

ber in New Zealand, corresponds to March in the northern zone of a similar latitude. Well, the meal to which we were invited was served in the meeting house; the food was placed on mats which were spread on the middle of the floor and reached from the door head or at the inner end; and all must sit on the floor in regular native style except myself, for whom a small box was provided, because I was a new hand, and consequently not accustomed to Maori ways. But as I was anxious to impress my Maori friends with the fact that I had passed through months of careful training on the smaller islands of the Pacific and had learned to sit on my crossed legs in genuine native style, I respectfully declined the use of the box, and insisted the Elder Gardner who was the oldest man and besides the president of the mission, was the most proper person to perch upon this seat of honor; and I suggested further that it be placed at the head of the table (mats) for that purpose. The point was sustained, and both Elders and Maoris seemed to relish the food, which consisted chiefly of well cooked meat, potatoes and bread.

After supper, we commenced our historical labors, the district and branch records of the Bay of Islands district having been brought in for that purpose of being inspected, and contributed information for Church history.

After evening prayer in the meeting house, which was preceded by the singing of a hymn, and the reading of a chapter in the Bible, the gathering was turned into a genuine Maori "poroporo" during which numerous speeches of welcome were made, chiefly directed to Elder Gardner and myself, to which we briefly responded; but as every leading man present seemed to have something to say, the meeting was prolonged till about 11 o'clock in the night. This did not mean that all present kept awake all that time; many slept, and some even snored. Even we missionaries were half asleep part of the time, and no doubt I should have gone far into dream-land had not one of the Elders paid particular attention to me by whispering a translation of the speeches in my ear as they were being delivered. At length the last speaker was through, and we Elders, after shaking hands with all who were not asleep, betook us to our quarters on the hill where we slept comfortably during the night.

Saturday, October 19th. Our conference, which has the semi-annual conference of the Bay of Islands district, commenced in the large and commodious Te Horo meeting house at 10 a. m. Elder Charles B. Bartlett and myself were the speakers in the forenoon, Elder Gardner doing the translating for me. He was also my interpreter in the meeting held the previous evening. President Gardner was the principal speaker in the afternoon, while a number of the native brethren, Elders Gardner and Milo B. Andrus addressed the congregation in the evening. The last named Elder had just arrived from Uah, and had been assigned to the Bay of Islands district to labor among the Maoris. We had a good and interesting time, and notwithstanding the rainy weather and a death in a neighboring village, about fifty natives, both Saints and strangers, attended the meetings. After the evening session greeting speeches were again made by a number of natives who had arrived during the

day; and they in turn were greeted by the residents of the village.

Sunday, October 20th. Our conference was continued, and three interesting meetings held, commencing respectfully at 10 a. m., and at 3 and 7 p. m. The historian occupied the time in the forenoon, Elder Bartlett translating for me; in the afternoon Elder Gardner, two native brethren and Elder Bartlett were the speakers, and in the evening the assembly was addressed by Elder Thos. J. Morgan, myself and several natives. Between the forenoon and afternoon meetings I baptized two in the beautiful clear water of Hukurangi river. One of them was George Marriner, a half caste who had come seventy miles from Waihou, on the Hokianga river to attend the conference and to be baptized; the other candidate was Hot-rane, a young boy belonging to the village of Te Horo. All the Saints and strangers present in the village had assembled on the banks of the river to witness the performance of the sacred ordinance, and as Elder Gardner stood upon the green bank and addressed the assembly on the subject of baptism, it caused one's mind instinctively to revert to John the Baptist preaching to the multitude on the banks of the river Jordan, or in the wilderness of Judea. The scene certainly was very impressive. After the singing of a suitable hymn, the offering of a prayer and Elder Gardner's speech, which was all done in the Maori language, I entered the stream, and administered the sacred ordinance of baptism for the first time in my life in the southern zone. The two converts were confirmed in the afternoon meeting, which gave Elder Gardner a good subject for a powerful sermon on the first principles of the Gospel. Thus, the first conference which I attended in the Maoridom proved a very interesting one to me.

Monday, October 21st. I spent the day doing historical labors at our quarters on the hill, assisted by Elders Morgan and Markham, while president Gardner and the other brethren went up the river a few miles to attend a funeral. Another meeting was held in the Te Horo meeting house in the evening, at which Elder Gardner was the principal speaker. The news of the good time we were having at the conference had spread to the surrounding villages, and the people kept coming in, some to be baptized. Instead of attending this meeting I worked on the records till midnight assisted by Elder Bartlett.

The Bay of Islands, latter-day Saints missionary district, embraces the extreme north end of the North island; it extends southward on the west coast to the village of Tikariri and on the east coast to, and including the Bay of Islands. Four Elders from Zion are laboring at the present time in this district which consists of eleven branches, namely, Waitetoki, Te Touwai, Matauri, Ngawhiu, Kaikohe, Tauroro, Waihou, Waio-mio, Maromaku, Te Horo and Mangakahia. The total membership of the district, including children is 381 of whom ten are Europeans.

The Waitetoki branch comprises the Saints residing in a village of that name situated on the Pupuki river, which empties into the Whangaroa harbor on the east coast, the village being about seven miles up the river. It is also about sixty miles north of Kawakawa and is the northernmost branch of the Church in New Zealand; it was organized

January 17th 1889 by Elders George and Orson D. Romney, with Papu Arapata president, he still presides.

Te Touwai branch consists of the Saints residing in a village called Te Touwai situated near the east coast on the south side of the Whangaroa harbor, and about three miles south of the town of Whangaroa. The branch was organized April 1st 1888, by Elder George Romney, Jr.

The Matauri branch consists of the Saints residing in the native villages of Matauri, Waiaua and Takou which are all situated on the east side of the Whangaroa harbor; the branch was organized in February, 1892, by Elder William T. Stewart and others.

The Ngawhitu branch embraces the Saints residing in a little native village of that name situated inland about twelve miles northwest of Kawakawa; it was organized February, 17th 1889.

The Kaikohe branch consists of Saints residing in and near the village of Kaikohe, which is situated inland about five miles west of Lake Omapere, or about twenty miles west of Kawakawa. The branch was fully organized November 27th 1892, by Elders Edward Atkin and Charles B. Bartlett.

The Tauroro branch, which was organized February 17th 1889, consists of the Saints residing in the village of Tauroro situated on a mountainous country about five miles southwest of Kaikohe, and about twenty-five miles by road northwest of Kawakawa.

The Waihou branch was organized by Elder Angus T. Wright and other Elders October 6th 1889, it comprises the native Saints residing in the Waihou valley on the headwaters of the Hokianga harbor about twenty-five miles northwest of Kawakawa.

The Waio-mio branch organized October 1888 consists of the Saints residing in a village of that name and also in the neighboring village of Copuru. Waio-mio is situated about three miles south of Kawakawa, and is the place where the Elders laboring in the district make their headquarters. They get their mail at Kawakawa, a European town, which is situated inland eight miles by rail from Opuia, on the Bay of Islands shore. Opuia is about 130 miles by steamer northwest of Auckland.

The Maramaku branch consists of the Saints living in the native villages of Maramaku and Te Tororoa, situated about seventeen miles southwest of Kawakawa, or about eight miles north-east of Te Horo. The branch was organized by Elder William Paxman and other Elders January 5th 1889.

Te Horo branch consists of the Saints residing in the villages of Te Horo, Roma, Darikou and Pipiwai, all situated on the Hukurangi river, a tributary of the Wairoa. Te Horo, the principal village is situated in a narrow valley between wood covered mountains, about twenty-five miles south of Kawakawa, near the base of the Motatau mountain, one of the highest elevations in New Zealand north of Auckland. The branch was organized by Elder William Paxman and other Elders January 1st 1889, with Hamuera Toko as president. He still presides with Wiremu Te Tairua and Eru Reweti as counselors.

The Mangakahia branch, which was organized February 17th 1889, consists of the Saints residing on the Mangakahia river in the villages of Te Kiore, Te Kaauau and Te Haminge. Te Kiore,