brave branch of the Maori people, of which they seem to be justly proud, and Brother Wiremu Neera showed us a genealogical chart which gave his forefathers for thirty-six generations back. We commenced our first meeting at 3 p. m., I being among the speakers. Elders Gardner and Dimond and a native brother were the speakers in the evening meeting.

Sunday, December 1st. Our conference at Takapuahia was continued and three meetings were held. In response to written invitations a number of Europeans attended the first two meetings, at which the preaching was done in English, Elder Gardner and myself being the speakers. We had a good time, and the Holy Ghost gave the servants of the Lord utterance. We also blessed two children. In the evening meeting Elders Jex, Ellis and Barton and several of the native brethren were the speakers.

Monday, December 2nd. I commenced my historical labors in good earnest, being assisted by Elders Jex, Abbott and others of the brethren. By way of finishing our conference another meeting was held in the evening at which Elder Gardner and I were the principal speakers. The following two days were spent by myself attending to historical work while President Gardner and the other Elders wrote letters and conversed with the Saints. On the 4th, (Wednesday) Elders Jex, Dimond, Barton and Ellis left Porirua to resume their missionary labors in other parts of the district.

The Manawatu district embraces that part of the north island of New Zealand which lies between the west coast and the Taranaki range of mountains. It extends from and includes Wellington on the south to and including the Taranaki country on the north. The baptized membership consists of 90, or 144 souls (including children) of whom 37 are Europeans. Of the five Elders from Zion in the district at the present time, three are laboring among the Maoris and two among the Europeans. The latter (Elders Jex and Dimond) are having a hard time of it, as the white inhabitants of that part of the country, though quite numerous, have no inclination to receive the Gospel. It is very seldom that the Elders can obtain school houses to preach in, or indeed any public building, without paying a high rent; and only a few will open their houses for cottage meetings. Nor do the people as a rule treat the Elders with that hospitality which is sometimes characteristic of peo-

ple who live in a new and sparsely settled country. They usually have to pay for their board and lodging. While the two Elders laboring among the Europeans generally travel on foot or by train, the three among the Maoris travel on horseback.

The Wairarapa district consists of four branches, of which three consists of Maori and one of European members. The latter is called the Palmerston branch, and consists of the Saints residing in Palmerston North and at Ashurst and Fairy Glen, near Fielding. Most of the members were baptized in other parts of New Zealand, but located at different times in the Manawatu country, where Elder Ben Goddard on December 11th, 1892, organized them into a branch of the Church with Robert Armstrong, who was already an Elder, as president. A series of meetings were held in the Theatre at Palmerston North at which there was a good attendance of people who seemed interested in the principles advocated by Elders William T. Stewart and Ben Goddard; but none so far have yielded obedience to them. A Sunday school which still holds regular sessions, was organized at Palmerston North on July 9th, 1893.

The Takapuahia branch, also frequently called the Porirua branch, consists of the native Saints residing in the native village of Takapuahia which lies adjacent to the European town of Porirua, which is fourteen miles north of Wellington. The branch was organized by Elders John W. Kauleinamoku and David Muir September 30th, 1888, with Hohepa Horomona as president. It is still the best branch in the district.

The Awapuni branch consists of the Maori Saints residing in a scattered condition near Palmerston North; the bulk of them however, lives at Awapuni, a little village situated two miles southwest of Palmerston North, on the Foxton railway. Some also live at Ngawbakarau and Puketatara. The branch was organized May 17th, 1885, but has seen many "ups and downs" and changes since that time.

The third Maori branch of the Manawatu district is called the Porotawhao branch and consists of Saints residing in a village of that name, situated about four miles northwest of Levin railway station, fifty-nine miles north of Wellington or thirty miles south of Palmerston North. The branch was first organized August 10th, 1890 by Elders Joseph N. Heywood and Joseph S. Groesbeck; but can hardly be said to exist at the present as most of the former members have left the Church, and others moved away to other parts of the country.

Thursday December 5th. Elder Gardner and myself bid farewell to the good Saints of Takapuahia, or Porirua, and also Elder James S. Abbott the president of the Manawatu district who accompanied us to the railway station, and traveled fourteen miles by rail through a hilly country to Wellington, the capital of New Zealand, where we spent the remainder of the day attending to business connected with the transportation of our Elders, and we also spent some time in the museum and the public library.

Wellington, the capital or "Empire City," of New Zealand, and the seat of government of the colony, is situated at the head of Port Nicholson—a fine harbor circular in form, and one of the