

Our native brother Otene Meihana is very ambitious in the work, having an ardent desire to bring

ALL HIS RACE INTO THE TRUTH.

He brings many to us to preach to. By this means the word of truth is being carried to many of them. Nearly all are very anxious to hear the Gospel.

Saturday the 11th inst., our interpreter having arrived from the Wairapa, we proceeded to Pakepaki seven miles from here. On arriving we were well received by the natives. That same evening we preached to about 50 of them.

Sunday morning were instrumental in the hands of God of

ADDING FIVE MORE

to the church and again presenting the truth to over one hundred. Many of them made speeches of welcome to us, saying we were Saints of the Living God, and that those who believed in the Bible, could not help believing in the doctrines we proclaimed. We have invitations to go to other places and some more gave in their names for baptism. By this you will learn that the Spirit of God is working among these the "lost sheep of the house of Israel."

On the 16th inst., went from Hastings to Taonoke and added two young men to the Church, and made preparations to leave said place for Korongata to respond to

A CALL OF THE NATIVES

to preach the Gospel. Saturday morning we left Taonoke, traveling six miles, reached Korongata, in which there is only one house of European style. All the rest are small native whares. As we approached, the welcome cry of "haere mai" was heard. Immediately after arriving, the natives commenced to assemble from various directions, and a general shaking of hands ensued.

According to their usual custom, much speechifying was done, in which they said "their race was fast fading away before the advancement of the white man and his customs, and they were in great darkness religiously and otherwise. They wanted to know where this Gospel had been so long."

After our two Maori brothers had made appropriate speeches, I answered their questions, telling them, First. The white man who brought the Bible to them had not preached the pure, chaste Gospel to them in its fullness and simplicity. Second. They had not repented of their sins and taken the necessary steps to receive the Comforter, which would dispel all clouds of darkness from their minds, "show them things to come, and guide them into all truth, etc."

In answer to their questions where has this Gospel been so long? the apostasy from the primitive church was referred to, and the restoration of the Gospel in the present century, etc. We openly informed them that we would preach the Gospel to them, and they could receive or reject it, but to carefully and prayerfully consider their conclusions.

In the evening we met with them again. They laid aside their English prayer books and we were called to pray for them. We talked much with them on the Gospel. That night the Maoris sat up all night talking about the truth.

Sunday morning at 11 o'clock we

LED TWENTY-THREE MORE

of them into the waters of baptism, and in the afternoon confirmed them and blessed five children. In the evening we instructed those baptized to pray night and morning and to beware of temptations which may beset their pathway.

Monday morning we took leave of the brethren and sisters of that place and drove to Owhite, our little company being increased by some of those who had embraced the truth, at Korongata. Owhite is a small place, one large house newly built and owned by the Chief Noah. As we approached we beheld an old man wrapped in a large fur robe. On reaching the house we found him to be nearly blind, caused by excessive reading of the Bible, which he is well acquainted with. He interrogated us respecting the house of Israel, especially the tribes of Judah and Joseph. His questions were answered satisfactorily. In the evening we held a meeting and preached the Gospel to the natives of this place. Following this was a protracted, enthusiastic, though amiable discussion between us and a minister of the Church of England—a half-cast.

But after comparing his fallacious argument of circumcision at eight days, for justification of infant-sprinkling baptism, with the uncontrovertible evidence found in the Word of God in favor of adult baptism by immersion, he was compelled to pull down his flag and surrender. He also strained his reasoning faculties to their utmost capacity to de throne the biblical sanction of polygamy; but was just about as successful in this crusade as the former.

Thursday morning we returned to headquarters feeling abundantly blessed with the good result of our labors. As soon as practicable we will organize the Saints into branches, at their several places.

In connection with realizing a supernatural power working among them, the

MAORIS GIVE THE FOLLOWING REASONS

for having their attention and interest directed to us and the cause we represent:

1st. They say the churches have been preaching to us for a long time, but have failed to explain the meaning of the Bible to us, thus failing to show us how to get eternal life, but they have been going up, and we have been going down on our own lands. But when you came you made plain the Bible to our understanding.

2nd. You did not look to the rich, but to the poor with love, sharing our houses with us, and eating that which we eat.

3rd. You leave everything and suffer to do us good in the Gospel.

4th. You go forth trusting in the Lord, with your lives in your hands, facing death itself for the cause of truth.

5th. When the white man came here first, he brought the gun to shoot the man. Next he brought the Gospel to shoot the Maori and his land. But the Gospel which you bring shoots the kings, governors, ministers, churches and all.

ALMA GREENWOOD.

DEATH OF A GENUINE GENTLEMAN.

Mr. Nat Connelly, a prominent citizen of Walker County, Ga., who resided near Frick's Gap, was visiting his brother, Leon Connelly, near Trenton, Ga. He was stricken with paralysis on Monday and died on Friday night. Deceased was 55 years old. He will be buried near Trenton to-day, at the old family burying ground.

Editor Deseret News:

The above obituary was clipped from the Chattanooga Times of August 10th. Mr. Connelly was always a firm friend of the Latter-day Saints, and never hesitated to defend the principles of the Gospel, under any and all circumstances.

While on a mission in the State of Georgia, in company with Elder Joseph Standing, just previous to his martyrdom, we became acquainted with Mr. Connelly, who took an active interest in our labors and travelled a number of months with us, securing places to hold meeting and introducing us to friends.

He was instrumental in opening the way for us in a number of districts, where branches of the Church were built up. His word was his bond. His love of liberty and freedom was unbounded. His reverence for the Bible and his Maker was a prominent feature in his character, while he looked with contempt on the narrow, contracted and bigoted notions of the sectarian world, holding that ministers as a whole were a detriment to society and falsifiers of the spirit of God's word. Honorable, truthful, earnest, plain-spoken, and ever kind of heart. While he never received the ordinances of the Gospel, he secured a firm hold on the affections of the Elders and Saints. Peace to his ashes.

Respectfully,

JOHN MORGAN.

Salt Lake City, Aug. 27th, 1884.

A hallelujah banquet recently held at Norwich, Conn., by the Salvation Army was followed by an all night of prayer. A lady who in her excitement declared that plumes and finery were a barrier to the full enjoyment of full sanctification, so affected many of the well dressed persons that they took their expensively trimmed bonnets from their heads and tore from them the ostrich plumes, the attractive flowers and the ruffles, and threw them to Major Moore, who crumpled the costly finery in his hand and then threw it upon the floor until there was a pile sufficient to fill a half bushel basket, representing many dollars in value. How much more sensible it would have been to sell the gew-gaws and give the proceeds to the poor.

When a man takes hold of a hot poker we always notice that he has no inclination to hold on. It is different with hot whiskey. Yet both burn, but mankind seems to think that the scars outside are worse than the scars inside. This is a want of judgment. The hot poker only burns the hand, but the hot whisky burns the body, the brain, the head, the muscles, the manhood and the soul. The poker only makes a scar on the hand, hot whisky makes the whole man a scar, a blotch. The poker burn can be healed, the whisky burn is a living sore. Of the two the hot poker is the more preferable.

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NOTICE TO CREDITORS.

TERRITORY OF UTAH, 38 County of Tooele, Estate of John Robinson, deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned, Administrator of the Estate of John Robinson, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within ten months after the first publication of this notice, to the said administrator at his residence at Grantsville City, in the said County of Tooele.

Dated at Grantsville City, August 11, 1884. W. J. ROBINSON, Administrator of the Estate of John Robinson, deceased. w314w

NOTICE FOR PUBLICATION.

LAND OFFICE, SALT LAKE CITY, July 30th, 1884. NOTICE IS HEREBY GIVEN THAT the following named settler has filed notice of his intention to make final proof in support of his claim, and that said proof will be made before the Register and Receiver at Salt Lake City, on Saturday, September 6th, 1884, viz: Peter C. Wood, Homestead Entry, Nos. 3322 and 5778 for the N 1/4 of N. W. 1/4 and S. 1/4 of N. W. 1/4 Sec. 8, Tp. 1, N. R. 1, E. He names the following witnesses to prove his continuous residence upon, and cultivation of, said land, viz: Daniel Lee, Heber Parkins, John Burtonshaw, Wm. A. Brown of Davis County, Utah. H. McMASTER, Register.

BIRD & LOWE, Attorneys for Applicant. w290w