To The Maori Saints.

English Text and Native Translation of an Epistle of the First Presidency.

SALT LAKE CITY, March 5th, 1896.

To the Editor:

The interest manifested in the Australasian mission by the Saints in Utah, suggests a few lines in addition to the items that have recently appeared in the News.

For many years the "Hui Tau" or annual conference has been regularly held in various parts of New Zealand, and much interest is usually manifested. Maori and European Saints travel long distances in order to be present, and every comfort is provided for all comers.

Last April the conference was held at Tamaki, Hawkes Bay district, New Zealand, and it was decided to convene there again next April.

For a whole year the members in that locality have been preparing for the coming event. Large crops were planted, new buildings erected and invitations have been sent to numerous districts urging the people to be present. Occasionally in such gatherings, the Saints have been favored with communications from returned Elders, but there have always been translated hurriedly and hence full justice may not have been done to them. A treat, however, is now in store for the Maori Saints who will assemble next month. Though the work has been progressing amongst the natives of New Zealand for over twelve years, until over 3,000 souls are now numbered in the Church, they have not yet been favored with a direct address from the First Presidency, as it has hitherto been deemed inexpedient.

The returned Elders, however, now organized as Zion's Maori Association, have translated and forwarded an epistle to the Maori Saints and a similar document, translated into the native tongue, has also been issued by the First Presidency, who take this opportunity of addressing words of greeting and counsel to the dark-skinned Saints in the Antipodes.

Only those who have labored amongst this kind-hearted and hospitable people can realize with what joy and thanksgiving they will eagerly drink in these instructions, and how their eyes will brighten as they hear the beloved names of Wilford Woodruff, George Q. Cannon and Joseph F. Smith. As the document will be of great interest to many readers, a copy is appended for publication.

"PHOENIX."

SALT LAKE CITY, Utah,
January 31st, 1896.

To the Maori Saints in New Zealand:

Dear Brethren and Sisters—We take the occasion of your being gathered together in a general conference of the New Zealand mission to address you a few words of salutation, commendation and caution.

We have been greatly pleased, from time to time, when reading the reports of your faithfulness to the principles of the Gospel. Our hearts rejoiced when we first heard of the people of your race yielding obedience to the requirements of our Heavenly Father, by being baptized for the remission of their sins, and it has given us unspeakable pleasure when we have learned, through the reports of the Elders, that so many have remained faithful and true to the covenants that they then made with God and his servants. It has been manifested to us by the Spirit of revelation, which is the Spirit of the Lord, that you are a portion of God's covenant people, Israel, heirs to the promises made to Abraham and his seed after him. These promises will all be fulfilled and the blessing of salvation brought nigh unto those who seek to do the works of their great progenitor, and, like him, endeavor to dwell on the earth as the friends of God and of righteousness. The Lord will never fail to keep His portion of the covenant, and all His promises will be fulfilled to the uttermost, not one jot or title of His promises will return to His mouth unaccomplished. Therefore, you have much cause to lift up your heads and rejoice that already our Heavenly Father has been mindful of you in your far distant habitation and sent you messengers through whom you may learn how to please Him and work out your salvation acceptably in His sight. Inasmuch as He has thus shown His loving kindness to you it behooves you, on your part, to draw nigh unto Him, to seek Him faithfully in prayer, to cleave unto that which is good, to eschew all evil, and, through the assistance of His Spirit, to overcome those sins to which we, in our weakness, are most prone. No members of the Church of Jesus Christ, no matter to what people they belong, should permit themselves to be enticed to do that which is sinful. They should not partake of that which the Lord has forbidden; they should avoid gambling; they should not give way to the lusts of the flesh; they should refrain from all intoxicating drinks, and never, under any circumstances, take the name of the Lord their God in vain; for all who obey the Gospel are promised a portion of the Spirit of the Lord, which Spirit will give them strength to resist temptation, and intelligence to discern between right and wrong, between the good and the evil.

We learn, through the Elders, that some of the Maori brethren and sisters are desirous to gather to Zion. We shall be exceedingly pleased to greet them in these valleys of the mountains when the proper time comes for them to join us here. But the monitions of the Holy Spirit make it plain to us that that time has not yet come; we therefore advise our brethren and sisters to prayerfully and patiently abide the due time of the Lord, with a confiding faith that He will order and control all things in such a way that they will be for the best and tend to the salvation and glory of all those that unflinchingly and devotedly seek to keep His commandments.

We commend you to the keeping of our Heavenly Father, that your minds may be full of intelligence, that the Holy Scriptures may be plain to your understandings, and that the inspiration of the Spirit of God may ever guide you. And we admonish you to give heed to the teachings and counsels of those sent to minister the word of life to you, that, day by day, you may grow stronger in the things of God, and when you have accomplished your work upon the earth be saved and exalted with your ancient fathers, in the presence of our Great Father of all and of our Redeemer the Lord Jesus Christ, His Son.

We remain, with much love,
Your brethren in Christ Jesus,
WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH,
First Presidency of the Church of Jesus Christ of Latter-day Saints.

TE PA O TE MOANA TUTE, Iuta,
Hanuere 31, 1896.

Ki te hunga tapu Maori katoa o mohoa nei ma i Nio Tireni:

E nga teina, me nga tuahine, i runa mai i te Kongi Pai o iho Karaiti, Tena ra koutou katoa.

I runga i te mea e hailini taki ana koutou i runga i te tikanga o te Hui Tau o te Mihana o Nio Tireni, e mea ana matou ka wa pai tenei ki te tuku atu ki a koutou i etahi kupu korerorero hei kupu mihi, kupu whakapai, kupu whakatupato ano hoki.

Nui atu te matou nei ahurarka i tenei wa, i tenei wa, mo matou e rongo ana koe te i toto ainoiono ki nga tikanga o te Kongi Pai pono.

Ka mu hoki te kua me te hari o o matou nei ngakau i te matou rongo ana kua taburi mai kua ngawari te rau Maori ki nga tikanga kua oti i te ratou Matua i te Kangi te whakatakoto, i miria hoki ratou hei morunga i o ratou hara.

Nui rawa atu te matou rekareka, he mea hoki na nga tuhitahinga mai o nga kaumatua e ki ana, e o tonu ana, e pono tonu ana te wahi nui o koutou ki nga kawenata kua kawenata na koutou ki te aroaro o te Atua ki te aroaro ano hoki o ana pononga.

E mutah ana matou ko tetahi wahi koutou o te iwi kawenata o te Atua, e te whare o Ihariara, he mea whakatu hoki tenei na te wairua whakaako ka matou, kua hoki te Wairua o te Atua. Na, e tika ana tenei, mo koutou nga kupu whakaari whakaari ai e te Atua ki a Aperahama mona, mo ana iri ano hoki i muri i a ia, a-ka whakaritea katoatia ewei kupu whakaari mo nga mea katoa e ngaua ana e koutou ki te tikanga whakaranga ka hoonaki nga tangata katoa e mahi ana i nga mahi i muri ai ki te ratou ngutu ki a Aperahama, ki nga mea katoa ano hoki e ite ana ki a ia, ara, i noho ia i runga i tenei ao he hoa ki te Atua ki te tika ano hoki. E kore te Atua e tuku i tetahi wahi o te kawenata kei tuku taha ki te taka ano, engari ka whakaritea katoatia e ia, ana i whakaari ai pera ka ki te wahi whakamutunga. Kaore tahi he wahi, ahakoa iti rawa, o ana kupu whakaari e hoki ma ai tana wata, engari ka whakaritea katoatia. Kati.

He take mai ta koutou e ara ana ai o koutou mahunga e hari ai o koutou ngakau ara, kua aroha te tatou Matua i te Rangi ki a koutou e noho na ki tenei wherma tawhiti—a—kua tomo hoki e ia ana karere e aku ai koutou ki nga mea e ahurarka ai ia, ki nga mea mihi ai koutou ki nga mea tika ke mahi nei koutou hei oranga mo o koutou ka wairua.

Na, i runga i te mea kua whakaakite petai ia i tona aroha me tona ahurarka ki nga ki a koutou e tika ana, me noho tata koutou ki a ia, me rapu hoki ia e koutou i runga i te inoi. Me pupuri nga mea katoa e pai nei, wenkarerea katoatia nga mea kino, me tona Wairua hoki koutou a whitia e whakaako ai koutou ki te pehi i nga tara katoa e kore nei e tino tava e ewei tinana ngukore.

Ataka tetahi mema o te Hahi o Ihu Karaiti, ahakoa no rewhea tei ranei ia, no te mea tei ranei ia, e tuku i a ia ana ka kumea atu ki te mahi i tetahi hara, ahakoa he aha, he aha ranei taua mahi. Kataka hoki ratou e uru ki tetahi mea kua ratoutia nei e te Atua. Kataka e parei Karaiti, e mau pelipeti tanei, Kataka hoki e taka e nga hiahia o te kokoiko. Kataka e ngu e mu ranei i nga mea e hanangi ki koutou.

Na, tetahi mea nui hoki. Kataka e whakahoa noa i te ingoa o te Ariki, o te tatou Atua, ahakoa he aha, he aha ranei te koutou e mea na. Ko nga mea katoa e ngawari ana ki nga tikanga o te Kongo Pai, kua kua, mo ratou tetahi wahi o te Wairua o te Atua; mana e hoatu ki a ratou he kaha ki te whawhai atu, ki nga ngoe whakawenga o Hatana me te taha hoki ki te mohio ki nga mea katoa e tika, ki nga mea huhu e kore nei e tika, ki nga mea pai, ki nga mea kino. Kati mo tenei.

Tetahi mea. Kua korero mai nga kaumatua kua hoki mai nei i Nia Tirani ki a matou, a—e ki ana ratou mai ana te pirangi o etahi o nga iwi ne nga mahine Maori ki te haere mai ki Hiona ra, nohoi ai. Na, e nga tama, e nga mahine, he pono tenei. Nui atu te matou rekareka ki te mihi atu ki a ratou ki te kiw hoki i a ratou i konei, i ainei rautau ano e taka o nei i runga i enei taunga e tu mai nei ki konei, ki Hiona, ko tenei ka riri te wa e noho tahi ai ratou me matou otira e ahiahi mai ana te Wairua Tapu ki a matou kaore ano tana wa kia puta mai. Na ano e kaiu ana matou ki te whakahaehaea koutou, e nga tama me nga mahine kia noho matawanui koutou ki a kaha tonu nei koutou ki te mo—a, te taenga mai ra ano o te wa e pai ai te Atua.

Na, ki a penei o koutou ka whakapono me whakawhiwhi ki te Atua mana nga mea katoa e whakarite ki a pera mai ki te pai ake me te oranga te koutou mo nga tangata katoa, e kaha ana, e ahai ngakau ana ki te rapu i tetahi hiarahi e wakarite ai ratou i ana wenkarenga. Kati.

Na, ka te mihara tona matou ki a koutou, ara, e noo tonu ana matou ki te Atua, mana koutou e papuri i ratou i tona ringaringa kaha ki a ki tona ai o koutou ngakau i te matarangu, ki a marama hoki nga karaipiture tapu ki a koutou. A—Ma te Wairua o te Atua koutou e arahi, e tuhi i nga wa katoa. A—e ki ana ano hoki matou ki a koutou me whakarongo koutou ki nga whakakaranga me nga tohunga e o ewei kamatua kua timoa ara ra ki te hanga ki a a-ahau i nga kupu hei oranga mo koutou, a, ma konae koutou whiwhi kaha ai i tenei ra i tenei ra ki te whakairoiro i nga mea e pai nei ki te Atua, a-ka mutu a koutou mahi i runga i tenei ao ki te whakarangia, kia hapainga koutou kia noho koutou ki te aroaro o te tatou Matua nui, ki te aroaro ano hoki o te tatou Ki Whakaora, o tana Tama, o Ihu Karaiti. Ko te matou inoi tenei mo koutou i runga i te ingoa o Ihu Karaiti. Amine.

Na o koutou riekana ainoa.

Na te comukiranga tuatahitanga o te Hahi o Ihu Karaiti, o te Hunga Tapu o nga ra o mua nei:

NA WILFORD WOODRUFF,
NA HONI KI KANANA,
NA HOHEPA F. METE.

Bloodhounds.

An interesting test of the skill of bloodhounds is now tracking through the streets of a populous city, one too and more, was given in Indianapolis in connection with a pet dog show. Four dogs were entered in the test, Brandy and Countess, belonging to S. M. Biller of Darlington; Prince, owned by Jhowels & Harris of Noblesville, and Bright, who is owned by W. S. Fields of Winston.

Early in the morning Dr. Bell of Kokomo left Tomlinson hall and passed out, and after walking through alleys and streets he put on a pair of arctic overshoes and continued his walk through the parks and on the streets frequented by pedestrians. On the line of march the doctor saw a runaway team, and, in connection with the runaway, succeeded in dropping the broken.

He then returned to the hall where the show was in progress. An hour later the dogs were placed on the trail and followed it with comparative ease, except at the point where the runaway was halted and at one of two other places over which there had been considerable travel, and around which the crowd following the dogs entered until it was almost impossible to break through. With morning instinct, however, the dogs again found the trail, followed it steadily over the entire line which Dr. Bell had walked and back to Tomlinson hall, where they picked him out of a crowd of several hundred people, going up to him and indicating his identity by barking.—Cincinnati Enquirer.

Unless Expense In Chicago.

He looked over the plans for the new building that he intended to have erected and shook his head.

"What's the matter?" asked the architect.

"Too elaborate," was the reply; "too much unnecessary fancy work to suit me."

"No more than is usual on first class buildings," protested the architect. "What would you have left off?"

"The ornamental work at the top."

"But, my dear sir," protested the architect, "that is quite the thing now. We make the buildings plain except at the bottom and the top."

"Well," returned the capitalist decidedly, "it's all right to have a little ornamentation for the first story, but I object to paying for art work for the sky-le. We'll have the top plain."—Chicago Post.

A Place For Hogs.

Dean Hole, in his "Little Tour In America," gives the following good story, which was picked up at an entertainment given in his honor by the Lotos club of New York. The quaintest story of the evening was told by Dr. Greer of a zealous, monotonous preacher who had exhausted the patience of his hearers by an elaborate dissertation on the four greater prophets, and, when, to their sad disgust, he passed on to the minor and asked, "And now, my brethren, where shall we place Hosea?" a man rose from the congregation and made answer: "You can place him here, sir. I'm off."

It is a vain thought to flee from the work that God appoints us for the sake of finding a greater blessing instead of seeking it where alone it is to be found—in loving obedience.—George Eliot.

The glazing of pens, in some varieties considered an important operation, is done with lac dissolved in naphtha.

TO GAIN WEIGHT.

Pale, Thin People Usually are Diseased.

The First Step Necessary to Gain Flesh is Health, then Proper Food for both Body and Nerves.

An Old Soldier's Clear, Straightforward Statement.

From the Herald-Democrat, Omaha, Neb.

Florence, the very little village situated to the north of Omaha is ablaze with excitement. The direct generation of which the proprietors of Dr. Williams' Pink Pills for Pale People are justly proud every day, and in which the recent publication in fads of strength and agility.

A Herald-Democrat reporter was attracted by the evidence of [illegible] activity of some of the inhabitants of the village and enquired the reason. He called on Edward Eckenberg, who was a member of Company B of the First Iowa Volunteers during the war, made the following explanation of his enthusiastic appearance, when for years he had been crippled or compelled to lie on a sick bed with a complicated list of disorders resulting from the hardships which he was compelled to endure. He said:

In July, 1863, while my company was in the vicinity of Vicksburg, I took sick, being troubled my comrades by Rheumatism. But I thought that it was nothing but a recurrence of the effects of a sprain I had received during my war by my horse falling on me, but the pain soon increased to such a degree that I was compelled to ask for medical treatment. The surgeon prescribed the usual remedies, and that of the worst order. At Alexander, Louisiana, I was in such a wretched condition, though I continued to march with my company, that the excessive fever overcame me and I was unstrung, remaining unconscious for several hours. As a result of the attack, I was unable and have ever since been unable to remain in the glare of the sun, even on a moderately cool day, and every year, I have been worse each year by the heat so that I would be compelled to give up my work. The following year I was taken with a fever which broke down on my head, as though a heavy hatchet was resting there and at times it would come quickly like a flash and I would be unconscious, deep in the lowest possible swoning as dizzily promising itself to my heart. This bearing down gradually grew into a dizzy pain which would cause me to swoon as though my head would break.

There was also a constant ringing in my ears resembling a whole orchestra of brass bands. Coupled with this, symptoms of the heart caused me great trouble, and this grew so that I dreaded sleep as my nerves from a night spent in dreaming would set my heart to thumping against my chest and I would tremble from head to foot as though I had an ague. Sometimes I would be so weak that I would be compelled to sit down in the middle of the road, from the effects of the fatigue, and I was entirely unable to move the muscles of my forehead or to close the lids of my eyes to keep out the light. I was in a condition to be discouraged, but I was not, and I continued to work