

rapidly through to avoid the falling rocks. The counsel was readily observed, though many wistful glances were cast up the threatening heights, and much relief was experienced when the dangerous pass was crossed and the falling rocks and boulders, loosened by the wind, were heard plunging into the surging stream below. On reaching Woodville, a desire for a meeting was expressed, which was acceded to. This is a small European town of about five hundred inhabitants. A few hours were spent inviting the people to attend meeting and at 7 o'clock a large congregation was assembled.

At the request of a member of his flock the Christadelphian minister was present with his large Bible, evidently intent on confounding these "unpopular preachers of false doctrines." Great attention was paid while the first principles of the Gospel were commented upon and the restoration and establishment of the true Church of Christ was fully explained, the ministerial visitor meanwhile taking notes. At the close of the meeting questions were solicited and a long list was submitted by the gentleman referred to, the first request being for a s. n. Each query gave additional opportunity for making plain the revealed plan of life and salvation, and an interesting debate continued till about mid night.

The quarterly conference of Hawkes Bay district was held at Waipawa on Sunday, Oct. 1st, but it was not attended as largely as usual, as many of the members were away at work, the sheep-shearing season having opened. It was therefore deemed advisable to dispense with Saturday's meetings and hold four meetings on the Sabbath. The Elders from Zion present were W. Gibson, B. Goddard and F. W. Nebeker.

Conference was called to order at 7 a. m. by Elder W. Gibson. There was a good attendance, and an interesting address was delivered by Elder Gibson, who greeted the Saints and expressed his joy in his labors as a servant of God. He explained fully the duties devolving upon the members and exhorted them to abandon all evil and serve God faithfully. After a short address by a native Elder, Pera, the meeting was adjourned to 10 o'clock, at which time a second meeting was held in which spirited addresses were delivered by three of the native members, viz: Ratima, Wiremu Takana and Hotarane.

Sacrament meeting was held at 2 o'clock, and a number of out-elders were present. After the opening exercises and the administration of the Lord's Supper, Elder B. Goddard greeted the members of Hawkes Bay district, and expressed his pleasure in being present. He referred to the labors of the Elders amongst the Maoris, and the great work now going on in the Temples of the Lord in Zion. He testified to the fulfilment of the prophecy contained in Malachi iii: 5, 6, and urged the Maori Saints to be faithful that they might have the privilege of laboring in the House of God. He also warned them of some of the prevalent evils in their midst. Elder Gibson continued this subject, speaking fully upon the plan of salvation revealed in the latter days and showing how the spirits in prison will have the Gospel ordinances

ministered unto them. He urged the native Saints to study these principles and to bear testimony unto the goodness of God in restoring the primitive ordinances of the Gospel.

In the evening, at six o'clock, a testimony meeting was held, which continued about four hours, a large number of members bearing faithful testimony.

It may interest the Saints in Zion to learn how the spirit of testimony rests upon the faithful members of the Church amongst the Maori people. The native members may not possess the advantages of education and culture, but many of them have learned the power of faith, and can rely upon God's promises in life or death. One young sister bore testimony unto the love and mercy of God as manifested in behalf of her child. In great humility, but with heart-felt gratitude, she described how her babe was sick unto death and the anguish of her soul to see it ready to pass away. All efforts to raise it appeared unavailing, but she and her husband fasted three days, and prayed to the Lord continually in its behalf. The child was saved, and the mother's face was radiant with the spirit of the Gospel as she testified unto the saving power of God's ordinances.

A few pointed remarks from the president of the district closed a very enjoyable conference.

The Maoris at Waipawa are comfortably situated, but a great many of them have not yet received the Gospel.

Judging from many inquiries from Zion many of the Saints are not familiar with the early history or present condition of the Maoris, but these subjects must be deferred for the present. Suffice it to say that the Maori people are far in advance of many other races on the Pacific Isles. They are now taking greater interest in improving their social condition, and of late years quite an interest has been taken in medical matters. Many brass bands have been organized amongst them, and the members are doing fairly well. A band has been organized at Waipawa, for which a full set of silver instruments have been imported at a cost of \$2500. Such expenditures will demonstrate that, with the Maori race, the days of cannibalism and barbarism are past, and they appear no longer dressed only in sunshine and smiles.

"PHENIX."

WAIPAWA, N. Z., Oct. 2, 1893.

#### MISSOURI NOTES.

INDEPENDENCE, Jackson County, Missouri, Oct. 16, 1893.

I spent a happy Sunday in the Center Stake of Zion yesterday, and found many old time acquaintances who have gathered around this place, some of whom were once identified with the Church. I have great sympathy for some who seem devoted to the good cause, but are terribly tangled, really muddled, in their minds. I have held conversation with those down here who have changed their faith from David Whitmer and then left for the Hedrickites and finally drifted to a re-organized church.

I will say that there is a far better and more liberal feeling existing down here than I have found before. On this occasion I have been treated with becoming respect by both the Hen-

drickites and Josephites, as they are termed. Meeting houses of both have been opened to me. I gave an illustrated lecture to the re-organized Sunday school on Sunday, the 15th at 10 a. m., and was invited to preach in the Hedrickite meeting house on the Temple block at 11 a. m. and to give an illustrated lecture in the evening at 7:30 on the Temple block. There is a decided change and more charity exhibited towards the Utah Saints than heretofore. I received a hearty vote of thanks for my free lecture in the Re-organized church, and an appointment was announced for a lecture on the following Tuesday night at 7:30, which announcement was also given in the newspapers, resulting in a crowded house in the stone church, which cost about \$50,000.

I took a ride out to the Big Blue river, six miles, to see the only one I could find remaining in the county who helped to drive the Mormons out. He says he was only a boy at the time, but could shoulder a gun. He also said, "I have nothing against the Mormons. I passed through Utah. My wife said it was the only place she would like to live. It was the best place she had seen. For my part I had no education. I only went to school three weeks, got nine lickings and quit."

"If the Mormons were here now would you drive them away with the knowledge you now possess?" I inquired.

"No, sir. We have so many worse people here now than the Mormons," said he.

I took three landscape views where our people lived and the big Blue crossing. There is not one Mormon house standing, not even a chimney. The last one that stood is now a heap of stones. Many Mormons used to live down along the Blue, west of here, and the first meeting house was just a little north of west, near the river. The country is not as good or as level as it is nearer independence.

While I was out at Adam-Oud-Ahman, on the 14th inst., my mind was full of thoughts of the scenes of fifty-five years ago, when there were houses and farms on every hand. Now the only house near the altar and valley is the McDonald home and farm. Mrs. McDonald, a widow, claims to have been the possessor for fifty years. The valley below is from one-half to three-quarters of a mile to the west and is bounded by Grand river west, northwest and southwest, as the river forms a curve, leaving the valley much longer than wide. The bluff curves much as does the river and has timber on it. The hills in the background on the river are also covered with timber, and the bluffs and prairie beyond form a beautiful picture. I have taken several views of the Altar, including the old house, as well as the valley and the old stable where I slept on a bed of corn cobs at the time of a snowstorm, when my blankets were lost and the stable loft was crowded to its utmost capacity. This was when the mob had driven some of our people from their homes and burned the houses, and Colonel Kimball called out some militia from Fort West to protect the citizens. Many of the old landmarks looked natural and brought sad days and scenes to mind.

EDWARD STEVENSON.