IN WAIRARAPA DISTRICT.

A Maori Chief Creates a Sensation Among His People.

Maori Children Sing in English—Powerful Preaching of the Gospel.

GREYTOWN NORTH, WAIRARAPA, N. Z., January 9th, 1896.

To the Editor:

June 17th, 1895, Elders and members of the Priesthood of Wairarapa met at Greytown North to determine the time and place for the Semi-Annual conference in the district, and to reorganize Papawai branch. Elder Apera Ngamoki was nominated, unanimously and set apart as president. Two other members were called to the Priesthood as teachers. The December conference was then discussed and it was decided on December 22nd, 23rd and 24th, 1895, a conference would convene at Papawai, it being a convenient place, near the railway station, a central place of the Wairarapa, the home of Wairarapa's leading chief, and the residence of many outside relatives. Hitherunga, a large meeting house was pronounced by being the most suitable place for such a gathering.

Elder William Gardner, president of the mission was present. All were delighted to think we would have Brother Gardner with us. A letter of introduction was given him to Tamahiro, the chief, as they were strangers to each other. The following day Elders Gardner, Bowles and Bradford went to Papawai, where they met the chief. They received a cordial welcome and a pleasant conversation ensued. After conversing with Papawai's chief for a short time they bade him farewell until permitted to meet again.

Some time after this a church of England minister died and being an influential Maori, funeral's gathered to "Tangi" (cry) over his remains. Among the many was Tamahiro, who listened to what was said during the funeral services. Many who believed in the deceased did, spoke in unbridled style concerning the "God of their departed friend who died a strong member of the church of England. Tamahiro finally arose, said he was a member of the same faith but unlike the Christ speakers he was not prepared to say in would he said she belonged to the same church. He was investigating to know which of all the denominations was true. To a congregation of more than a thousand he said: "I desire to inform all present at this large gathering that I have volunteerily given up the Mormons the use of my large meeting house (Hitherunga) and many other dwelling houses, so as soon as desire to gather there may be accommodated. Church of England, Roman Catholic, Salvation Army or whatever faith it may concern a hearty welcome. You learned ministers and men versed in scripture, come. My desire is to listen to the Mormons. The Latter-day Saints are gaining great favor among the Maori people as they are increasing in numbers and becoming more popular than ever before." The speech was lengthy, but time and space would not permit me to give it in full, suffice to say, it was timely and to the point in every particular, causing many to ponder over what they had heard concerning the Papawai gathering.

You can rest assured that the Wairarapa saints were delighted when the news reached their ears of Tamahiro's speech, it engendered a feeling within them to make the conference one to be remembered by all who would gather. Presidents of branches expected their flocks to be energetic in all things pertaining to scripture, to learn as thoroughly as possible the law, in order that the singing should be a grand success, so all sought know of Wairarapa's greatest singers. Among other hymns practiced was a favorite of many in Zion—We Thank Thee O God for a Prophet—The song had been translated into the Maori language and was printed upon the cards for the occasion. The native children were taught a special song, or song, "I'll be a Little Mormon. It was to be sung in English, although it was a difficult task to pronounce properly the words, yet they were determined to master it.

Sunday, December 22nd, South lands were seen coming from the railway station. In a few short moments the newly arrived saints and visitors were arranged in good and orderly style to receive the visitors. When the passengers had alighted they slowly wended their way into the large spacious meeting house. The guests were followed by those who had welcomed them by shouting "Mai mai—Haere mai ra." No sooner were they within, and all began pouring out their whole souls giving vent to their christly emotions. They all joined together in their unrestrained choice in hymns "Haere mai ra" and "Haere ra ki Sanga" (strange). For many that participated in the tender greeting, would have caused one strange to Mormons, to imagine he would prefer hearing Home Sweet Home played in a funeral march. It was remarked by one that "would be a capital idea to have some 'tangi' up in a phonograph and take it to Zion. When influential Maori were read addresses of welcome towards Tamahiro the chief, he rose to begin to utter his, they were three times interrupted. His address, at Maori oration was more impressive by his standing for a long and back varying a beautiful war club known among his natives as "Pu mere." The manners of people seemed to be hanging upon his eloquent words. The response was to a noted chief who had his house well lighted during the entire time of his speech. Soft music while the gaslight with a chime of ring the bell was lighted and the Stars and Stripes with the words "Welcome Home" (Mai mai) painted upon it was floating in the breeze. The following visitors from Zion were present: William Gardner, Author Bowles, Joseph Bradford, Hyrum Bradford, George Jones, John Jones, L. G. Hoagland, F. W. Grover, D. Ashton, Joseph Lambert, O. Grey Lambert, William Bell, Geo. R. L. Bell, John Jones, William Dunwell, W. A. Lambert, Hyrum Bell and Joseph Hoagland. At the close the meeting was called to order by Elder George Bowles. The opening hymn of singing, Thirteen Articles of Faith, Prayer by F. W. Grover, Hymn—Come, Come Ye Saints, Lord Bowles greeted those present and spoke of the necessity of all coming to their feet and prayers, like one exclaim: It was to be under the spirit of God, during the entire time of the conference. Those who frequently and tender also expressions of their love and appreciation were not the first graciles if they were followed by the same mind. The testimony of Brother Woolly brought was enchanting. Wonderful spirit moved as new members had been added during the past year. Many had true faith in calling the Elders to administer to the sick. The best report showed the prosperous condition of the two mentioned branches.

Brother Gardner introduced Elder Andrew Jensen, interpreter. Elder Hoagland interpreted for him. Brother Jensen present all present in behalf of the Prophet and Apostles whom he said were truly servants of God as he was personally acquainted with them. He spoke from actual knowledge. He returned to Elder Grover and who twelve years ago baptized the first Maori in Wairarapa, in behalf of the Kaukaus he present the Mori South. There were four South living at Sandwich Islands, known to the Maori as Hawaiki, which is of other branches. From the Islands of Samoa he brought greetings to the natives of New Zealand. The progress of the work in Denmark and other nations of the world were spoken briefly. During his five years travelling in Zion he had visited the cities of the South.

The President of the Papawai branch then arose, greeted all in the name of the Lord, complimented the Elders who had gathered from different churches to the mission, to the servants of God, trained the words they had heard would sink into the hearts of all and cited that what they might yet hear would be remembered. His report of the Papawai branch was good. In the Greytown branch he commended upon re-works at former speaker and closed. Congregation sang hymn 14. Prayer by Hyrum Bell. At the up-occasion, President William Gardner was introduced and gave a brief talk, on the principles of Mormonism. The branches he said were in a thriving condition. Many were his questions and explanations to replies passing clearly that Mormon by numerous was no only true church. The gift of the Holy Ghost by laying on of hands was thoroughly explained. The restoration of the Priesthood was also explained. The congregation listened with unusually great interest.

Evening session—Hymn 10. Prayer by Hoagland. Hymn 9. L. G. Hoagland spoke. "The road that leads to the eternal." Gang to subject. Desire divine to be here. Sorry farewell, hoping to meet them in Zion in the future.

Elder Andrew Jensen spoke through interpreter, George Bowles. Divine authority and power of the Priesthood being his subject.

The evening session closed, and immediately thereafter, Tamahiro asked the following questions: What have we done to be persecuted? Natives, some of the people, gave liberty to numerous correct—also false stories of branch president Brother Gardner answered to a chief's questions concerning self-sufficiency.

Monday morning session began with usual devotional exercises. Mr Nova of Patiroa, gave some good testimonies. To Wairarapa he declared one of his earliest discoveries, though hard, it was timely. James Allen spoke upon priesthood, spoke of some years ago and the land of America being promised to people's seed. Hoares Bee was expected by F. W. Neasbet. He spoke of the enlightenment of the Gospel upon the Saints. Joseph Lambert treated Worship in Spirit and Truth. Closed with devotional exercises.

The 2 p. m. session was opened in the usual way. Andrew Jensen blessed a sick child. Owen Fenton spoke upon the infinite wisdom of God. Hymn 14. Prayer by Mr Neasbet. Joy of preaching the Holy Ghost. L. G. Jun spoke to George Q. Cannon's prophecy. Hoares Te Ka-hiro spoke in a humorous manner of the stumbles of the world.

Evening session began by singing, prayer and singing. The sacred song was by Maori Sunday school children, in English, conducted by H. Lee Bradford. Fatanoa Te, Hemere Apatera and Rangikawera delivered discourses. H. G. Jun spoke of his labors among Europeans. Te Ika Hoares spoke on Hoares's dream. Dr Jun Gardner spoke of the progress for Christmas and advised all to carefully retain their hope, whether Mormon, Catholic or church of England.

December 24, the evening session began with open-air exercises. Elder Jun not occupied the time. He discovered a most interesting return on his travels. Essential mention was made of the visit to the Island Cannibals, Samoa, Scotland and the house where the Book of Mormon was translated. His portrait was shown to every one in the audience many they could see the described places clearly. During the lecture he spoke of Adam-Ondi-Ahman. Many of the saints have faithful testimonies to the authenticity of the work of God.

This closed the largest district conference ever held in Wairarapa.

January 6th a number of Tarapuna Saints left for Zion on the "Tongariro," for Vancouver and Portland. They were eight in number, viz: J. C. Peterson, Amos Peterson, Elias Drickwater, Eva Drickwater and four children. They intend making Logan their future home.

H. LEE BRADFORD,
Clerk of Conference.

THE NATIONAL GUARDSMEN

Suggestions of the Record They Have Made in History.

Heroes of American Soil Not Eclipsed by the Soldiery of Other Lands and Ages.

CANNONVILLE, Utah, April 4th, 1896.

To the Editor:

Permit me to pen a few lines in defense of the National Guard of the United States, as well as that noble band the Grand Army of the Republic. We have in the United States today two military (civil) organizations, the National Guard and the Grand Army of the Republic. Concerning the former methinks I hear you say, what are they? Patience, soon you will learn something of them, for I am of the opinion that it is time the people (especially in Utah) should understand this organization. For the source I will state, that the Grand Army of the Republic was born in 1861, you know, however, that its permanency was not established until after the war, 1865. Also you have heard much of this great organization. But did you ever consider that it was successful owing to its great strength, and that its efforts were counted, and its triumph was a matter of glorious record, was owing to the strategists of victorious generals, graduates of the National Guard and regular army of the United States?

For many years the G. A. R. has been enchanting the results of the war, achieved in no small degree by the aid of the National Guard, yet from 1861 to 1865 were they not taken every honor, no valuable? Heretofore at the public at large rendered justice to the ever national, ever loyal guardsmen who have been, and are still awaiting to vain for a just recognition of their valor, their bravery and their noble deeds? Are we now the time to George Bowles, Dear authority and power of the Priesthood being his subject.

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H. LEE BRADFORD,
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