

of the Te Horo branch, spoke a short time on the fall of Adam, quoted from Romans v, 12-18, and bore a strong testimony to the truthfulness of the Gospel.

Elder Jos. Markham, of the Bay of Islands district, was next speaker. He showed how many different creeds there were all claiming to be true followers of Christ; quoted Eph. iv, 4. Encouraged all to be faithful as he knew Joseph Smith was a Prophet of God.

The following speaker, a Maori, Kalo Mubani, president of the Hori Hori branch, spoke briefly encouraging all to be faithful and give heed to the teachings of the Elders, as he knew this doctrine is true.

President Wm. Gardner said it gave him great pleasure to see so many gathered together on this occasion. He spoke briefly on the Book of Mormon showing how the Savior called His Apostles on the Western continent. Said if the Book of Mormon was wrong then Joseph Smith was a false prophet; but tens of thousands bear testimony that it is true, and that Joseph Smith was a Prophet of God. The speaker encouraged all to be firm to the truth.

Sang from page 129. Benediction by Huan Hoanitana.

About 10 p. m. lunch was prepared after which we sang and talked till a late hour when all retired to rest.

Sunday, 27th—Cloudy and stormy. Toilet and the bell rung for morning services and the people assembled. After devotional exercises we had a recess till about 10 a.m. when all assembled again for worship.

Meeting called to order and sang from page 69, Wiki Te Pirihl offered prayer; continued by singing from page 170, Kahaere mai a Ihu.

Honore Te Pirihl, native of Takahiwai, spoke briefly on the duties of the Saints. Quoted from James 5, 14-20; said he knew the Gospel was true.

P. S. C. Going, of the Opnawhanga branch, spoke (Bartlett interpreting.) He said he felt pleased to be present with so many Saints and warned all to listen to the teaching of the Elders as they are just as binding to us as were Peter's and Paul's in that day.

Ern Reweti, a Maori, and counselor of the Te Horo branch, expressed his joy at being present and desired to do his duty as he knew the Gospel was true.

Elder Andrew Jensen spoke through an interpreter impressing upon all the necessity of keeping one's own name; said the day would come when we could trace our genealogy right back to Father Adam and Mother Eve. He showed how we came into possession of the holy Priesthood, quoted Matthew 10, and referred how Peter, James and John appeared to Joseph Smith and bestowed upon him the holy Priesthood. Closed his remarks by invoking the blessings of the Lord upon all.

Sang hymn No. 104 and H. B. Hales offered benediction.

Afternoon services began by singing hymn 22, Ha, ka puta mai a Ihu; prayer by Thomas Finlayson; continued singing No. 162.

One child was blessed and Tetabe Hoanitana was nominated to be ordained a Priest.

The sacrament was administered by Elders Goff and Hales.

Pres. Wm. Gardner spoke very encouragingly to all; quoted 1 Cor. 12;

also showed how the Gospel was taken from the earth and again restored, Rev. 14, 6-7; closed his remarks by asking God to bless all that we may enter at the straight gate.

Your correspondent spoke briefly on the coming forth of the Book of Mormon and quoted from Ezek. 37, 15-20, Psalms 85, 11, Is. 45, 8-29, showing how it was delivered to Joseph Smith.

A Maori from Whangaruru Huanl Tautahi Pita, president of the same, reported his branch as being in good condition, and bore a strong testimony to the truth of the Gospel.

Singing from page 105. Tetera Te Pirihl dismissed.

Evening services commenced by singing hymn No. 24; prayer by Honore Te Pirihl; continued by singing No. 91.

Huanl Hoanitana, Maori of Takahiwai, said he felt good to be present and bore a faithful testimony.

Maki Te Pirihl, a young Maori of the same place, greeted all; said he felt well in the Gospel and desired to live his religion; closed by bearing testimony that Joseph Smith was a prophet of God.

Elder Jensen spoke of the angel appearing to Joseph Smith and instructing him concerning the work the Lord was about to perform, and later how Moses appeared to him and bestowed the keys of the gathering to him, also Elijah, "to turn the hearts of the fathers to the children, and the children to the fathers." The speaker stated he had enjoyed himself very much the few days he was here.

Te Hantana, a Maori from Te Horo, greeted all who had gathered together. He quoted from Luke 12, and Deut. 4, 27; said he knew the Gospel was true. Sang hymn No. 156.

President Gardner got up to greet the people before leaving and delivered a powerful sermon upon the duties of Saints; told them to be humble, as the evil one is ever about, trying to lead astray the children of God. James 4, 7-8. He closed his remarks by invoking the blessings of God on all.

Concluded by singing hymn No. 131. Kahore rai korei, He waihi pumau mow. Benediction by Brother P. Nordstrand.

Thus closed another very successful conference in the north, all feelings highly paid by its effect.

Monday 27—All were very busily engaged preparing to return to their fields of labor, some looking for horses others were rolling blankets, etc., etc.

President Wm. Gardner and Historian Andrew Jensen left on the Wellington for Auckland, other Elders and Saints going to different parts, all feeling encouraged in the good work of the glorious plan of life and salvation.

HIAL B. HILES,
Secretary of Conference.

CHRISTMAS IN "SUNNY SOUTH."

MICHIGAN CITY, Mich.,
Dec. 27, 1895.

With a view of interesting many of your readers whose daily thoughts are upon their loved ones in the mission field, I submit a few lines for publication on the above topic.

Customs and conditions draw, in many respects, a clear distinction in the pleasuring of southern and western

people. In the South one observes that Santa Claus deals largely in fire crackers and powder sports. The partridge and quirel are the principal game, though the stillness of night is quite frequently broken by the barking of hounds on a raccoon or opossum chase. We have not heard the merry jingle of sleigh bells, nor have I yet seen a snow bird. Far from this; for a day or two ago, four of us were seen on a jaunt, covered with umbrellas to avoid the sun's heat, wiping perspiration from our brows, as we leisurely walked toward a Christmas turkey. On this day the snout suffers, and "back bone pie" usually supplants the turkey. "Is the season for 'cracklin' or 'shortened bread' (corn bread cooked with the scorplings of hog fat), while he 'coon' and 'possum' contribute to the yule feast, persimmon beer being a common beverage. Corn spirits are drunk in liberal quantities. Notwithstanding this county is strictly "prohibition," Michigan City, supporting a white population of about fifty souls, sustains four "blind tigers," in constant operation.

A peculiar dialect characterizes this people. They "carry" their mules to water and "tote" the corn to the hogs. Elder Rod. B. Ashby is responsible for the following pun: He, it seems, had not been in the field long when a Southerner asked, "Do you-ens have pestiments (pests) in your-ens country like we-ens do?" "In you-ens country they-all irritate the crops, don't they?" The humiliated Elder gave the only answer he had learned: "Yes, 'a-right smart."

To add to our pleasure this Christmas we were joined by Elders Hubbard and Ashby, of Tippah county in whose company Elder Wm. Pardoe and myself truly enjoyed ourselves. Our program may be outlined under the following circumstances: One Sunday some four weeks ago my companion and I repaired to a small antiquated schoolhouse wherein we spoke to a congregation of villagers. As we sang and discussed on the truth, two pair of tear-stained eyes were upon us, and at the close of the meeting two of the chosen seed of Israel met us with a hearty "God bless you," and "Won't you come home with us." The seed sown "fell on good ground and sprang up," and they chose this day to "be born of water and of the Spirit." Sister Annie Fleet and her daughter Harriet—such are the names of the newcomers—with a few white and colored friends, repaired to the beautiful Gray's creek, on a large "sand bar." Nature lent her pleasant smiles. The sun broke through the darkening clouds as light from heaven, reflecting its rays in the clear waters as they rippled down their course. The "ardiance being performed and the Holy Ghost imparted unto our members, we left the spot, feeling to thank God for such a Christmas feast.

During the day we feasted liberally among our friends, nor did we spare the goblin, two of which decorated our table. The people generally extended to us every courtesy possible. Half-past 10 p.m., our company just returned from their initiatory "possum" hunt. Our leader, a colored man, endeavored to manipulate the chase with his born. All being ready we