

While at supper a peddler drove up and asked to stay all night. We were introduced to each other by our host. The peddler was one of those knowing men, and what he did not know was not worth learning. He acted as though he had the world by the wrist, and could use up Mormonism in less than no time and prove myself a false teacher. He did all the talking. I had not a word to say—could not slip in a word edgewise. At last his power ran out, when it was my turn to talk. Mr. MecMelon, our host, turned to him and said, "It is no use for you to talk and argue with him, for he has the Scriptures all on his side."

It happened to be Saturday night, and the next morning after breakfast Mr. MecMelon invited me to go to meeting with him, and said I might give out an appointment to preach that evening at his house. This surprised and also pleased me. I was introduced to the minister, a Lutheran preacher. He was a fine looking man who treated me very courteously, and at the end of his discourse he invited me to speak, when I did, and gave out my appointment. The minister told the people to turn out and hear me for he believed I was a good man. That evening I had a full attendance and after meeting several remained awhile to talk with me and to ask questions. Doors were opened for me and Mr. MecMelon told me to make his house my home while I remained in the neighborhood.

There was a Campbellite preacher, I think his name was Moses Bonom. He would meet me at my meetings and fight the truth and do all he could to prejudice the people against me and the doctrines I advocated. At one of my evening meetings a party came intending to tar, feather and ride me on a rail. The man of the house told the mob to come in and behave themselves and hear what I had to say. "For if you don't," he added, "I will use my rifle on the first man that attempts to disturb him while under my roof."

One evening I was pelted with snow balls. I had just held meeting in a school house. As the snowballing was going on, two horsemen rode up and inquired for the Mormon preacher. Being pointed out they invited me to get up behind one of them and go with them. I confess that I felt dubious, not knowing what was ahead. However, I did as they had me and had not gone far when they told me they were brethren with families on their way to Nauvoo, but that cold weather and deep snow had prevented them from traveling and they had stopped for the winter at a neighboring town, Lima. At a late hour that evening they heard of my meeting and had come in haste, hoping to arrive before its close. They lived six miles distant. They were Ira Oviatt and a Brother Cole. Through these brethren I had the Lima courthouse to preach in, and although there was considerable prejudice I had friends and homes during the cold winter months. I simply mention these incidents to show how easy it is for the Lord to provide for His servants and open the way that the people may be warned. The Book of Mormon and Voice of Warning were read by many, but strange to say not a soul offered themselves for baptism. One young

man by the name of Jonathan Church at one time gave me \$3. He professed to be an infidel, but said if there was any truth in the Bible the Mormons were right.

H. W. BIGLER.

#### IN NEW ZEALAND.

OAKURA, Whangaruru, New Zealand, Feb. 12, 1894.—The semi-annual conference of the Whangarei district of the Australasian mission was held at this place, beginning Friday at 10 a. m. There were present five Elders from Utah, Wm. Gardner, president of mission; B. H. Hollingworth, president of district; Charles B. Bartlett, president of Bay of Isles district; J. H. W. Goff and Thos. J. Morgan, traveling Elders; ten native Elders, ten Priests, four Teachers, two Deacons, 140 native members and some non-members, one local European Elder, one Priest, one Deacon and one member.

Conference was called to order by Elder Hollingworth, and the people sang heartily "Ha, ka puta mai a Ihu." Elder Bartlett offered the opening prayer. Elder Gardner made the address of welcome, and spoke upon the object of these gatherings. A verbal report of the district was then given, also of the Whangaruru branch. Elder Hoani Pita then spoke briefly on the apostasy and the restoration. Rev. Wiremu P. Te Waha, a Maori minister of the Church of England, asked the privilege of speaking to the people. He said he was glad to meet the Elders, considered them his friends. He came to get knowledge concerning the Church to which so many Maoris of his circuit belonged, and he was pleased to see the people met together in conference.

After singing, Elder Pita Kino, of the Big Barrier Island, offered the closing prayer.

At 4:30 the Big Barrier Saints led the singing and the prayer was made by Hone Heta, of Punaruku. Elder Mita Wepiha, president of the Waikato branch, addressed the Saints with power; illustrated the parable of the sower; touched on baptism by immersion for the remission of sins; said this earth was baptized in Noah's day to cleanse it from pollution; referred to the Savior as our pattern and guide; dwelt upon the gathering of Israel in former and the gathering of Israel in latter days; knew this to be the work of God, and was very happy in it. Hopa Peka reported the Waikato branch. Elder Bartlett addressed the conference and gave a short account of the Bay of Islands district; said the conference would produce good results, because the people had come together to hear the word of life under the influence of the Holy Ghost; dwelt on miracles, faith and works. He was appointed to act as interpreter for the local Europeans who were afterwards called to address the assembly.

We began our testimony meeting at 9:30 p. m. and twenty-five Maori brethren and sisters spoke, and four non-members expressed their pleasure (by permission) at being present. After midnight the congregation stood up sang "Ete kahui iti nei;" prayer by Huiata of Big Barrier.

Second Day—Meeting opened at 10:40. Prayer by Elder Heneri Wiki (Tekahiwal). Elder Goff spoke

a short time in Maori on the Gospel. Elder Paora Pene, of Matauri branch, gave some good counsel, and was followed by Elder Hamuera Toka, of Te Horo, whose remarks were listened to with great attention; referred to the coming of the angel Moroni to Joseph Smith, and the restoration of the Gospel of Christ in these last days; had a testimony and was glad to be able to tell the people about it. Local Elder Thos. Finlayson, Opuawhanga branch, addressed the conference on baptism by immersion, related his reception of the Gospel, knew Joseph Smith was a prophet of God. Benediction by Nupere Ngawaka.

At 4:15 p. m. Heneri Kepa opened by prayer, and Maki Tepiriki and Percy Goig (Priest) bore testimony. Elder Gardner followed in power on the first principles, giving counsel and instruction to all for over an hour. Wiremu Te Tairua dismissed the meeting.

We had another testimony meeting at 9:20. Five brethren spoke, and the Big Barrier branch was reported by Elder Pita Kino.

The third day, opened beautifully fine and everybody was in their best clothes, the native sisters mostly preferring bright colors. The native reverend left after breakfast to fill one of his appointments, having been well treated by everyone and then six Maoris were baptized by Elder Goff. At 11 a. m. Hone Auaua (teacher) offered the opening prayer and Elder Gardner spoke of baptism, the conferring of the Holy Ghost and the blessing of infants. After confirming the newly baptized, three children were blessed by the Elders. Elder Morgan addressed the conference in the native tongue for a short time. President Hollingworth read the conference report showing 304 members, and spoke to the people encouragingly; dwelt upon the separation of the sheep and goats at the last great day, exhorted all to be true and faithful. The general authorities of the Church and the Priesthood in Zion were unanimously sustained, also Elder William Gardner as president of this mission; Elders Hollingworth and Bartlett as presidents of the Whangarei and Bay of Islands conferences, and Elders Goff and Morgan as their fellow laborers. Benediction by Haroe Mokaraka.

At 1:30 Priesthood meeting began, Elder Gardner presiding. For two hours he stood on his feet answering the many questions propounded in reference to habits of life, requirements made by the Lord of His Priesthood, and other matters peculiar to the social condition of the people and things pertaining to the Maori mission in general and the districts in particular.

The afternoon services began at 4:30. Prayer by Bro. Goig. Bro. Gardner touched on the Sacrament and was followed by Elder Bartlett, who gave counsel and instruction to the people. Benediction by Rapato Ngatiwai.

In the evening meeting twelve bore testimony, and at 10:30 the conference closed with prayer by Elder Hollingworth.

Thus closed a happy gathering, in which both members and non-members vied with each other in laboring for the general good. "BEDFORD."