DESERET EVENING NEWS.

Thursday, November 1, 1894.

ELDERS IN NEW ZEALAND.

Series of Meetings and Conferences in the Antipodes.

Ministrations to the Sick—Difficulties of Travel—Missionary Reminiscences and Labors.

NUHAKA, HAWKES BAY,
New Zealand, Sept. 24, 1894.

Editor Deseret News:

Thinking a few lines from this far off land would be of interest to the many readers of your valuable paper, (especially to the many Elders who have labored in this part of the Lord's vineyard) I pen you the following: Spring is now dawning upon this fair and pleasant land, which causes the hearts of the New Zealand Elders to rejoice, to think that the rainy season is nearly at an end, as a few months. The hills and valleys (excepted with lovely green grass, with horses, sheep and cows quietly grazing, presents a lovely sight, more especially to an Elder who has just come from the opposite side of the equator. Trees are to blossom also fruit are appearing on the fig trees. In the fig season we have all that we can eat, gratis.

While attending the annual conference of the Australasian Mission (now in this the Maori conference), April 8th, 7th, 8th of the present year, I was released from the Wairoa conference and appointed to preside over this conference, with Elder Jos. C. Allen, as my traveling companion. This conference has a membership of nearly 400 souls; all Maoris (native) except one Scot (one family). There are divided into eight branches, with Maori presidents, counselors, teachers, deacons, etc., over each of the branches. We Elders usually visit each branch once in each Priesthood meeting, and spend Sunday with them.

We had been expecting a visit from Elder Gardner, president of the Australian mission, who is residing at the Nukuaha P. O. on August 23rd we received word to meet him at Nuhaka on the following day. We were up early next morning, and soon on our way to the Maori branch of the Church, which is 10 miles south of Napier. We had some difficulty in procuring an extra horse (or Rosi as the Maoris call it) we only [illegible] to Wairoa that day. Wairoa is a quaint little town (or Kotopaka), situated on the banks of the Wairoa (Long water) river, within about half a mile from the sea beach, on the eastern shore of New Zealand.

Elder Allen and I were off on our journey towards Nuhaka early next morning. When we had done about half of our day's travel we saw a horseman approaching us, and as the traveling dealer we nearly concluded it was our old friend protectant. On meeting we dismounted and had our horses grazed while we spent a half hour in relating some of our many experiences since we parted last April.

As the sun was creeping after last drawing night, we [illegible] time to spare, so we [illegible] travel again. I could [illegible] to and preached to the Maori [illegible] place. Elder Allen returned to Wairoa in company with Elder Gardner. On the following Monday I was up at three o'clock and rode back to Wairoa before it got very warm. Shortly after my arrival the mail carrier arrived in Wairoa with part of the American mail on board.

Up to this time all had been life and joy among us; but on Elder Gardner's reading his home news it darkened the sad news of the death of his only living son, a bright little lad of about fourteen months. This cast a gloom over us for some days, still Brother Gardner feels that it is all in the wisdom of the Almighty.

We left Wairoa on the morning of Aug. 29th and spent the remainder of the month in visiting the Saints between Wairoa and Nuhaka. Sept. 1st found us at Nuhaka, the old home of brother Hiram Wineinge and his wife Mary, who went to Zion last June. We received word of their safe arrival by last mail, and the natives here are very pleased to hear that they are so pleased with their new home. Monday, the 2nd, being the first Sunday, we labored in all to our native Saints in the forenoon (Maori meeting). At 10 o'clock we held Sunday school, the children being divided, quite a number appointed for baptism, as we set apart 3 sisters to preside in the different branches. At 1 o'clock the minister commenced to gather at the wooden tank of the Nuhaka river, to witness the baptisms above in the day services. We then sang a hymn, Elder Gardner spoke a few moments in the meeting on baptism, explaining to them the importance of the ordinance that we were about to be performed, namely, to be born of water and of the Spirit (John iii. 5). Then declared the spirit, and Elder Gardner went into the water and baptized thy (immersion) 27 souls.

The baptisms being performed, we all returned to the village. At five o'clock the meeting bell rang as usual, which announced a new time for the sacrament meeting. On one side from chapel was a table in each E-Ning (or meeting house) with benches, and a few stools. The meeting house is built "Maori style," except that there are no chairs or benches, for the congregation, as it is Maori custom to sit down on the floor. The floor was newly swept, however, with Maori fern brush. In the upper end of the hall was a raised stand, and a pulpit, with seats behind, on which were seated Elders Wm. Gardner, Jos. C. Allen, E. E. Bush, Bigsby, also the Maori presidents and some officers. (Elder Bush came down from Waipa the night previous to meet Elder Gardner.) Table was a little benches left down the length of the hall, which should period two Elders's wives sitting from, ready to give the first one that showed signs of keeping a poke, or gentle reminder to not sleep in meeting.

We confirmed the newly baptized present members of the Church, and ordained eight little children. By the time the sacrament had been administered we had consumed fully two hours (time, no meeting was adjourned till evening).

As the appointed time the house was again filled with the Saints. After the usual opening exercises, Elder Wm. Gardner spoke to the Saints for an hour, giving them much counsel and instructing particularly in their duties in the Church. He spoke early marriage among the young Saints, and dwelt at some length on the morals that attend the faithful law of Elder Bigsby remarks. Elder Gardner's words regarding marriage proved (Hunter) to be to the seal morning (setting our regular morning prayer meeting) six months were made as one. Monday was a day of great rejoicing to the Saints, many now members into the fold of Christ. Tuesday morning we left Nuhaka, as usual our wives were lying in order [illegible] Nelson, saying the morning of [illegible] day's journey, which, however, the wind commenced to be [illegible] and we were in [illegible] port. On our arrival at the house where we were staying, we learned that her husband's wife all sailors, but they [illegible] Maori "Tomahawk" (Maori short 4) canoes to land, which we slipping her in the cold river and getting other messmates all unknown to the station. We commenced to dot and it immediately afforded her great relief, and we remained to rest here and nourished with her. As it was getting late, and time for us to return to our sleeping quarters, we bade her good night and left the house. We had hardly gone outside the door when a young man came running after us, and asking "Chief, chief, come back, the wife spirit has returned."

Mrs. Gardner and I then retired to a secret place, had a few words of prayer, and referred to the house. On receiving the house we found five men holding her down, and they could scarcely keep her from getting up. She was groaning and throwing fluid were coming from her mouth. We had prayed, anointed her with oil, and rebuked the sense in the name of Jesus. Within five minutes after the doubtings was done she was sitting up, eating and talking to us. The sailors who began to see that their mere water baths and medicines had not the effect for good to the sick woman. On our return to the village that evening we asked the Saints to have her brought among them, so that they as well as we might exercise faith in behalf of the ill sister.

The next day the Saints went down where she was, received a turnpike out and brought her to her own home. We then left more at home; but therefore we felt as if we had done nothing especially before swine." We all (including the sick sister) prayed the complete house. As soon as they brought her home we saw she was unconscious and in great pain, so much so that we would say on to speak and have her body and features in agonized shape. After the house had been cleared of every one except our selves, we Elders anointed and blessed; for, but three in close succession, at the end of which she came to our natural senses, and knew for the first time that she had been delivered to her old Brother. We then gave thanks and sang and we felt that we had gone to work and we had to thank God, as we know He has answered our prayers and blessings in behalf of our dear sister.

On Thursday morning (the 6th) Elder Allen and I rode to the Wairoa stream, twenty miles east, (Elder Allen returning at Nuhaka to look after our mail and a few days.) We were warmly welcomed by the Saints, and remained two days and three nights with the Saints at this station, we felt assured to have a day of rest, but Elder Gardner commanded them a meeting at noon to keep our hearts ready, etc. Saints.

On Saturday we went to Kopuwhaka, where we met Elder Allen, who reported our sick sister as improving nicely. While at this branch we closed the children and held three meetings on Sunday.

On Monday morning (the 10th) Elder Allen left to go to the Poverty Bay conference. He expressed himself as being highly pleased with the condition of the Saints at this conference. We have our forty-three baptisms, blessed children, confirmed and ordained one elder during the last twelve months, and the prospects are bright of more new members in the near future, in fact some have applied to be baptized at the semi-annual conference of the church which will be held on the 20th or 27th of this month.

Having received an invitation to attend the Poverty Bay semi-annual conference, Elder Allen and I left Nuhaka at 5:30 a. m. on Friday. We had a long range of mountains covered with timber to cross. It having rained a very little previously, the roads were very sticky, and there was only a Maori trail through the forest of plain trees and dense undergrowth. The heavy rains had washed the trail away in many places, which left loose rocks rolling on every side, thereby leaving the trail in a rough state for traveling. On descending some of the hills our horses would catch their shoes the slippery soil (which we filled feet till their feet came in contact with the rocks, which would usually bring them to a standstill. Along some portions of the plain the land was covered with ferns, palm and other trees which grow spontaneously in this mountainous climate. The branches and leaves of the ferns and plants hung over the trail, and when [illegible] a rider to stay on his horse in places. We stopped at the first house we came to that afternoon (Maori grass, and arrived at Te Matiwa (Mr. Clemmens place) early in the afternoon. The day following Mr. Tommy and spent at rest.

Owing to missionary meetings Elder Elder Gardner was not able to be present, the President of the Conference (Elder Jos. S. Flower) was of possession to some causes in the north country. Consequently we did not arrive in time to attend. But we had a enjoyable time together, a time that will be long remembered by those who were in attendance.

On the following Monday we Elders rode to the city of Gisborne (which is a lively little seaport town.) Here we met Elder Gardner, who was waiting for the next steamer to Auckland. We spent the afternoon and evening in visiting Saints and friends. Early next morning Elder Allen and I commenced our return to the Maria. Elder Gardner accompanied us as far as Tarakua. We concluded we received law in a couple and it was one of the wine days known in this land for many years. There was a nasty day all day, it also rained very hard, and blew so hard that many great trees were blown to the ground and broken into kindlewood. It was indeed a bad day to travel through, some a place, on account of falling trees. We were [illegible] our houses most of the way, as the roads were horribly slippery. Early in the afternoon we arrived at Nuhaka, wet and tired. Our Saints had had a large wood fire built in the meeting house, and we spent the remainder of the day in drying our clothes.

Thursday morning we rode to Waiwhaka, and a [illegible] house and [illegible] Nuhaka. We were quite late, however, in leaving Waiwhaka, consequently it was after ten [illegible] of as we reached the Nuhaka river. We knew it would be in vain to try to swim them up to forty or fifty yards, as the river is on the opposite side, almost out of calling distance. Therefore we turned our horses out, and thought to make a big fire and dry our clothes. My companion laughed at my suggestion, but we soon saw right, but the brush was too wet to catch fire before the clothes were consumed. Only one match left, so we got some of the dryest wood we could find, and a little paper, "[illegible]" then struck the last match, when all of a sudden a gust of wind came and took it out. I felt around and found one old broken match, and in it [illegible], however, scared the same fate as "Abe" last one did. We concluded we did not want a fire, so we spent the night in walking up and down the mountain road to keep warm. We would talk and sing one to another to help pass off the long, cheerless night. We succeeded in waking up an old native to confirm a [illegible], and he got his canoe and rowed us across.

On our arrival at the "pah," the morning fell into commencing the time for prayer. We then went and administered to a little sick girl, there to our home, where breakfast was all ready for us. At 12 o'clock the news came that the "Tenaro" mail had arrived. We procured a "waka" (canoe) crossed to the office and got our "home, sweet home" news, which was full of good tidings. We only get mail once a month in this land, and we greatly appreciate it when it does come. We can say, as Solomon has said, "As cold water to a thirsty soul, so is good news from a far country."

Our Saints are now looking forward with great expectations to our semi-annual district conference, which will commence on the 29th and 30th of the present month. Many of the Saints have got the spirit of gathering, and quite a number intend emigrating to Zion after the close of the next annual conference of this mission.

Some of the Saints have great faith in the healing of the sick and a good deal of faith. A week or so ago two of the Saints called Eve and a half days for the benefit of a sister young woman in their branch. We Elders have also learned "man shall not live by bread alone, but by every word that proceeth out of the mouth of God." We have seen this means to realize to the healing of the sick. Brother Bigsby remarks that it we "knock it about so good" and so on, "for every one that cannot believe, and for that reason Bigsby, and to him that believeth it shall be opened."

Ever praying for the welfare and salvation of Israel I remain your brother, L. U. RIGGSBAND.

POWERS-GOODWIN DEBATE.

Indications that an Immense Crowd Will Throng the Theater Tonight.

Inquiry at the Deseret News office this afternoon resulted in receiving the copy that there had been a big demand during the day for tickets to the Powers-Goodwin debate this evening. The installations point to a very large attendance which will give a considerable share of money to charitable objects (mentioned in this city. Doors will be opened at 7:30 and the debate will commence at 8.

BIG BARBECUE AT MURRAY.

Republicans Meet, Feast and Celebrate in Large Numbers at That Place today.

This is the banner day of the present campaign for the Republicans of Salt Lake county. The members of that party met at Murray in large numbers this afternoon where there was music, speeches, enthusiasm and general jollification.

Preparations for a big affair have been in progress for a couple of weeks past. Among the inducements offered to the public to attend was a barbecue—very substantial one—and roast ox was distributed to the voracious multitude with a lavishness that satisfied the appetite of the greater portion of them. There were speeches in the opera house with Hon. Frank J. Cannon as the principal orator and figure of attraction. He will speak at the same place this evening. Several bands and glee clubs were in attendance and they caused the air to resound with their music.

Thiede Re-appears Tomorrow.

Tomorrow is the day fixed for the passing of sentence upon Charles Thiede, convicted last Sunday week of wife murder at Murray. At the same time Judge Cherry will argue his motion for a new trial, and he will be answered by Assistant District Attorney Howat. The arguments will, it is stated, occupy the greater part of the day.

NO NEWSPAPERS ALLOWED.

Jurors Sitting on a Murder Trial Should Not Have Them, Says Judge Judd.

The jury who since Monday morning last have had in their hands the case of Malinda Moore, the alleged slayer of Gideon Moore, have felt much aggrieved on account of the refusal of District Attorney Judd to allow them to read any of the local or other newspapers during the progress of the trial. Inasmuch as this privilege was accorded to the jurors who sat in the Tanner investigation, wherein Assistant District Attorney Howat prosecuted, the present body of jurymen think the same consideration ought to have been shown towards them. The district attorney says, however, that he has rationalized reasons for acting as he did. He had known so many cases where great because of the jurors to be allowed to have years ago of news spots to which by an oversight of the court failed. Consequently, fearing such the trial at hand, he had been out early, that he preferred to keep on the safe side in this instance.

Mr. J. K. Fowler, secretary and treasurer of the Cornine Mill, Canal and Stock Co., of Corinne, Utah, in speaking of Chamberlain's Cough Remedy, says: "It is under the best in the market. I have used many times but Ben Chamberlain's the most prompt and effectual in giving relief, and keep no other in my home." When troubled with a cough or cold give this remedy a trial and we assure you that you will be more than pleased with the result. For sale by all medicine dealers.

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When she was a Child, she cried for Castoria.
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The Burlington route is the only line running sleeping cars on the "A la carte" plan, between Denver and Omaha, Kansas City and Chicago. Passengers have to pay only for what they eat. Be sure that your tickets read via the Burlington route.

In buying or selling Second-Hand Goods we recommend the I. X. L., 48 east, Second South. 300 Goods wanted.

Get your Abstracts of Title at the County Recorder's office. They are immediately from the original records.

WALKER & CO.
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