

tance of seven miles. There they were treated with motherly kindness. The siege of sea-sickness had prepared them to relish the toothsome dinner which had been provided by the good sister.

In the evening, the writer, in company with other Elders, went out "eelng." President Gardner is eminent as a fisher and a hunter. Judging, however, by the number of eels he caught he is more successful as a "Nimrod" than a "Peter." After three hours' patient waiting and anxious expectation, their anxieties were gratified by the hooking of two dirty, muddy, snake-like eels. With these thrown over their shoulders they reluctantly wended their way homeward. The fish adored the breakfast table on the following morning, but they seemed more ornamental than useful, for the Elders would all rather catch than eat them.

On Thursday evening, Feb. 7th, they started with teams to make a drive of thirty miles to the place of conference. After a pleasant journey they reached Kawa Kawa about 5 p. m. Many native Saints and a few white Saints had already gathered there. The familiar, friendly call of the Maoris fell joyfully upon their ears, and a few moments later they were passing round the semi-circle formed by the Saints, participating in the good-natured "hongi" (nose rub). This was indeed a pleasure, more especially to one who met old-time acquaintances made during his labors in their midst. It was a mutual happy meeting. Ere long might have been seen small groups on every hand engaged in cheerful conversations about the past since last they had met. The welcome call, "Haere mai ki te kai," was heeded with much alacrity. The long tables spread under a tent roof, fairly groined under the weight of good things. A peaceful spirit prevailed and each did his part admirably well. After supper all met in the spacious Maori church, and after singing and prayer, the visiting natives from the south and the "Ngapuhis" of Kawa Kawa and surrounding villages exchanged their speeches of welcome and greeting. This meeting lasted until nearly midnight. After the usual evening prayers all retired to rest.

The general conference commenced on Friday morning, February 8th, with a fair attendance of Saints and outsiders. A detailed account of the meeting will appear in the NEWS. It is worthy of mention that in addition to the Maori gatherings, two European services were held, both of which were very well attended. Much interest was manifested by all present and we sincerely trust that the seeds of truth sown may germinate and produce fruit a hundred fold. After the close of the last meeting an enthusiastic old gentleman had many questions to ask relative to what had been said. He disbelieved that Jesus Christ was in the likeness of the Father and that man was created in the exact image of God. He did not believe that man had ever seen or conversed with God, nor that man has communion with the heavens in this age of the world. He denied the existence of Prophets and Apostles in the latter days. The writer was called upon to answer these ques-

tions. He handed his opponent a Bible and proceeded to show from scripture that every proposition could be proven and answered in the affirmative. Our Christian friend soon became much enraged, and springing from his seat, handed back the Bible, bade all an angry good night and vanished. Thus truth made another victory, and we felt to thank the Lord that He enabled His servants to defend the principles of life and salvation. After the discussion an intelligent lady came forward requesting a copy of the references that had been used in defending the principles advocated. She wanted them for the benefit of her husband, whose ideas on the Godhead were erroneous.

On Sunday night another successful conference closed. New life had been infused into many who were growing dilatory and lukewarm in the performance of their religious duties. A desire for investigation was aroused in the hearts of some, and two came forward and asked for baptism. On the banks of the Kawa Kawa river a large crowd had met to witness the performance of this most holy ordinance. After a few appropriate remarks for the benefit of outsiders on the object, mode and necessity of baptism, Pres. Gardner led the candidates into the stream and baptized them. It was an impressive ceremony.

On Monday Morning all separated. It was with reluctance that we bade each other good bye. The Saints returned home and the Elders to their respective fields of labor. Elders John Johnson and Jedediah Goff, however, were called to visit Ubangaru and Hamo and hold European meetings there. Announcements were gotten out, and in due time the appointments were filled. Good congregations turned out and listened attentively to the Elders. They remained a week at Brother Percy Goings, where they received the kindest of treatment, where the spirit of the Gospel reigns supreme. During this time the writer spent many happy hours visiting with Brother Goings, friends and relatives, and had the opportunity of teaching them the principles pertaining to eternal life. He was kindly treated by all with whom he came in contact.

Elder Jedediah Goff has been called to spend a month in the Whangarei district visiting amongst the Europeans, teaching them the Gospel when opportunity presents itself. From thence he proceeds to Tamaki to attend the April annual conference. Elder Johnson leaves for Auckland, his permanent field of labor, on February 21st, and on March 10th, in company with President Gardner, Elders Goff and Bartlett will go south to attend the April conference. The president intends visiting two branch conferences on the tour.

Elder T. S. Browning will continue the work in Auckland holding meetings with the Saints and the public.

JOHN JOHNSON.

PLAN IS GOOD, BUT—

I was greatly interested in reading the communication that appeared in Friday NEWS, and the editorial comments thereon, suggesting that unused ground in and adjacent to the city should be loaned gratuitously to

the unemployed and their families, that they might raise potatoes and other vegetables. I was also pleased to notice that an organized arrangement of this character had already been inaugurated in one of the city wards. This is practical philanthropy of the most commendable kind. It is unquestionably needed, and is worthy of emulation in every other ward of this county at least.

However, there are many of the unemployed who know nothing about cultivating the soil, and they are destitute of implements and vegetable seeds, but, I suppose, the arrangement contemplates including instructions, to some extent, in the proper method of preparing the ground and providing suitable seeds for planting. There is no doubt that there are many who would thankfully accept an opportunity of this kind, and energetically labor to thus raise some provision for themselves and families.

Presuming that this great good may be brought about, what are the steps necessary for the unemployed to take to secure this desirable aid? Who can they now apply to about the matter? The theory is all right, but what will be done towards its practical operation, for the immediate benefit of the needy? It seems to me that if those who have portions of unused ground that can be irrigated, which they are willing to loan for the purpose named, would place the same at the disposal of the Bishops of their respective wards, this would be a proper preliminary step in the matter. Others again could devote a little time to instructing the uninitiated as to the best method of preparing the ground and planting the seed. Still another class could loan the necessary implements, or donate seeds. The foundation would then be well laid for the unemployed to successfully carry out the suggested plan. The question is, Will such necessary steps as these be taken, and actual results be thus developed from the excellent theories advocated? Now is the time for action.

Yours sincerely,

D. M. MGA.

RESPECT TO A. R. WHITEHEAD.

The *Manti Messenger* of recent date containing resolutions of respect framed and adopted by the workers in the Manti Temple in honor of their deceased associate, Adolphus R. Whitehead, who died March 6, 1895, in Panacca. The document is signed in behalf of the Temple workers by John D. T. McAllister, John B. Maiben, Andrew Thompson Jr., M. F. Farnsworth, Lewis Anderson, A. C. Smyth, John L. Bench, Thomas Higgs, Peter Ahlstrom, Andrew Peterson, Horace Thornton, Ole Jensen, Isaac Riddle, Samuel Ware, John Vickers, Fred Anderson, John C. Kjar, Ernest Munk, Wm. B. Lowry, Jerome B. Henrie, Christine Willardson, Minerva W. Snow, Ellen B. Matheny, Edna S. Higgs, Elizabeth W. Thornton, E. D. Caste, Mary C. Turnbaugh, R. A. Wareham, Hannah E. Hansen, Helena J. Madsen, Cordelia M. Cox, Sarah J. Lowry, Catherine A. Conover, Ane J. Motter, Aunie Nielsen, Anna R. Keller, Matilda Ahlstrom, Ann L. Vickers, Elizabeth Thompson.