

sacrament was administered by Elders Packard and McDonald. President E. T. Richards was called to speak, and gave much good advice; exhorted the Saints to battle continually against the desires of the flesh.

Brother James Nicholls followed on the necessity of baptism.

At the evening services President Gardner made his farewell address to those gathered in this conference. Gave many good instructions to parents of children to train them up in the way that they should go. Advised all, as they valued their soul's salvation, to cease evil of all kinds. He then dwelt on the apostasy, also the restoration of the Gospel in the last days and referred to Church organization. Then bade all farewell in Maori style, and sang a little song, which was very appropriate.

Elder Joseph M. Folkman then spoke on salvation for the dead and bore his testimony to the Gospel and bade all a fond farewell.

WM. McDONALD.

## NEW ZEALAND MISSIONARY WORK.

GISBORNE, Poverty Bay, New Zealand,  
July 29th, 1896.

Since writing to you before from Gisborne, we have added nine souls by baptism and blessed one infant, and have good prospects of others joining us in the near future, hence I can say that this district as well as others of this mission, is in a prosperous condition, for which we have great cause to thank our Heavenly Father. I hardly get opposition enough lately to keep me bright. I am grieved greatly at hearing the majority of them say "Yes, you have the right gospel, your doctrine is true and your principles are good, but they are too hard for us," or "Yes, you have the best and I will leave mine and join yours so soon as I settle up some difficulty or, "Your doctrine is just like ours, we teach all those things," etc, yet when told that they do not do those things, neither teach them, they simply treat us with indifference, and leave offering no argument, but are content to remain in darkness and sin. John iii. 19, 20. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." I trust that the Lord will be merciful to them.

Elders Allen and Lambert of the Mahia district arrived here July 14th, on their way to attend the Waiapu conference; also Elder J. K. Nelson of Waiapu district with two extra horses to convey the two presidents to said conference, expecting to meet them here on the 15, but for some cause the steamer was delayed.

On the morning of the 16th, Elders Nelson, Lambert and Teeple started on their journey, leaving Elder Allen and myself to await the arrival of the presidents, who landed here at 2:30 p. m. of the 16, per. Steam Ship "Tasmania" saying that they have never received better treatment on any boat and that the food was not to be bettered, but as the sea was rough Brother Gardner took pity on the poor fishes and resumed his old practice of feeding the same. We escorted the presidents to Waikanae, about six hundred yards from the wharf, where we have our

home with Te Wirihana Tupeka the president of Waikanae branch.

We were met here by a few of the Maori Saints and a tangi (crying spell) was the result over the return of Ezra Richards, who had assisted in the translation of the Book of Mormon into the Maori language in this district. The tangi being over and the general "hongi" (nose rubbing) attended to, we sat down to a good supper, and at 4 p. m. we were on our horses for a twenty-two mile ride to TePuni, where we arrived at 8 p. m. and found all the people in bed. None of these were members of the Church, yet they made us welcome at once and were soon up and had the potatoes and meat boiling, which were served in due time in a large pan which we surrounded, using our fingers for knives and forks. We soon put that supper out of sight. Then they rang a bell that we should hold Karakia (evening prayer) with them. After which words of welcome were delivered by them and answered by us, so that we did not retire till 12 o'clock.

We were up and off next morning before daylight without breakfast, that we might not be bothered by the tide which would be full by 10 a. m. To make the story short we arrived at Kopuatarakihi, the place for the conference, at 2 p. m. This was President Richard's old field of labor, in 1886-87, consequently a regular Maori tangi took place for joy over the return of their old leader. This tangi was general, among outsiders as well as members; in fact the church of England natives had called the conference to be held at their church at Arawairi that they might meet and show respect to Brother Richards. We were equally divided in number of their church members and ours, and the house was not large enough to accommodate both, so they fixed up another house for them and let us have their church, running two sets of meetings the 18th and 19th of July. To say that we had a good time would not begin to express it.

Eight meetings were held, presided over by J. K. Nelson the presiding Elder of that district. Presidents Gardner and Richards did the principal part of the speaking, giving valuable instructions. This was done by special request of the natives. Besides these, Elders Nelson, Jacobsen, Allen, Lambert, Teeple and Embley: natives Te Wirihana, Te Naera Otutu, Piniha, Te Hata Te Kani, Te Natue Te Kani, Te Hirepaia, Penetana and Hoani Pairata were the speakers. Brother Richards baptized one woman and blessed a child.

On Monday 20th, we started back holding good meeting that night at Pokotakina and Whangara, arriving here, Gibson, on the 21st at 1 p. m., where the Saints were gathering for special meeting and another time of rejoicing. Elder Peterson also met us here. We received our home mail which is always a welcome visitor especially when bearing good news. The latter was not the case with Brother Richards for he received the sad news of his youngest child being dead. This naturally caused a gloom to come over us all and a feeling of sympathy for the bereaved; yet the Spirit of God was poured out upon us and we had five good meetings, the two presidents being the principal speakers. The house was filled with Saints from all parts of this district.

The presidents took their departure for Napier on the Steam Ship Waihora at 5 p. m. Wednesday the 22nd, we Elders and a number of the natives went with them to the wharf and as the natives sang their parting songs to President Gardner, who will soon be going home, caused no little comment. I hereby note the death of Mr. Warner a very warm friend to the Elders, though he never joined the church. He died July 1st, 1896, age 83.

CHARLES H. EMBLEY.

## THE SAMOAN MOUTH.

FAGALI, Upolu, Samoa,  
August 11th, 1896

I was aware ere coming to Samoa that the mouth was a very useful organ, but I now find that I was entirely ignorant in regard to many of the uses to which it can be applied.

Shortly after arriving here I was greatly amused upon observing a maid filling a lamp with her mouth. Turning to the kerosene can she filled her mouth with oil until her cheeks almost concealed her ears, then applying her mouth to the nozzle of the lamp she ejected its contents therein. Now, as to whether the Samoan girl has a larger facial aperture than has her palefaced sister, I am not prepared to say, but this I did observe, that after two or three repetitions of the process described above, the lamp was brimming o'er.

Later on I observed a mother employing the same method in assisting her babe to a drink. Here, however, the babe assumed the part of the lamp.

Then, too, there is the mouth of the avachewer, concerning whom my predecessors have written: how that she sits by her bowl wagging her paws, with her cheeks distended like some great blacksmith bellows; how that when the ava is all masticated (and thrown in the bowl), water is added, the dregs wrung out, and this "pipe of peace" drink served to the guests, the most honored of the occasion getting the first bowl. Ava contains a narcotic principle, and like other narcotics creates an appetite for its use. I have seen ava drinkers who drink gallons each day, and set large bowls of ava by their beds to drink at intervals during the night.

Even while fishing the good housewife makes use of her mouth, and especially her teeth, for upon catching one of the denizens of the deep she places its head in her mouth and sends her incisors crashing into its brain, producing instant death.

The narration of a few incidents that recently transpired here may prove of interest to our friends. A short time since Elder Lemon and I journeyed along down the coast, finally arriving at Faleia, where we have some friends, while others of the village manifest a very unfriendly feeling towards us, a L. M. S. minister especially ranking himself among the latter class. After holding some meetings in the village we continued our journey, but were soon overtaken by a messenger, who informed us that the minister had sent him after us to request that we return. We did so immediately, pleased with a prospect of meeting the reverend himself. We were directed to his house, when after greeting us he immediately rang the bell, whereupon the chiefs and rulers of the village came flocking in until the house was filled. He informed his people that