



# **Te Karere**

HANUERE, 1947

WĀHANGA 42 NAMA 1

# Mark Edward Petersen



Mark E. Petersen has risen from a humble station in life to merit great recognition. To know him is to be acquainted with a man who is chivalrous, who is kind and considerate of others, and yet who combines this humility with a radiant personality. Despite his youthfulness he is an experienced leader of men who inspires trust; he has the confidence of his associates and has been a source of comfort and inspiration to them on many occasions.

He was born in a humble town in Salt Lake City and his early home life was simple and unpretentious, and he was helped along life's pathway by the loving hands of humble parents, Danish converts, who migrated to Zion for the sake of the gospel.

Elder Petersen's early years revealed many unusual traits of character which attracted the attention of his companions, teachers, and leaders. They learned to respect him for his integrity, sincerity, and marked qualities of leadership. As did the others of his family, he went to work early carrying newspapers and helping his father. His education was secured in the public schools in Salt Lake City and at the University of Utah.

Elder Petersen went on a mission in 1920 to Canada and while there had many experiences which strengthened his faith. When he returned home he went to work for "The Deseret News" as a reporter but his ability as a writer and newspaper man sent him to the top; in 1941 he became general manager of the official church newspaper.

For one who was only forty-three years of age at the time of his call to the Twelve, he has had an unusually prominent church career. He has served as a member of the high council and in the presidency of several stakes. He is an enthusiastic temple worker and has devoted much time and effort to his work as well as to genealogical research.

The appointment of Elder Petersen to the Twelve, on April 20, 1944, followed the naming to that position of three young men in recent years. He was forty-six on November 7, and is the youngest member of the Twelve.

Elder Petersen brings to his position the qualities of leadership and ability needed by one who stands in the high councils of the church. To these he adds a likeable personality, a friendship, sincerity, and faith that is unsurpassed.

—Improvement Era.

# Te Karere

Established 1907.

Wahanga 42



Hanuere, 1947

A. Reed Halversen . . . . . Tumauaki Mihana  
Meryl Reber . . . . . Etitā

*"Ko tenei Pepa i whakataua hei hapai ake i te iwi Maori ki  
roto i nga whakaaro-mi."*

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## Editorial . . .

### WHAT NOW?

Many people would like to know the answer to the question, "What now?" The desire to look ahead into the future so as to know or foretell the events that await us seems to be a trait peculiar to all members of the human race. As the Old Year draws near to its end we are approaching a corner beyond which stretches another three hundred and sixty-five steps along the roadway of life. As we pause for a moment at this milestone we might wonder what is hidden beyond, what new experiences, joys, or sorrows await us, but those things will only be revealed as we journey onward along the pathway.

For some reason, known only to Him, God does not allow us to see into the future nor does He allow us even the smallest intimation of what might befall us at some future date. Probably, it is well that we do not have that privilege for, as our lives stand now, we live day by day with faith in our hearts, and beyond faith we have hope and belief. Without these things, there would be little to live for, for was it not Paul who said, "We walk by faith and not by light."

Each of us has building stones and materials with which we are building our structures for enjoyment in the life hereafter. As we live from day to day we build and use the available material only as we are ready for it. If, for some reason, we were able to see the whole of our material heaped up together we would very likely revolt and feel sure that we could not endure the pains and heartaches which the shaping and fitting of the mass of material would require. Consequently, we would tend to eliminate many of the unpleasant things of life, and many things which eventually would be our finest factors in building would be rejected and avoided. Inexperienced as we are at this task of building, it is best that we are furnished but little day by day with which to build our character.

We can apply to the future the lessons and experiences of the past and by so doing we can get a partial idea of the general outcome. But there are so many things that can enter in and change and distort our original pattern. Satan, the greatest of tempters, is ever trying to inject a discordant and dark thread into the fabric of our lives. Let us ever be on our guard, and the pattern of our fabric may be the same at its completion as the one we desired at the beginning of its weaving. Those who have in mind a beautiful pattern for their lives, those who have a high goal in life, those who look to God for guidance, can usually look back on their lives with joy, and forward to the future with anticipation.

Yes, the passing of an Old Year and the birth of a New causes many to stop and ponder and to have varied thoughts and reflections. Many look ahead, but as the Old Year says good-bye, might not it be well to stop and think what has come and gone with it. I pray that none of us must look back and bemoan the past; we should be able to view with appreciation the many blessings that have come to us during the past year. In our successes we should find bigger and better materials for our future building; our failures, too, if there seem to be any, can furnish us with valuable aids if we but realize our mistakes and strive to do better. After all, the mistake itself isn't so bad, it's how we react that counts. And in looking ahead let's use the lessons learned from the mistakes, as well as the successes, to make the New Year better than the last.

Now that the New Year is here, what are we going to do with it? Shall we make resolutions? "No," you might say, "I never keep them, why bother." We should always make new resolutions, for nothing resolved is nothing gained. He who makes good and honest resolutions, though he doesn't keep them as well as he might, is ahead of the one who makes none at all. Our resolutions should be sacred to us and our God; we should ask Him for help and guidance and strength in keeping them. There are so many points in each of us that need improving that we should have no trouble in finding something on which to concentrate our efforts for the coming year.



## President's Page

### HOW STRONG IS YOUR TESTIMONY?

During the past months many M.I.A. classes have discussed a lesson on the subject, "How Strong Is Your Testimony?" Some beautiful thoughts have been expressed and some inspiring testimonies have been borne. Scarcely a week passes in which many of us have not heard the humble testimony of two or more fine members of the church. The testimonies of many have been borne, not in speech, but in the actions of the individuals, in the payment of tithes, in supporting the activities of the church, in unselfish service to fellowmen or in righteous living generally. One of the greatest treasures in life is a burning testimony of the divinity of the mission of Jesus Christ, and the knowledge that He is the son of God, and that the Church of Jesus Christ of Latter-day Saints is His organization here on earth set up to make possible the fulfillment of His purpose in connection with the salvation of mankind.

In a recent issue of *The Deseret News* appeared an editorial entitled "The Other Eight Witnesses." The following is taken from this editorial:

"Typical of the testimonies of many faithful people are those borne by the men who have stood at the head of the Kingdom of God on earth.

Joseph Smith: 'I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true.'

Brigham Young: 'I testify that there is a God, and that Jesus Christ lives, and that he is the Saviour of the world . . . I know that Joseph Smith was a prophet of God and that he had many revelations.'

John Taylor: 'I testify as my brethren have done, that this is the work of God that has been revealed by the Almighty, and I know it.'

Wilford Woodruff: 'I feel to bear my testimony to this work. It is the work of God. Joseph Smith was appointed by the Lord before he was born.'

Lorenzo Snow: 'I testify before this assembly . . . that God Almighty, through my obedience to the gospel of Jesus, has revealed to me, tangibly, that this is the work of God—that this is His Gospel.'

Joseph F. Smith: 'If no man had ever testified of these things upon the face of the globe, I want to say as a servant of God, independent of the testimonies of all men and of every book that has been written, that I have received the witness of the Spirit in my own heart, and I testify before God, angels and men, without fear of the consequences, that I know that my Redeemer lives, and I shall see Him face to face, and stand with Him in my resurrected body upon this earth, if I am faithful; for God has revealed this unto me.'

Heber J. Grant: 'It has been one of the joys of my life, because of the knowledge which I have of the divine mission of the Saviour, to bear my testimony . . . and to lift up my voice declaring that our Heavenly Father and His Beloved Son have again spoken from the heavens and that God introduced His Son to Joseph Smith and instructed him to hear His Son; and the Saviour promised Joseph Smith that he should be the instrument in the hands of God in again establishing the Church of Jesus Christ upon the earth.'

George Albert Smith: 'I testify to you that this is the work of our Father, and it will roll forth until he comes again in the clouds of heaven, whose right it is to rule and reign.'

God is no respecter of persons. Every man who will abide the law upon which a testimony is predicated will then know for himself.

For 'by the power of the Holy Ghost ye may know the truth of all things.'

The Saviour said, "My doctrine is not mine but His that sent me. If any man will do His will he shall know of the doctrine, whether it be of God, or whether I speak of myself."

How true this statement is. It is as applicable to-day as it ever was. Those who are faithful and true and live according to the teachings of the gospel do not question the divinity of Christ nor of Joseph the Prophet and his work. Rather their testimonies become stronger and dearer to them daily. Still we know of people who have lost faith and turned away from the Church and have contented themselves with inactivity or have turned to some other organization where their weaknesses are not so often, if ever, brought to their attention; where they can take the easy road in life. Some through sin have grieved the Holy Spirit and their testimonies have been withdrawn from them. The beauties of the gospel which bring joy and peace to righteous people cease to have interest for them and they are left to drift in sin and unbelief. Through true repentance only can they again enjoy the satisfaction that comes to the soul of the faithful in Christ.

As we begin the new year, let us strive without ceasing to "do His will" that our testimonies may be strengthened and our joy may be full.



—Bettina

## Women's Corner

BY LUANA HALVERSEN

1947! But we just greeted 1946. Has it gone so quickly?

Yes. We have come to the reality that another year has gone, and we begin to wonder what we have done with it, and just how much better our life is because of another twelve months of experiences.

By a stroke of the clock, we go from one year into the next, and the whole world makes merry as if some great task has been accomplished or a miraculous change has been made which will affect our whole life. But morning dawns upon the New Year and we have the same world; nothing in it has been changed. Despite the passing of the year, life will go on much the same as it has for generations. It is true we will travel far, perhaps into new places; we will meet new people, and learn great and good things, but the same old truths will always prevail and if we will have happiness we will have to build our lives around those truths.

We now are determined to turn over a new leaf, make New Year's resolutions, and we are thankful for one of God's choice gifts, repentance. At the end of the year we repent our past mistakes and begin the new year with a strong determination to do the many things which we know are pleasing to our fellow man and to God. These new determinations become our resolutions.

If we are at a loss to know what to repent of, we can always think back on a hymn which President Heber J. Grant said we should read one thousand times. It is found on page 384 of the L.D.S. Hymn Book, and its title, "Let Each Man Learn to Know Himself."

Let each man learn to know himself,  
 To gain that knowledge let him labour,  
 Improve those failings in himself  
 Which he condemns so in his neighbour.  
 How lenient our own faults we view,  
 And conscience's voice adeptly smother,  
 Yet, oh, how harshly we review  
 The self-same failings in another.

And if you meet an erring one  
 Whose deeds are blamable and thoughtless,  
 Consider, ere you cast the stone,  
 If you yourself are pure and faultless.  
 Oh, list to that small voice within,  
 Whose whisp'rings oft make men confounded,  
 And trumpet not another's sin,  
 You'd blush deep if your own were sounded.

And in self-judgment if you find  
 Your deeds to others are superior,  
 To you has Providence been kind,  
 As you should be to those inferior.  
 Example sheds a genial ray  
 Of light which men are apt to borrow,  
 So first improve yourself today  
 And then improve your friends tomorrow.

President George Albert Smith said he appreciated this statement made by Dr. Karl G. Maeser, an outstanding educator who was the first builder of our great church schools: "Not only will you be held accountable for the things that you do, but you will be held responsible for the very thoughts that you think."

President Smith said the statement stayed with him and suddenly he came to see what it meant. This interpretation came to him: "Why, of course, you will be held accountable for your thoughts because when your life is complete in mortality it will be the sum of your thoughts. That one suggestion has been a great blessing to me all my life, and it enabled me upon many occasions to avoid thinking improperly because I realize that I will be, when my life's labour is complete, the product of my thoughts."

Let us resolve that we will not retard our progress with useless thoughts. The more we accomplish in this life, the quicker will be our progression in the hereafter.

Yes. Another year has gone, and I've loved every minute of it. It doesn't mean I've grown a year older. It means I've added twelve months of valuable experiences to my life, and for each new experience or for each new friend, I've found it has enriched my life and given me added determination to be of more service to my fellow man and to live closer to God. What about you?

#### THRESHOLD OF THE NEW YEAR

We are standing on the threshold, we are in the open door,  
 We are treading on a border land we have never trod before;  
 Another year is opening, and another year is gone,

We have passed the darkness of the night, we are in the early morn;  
 We have left the fields behind us o'er which we scattered seed;  
 We pass into the future which some of us can read.  
 The corn among the weeds, the stones, the surface mold,  
 May yield a partial harvest; we hope for sixty-fold.  
 Then hasten to fresh labour, to thresh and reap and sow,  
 Then bid the New Year welcome, and let the old year go;  
 Then gather all your vigour, press forward in the fight,  
 And let this be your motto, "For God and for the Right."

—Selected.

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So live that after the Bishop has completed his remarks  
 those present will not think they attended the wrong funeral.

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You are most likely beginning to plan your Relief Society Birthday celebration to be held in March. Last year there were several successful programmes and socials held to commemorate the Birthday of the Relief Society. Among them, was the Korongata Relief Society. They had a beautifully decorated cake, and because we think it tasted very nice we are giving the recipe to you in case you haven't already chosen yours.

### BIRTHDAY CAKE

#### Ingredients:

11 ozs. sugar	14 ozs. currants
11 ozs. butter	14 ozs. sultanas
6 eggs	$\frac{1}{2}$ lb. cherries
14 ozs. flour	6 ozs. candied peel
$\frac{1}{2}$ level teaspoon soda	$\frac{1}{4}$ lb. shelled walnuts
2 level teaspoons ground nutmeg	$\frac{3}{4}$ cup caramelized sugar

Method: Beat butter and sugar to a cream, add eggs one at a time. Sift flour, soda and ground nutmeg into mixture. Add caramelized sugar to moisten the mixture, then add the fruit and coarsely chopped walnuts, mix all ingredients together well before turning the cake into the prepared tin. Bake three to four hours in a slow oven.

You will all share in the joy that is ours in just receiving our first Primary reports from Rarotonga. They have just organized a Branch Primary and a Home Primary under the direction of our missionaries, Elder and Sister Hamon, who are labouring in Rarotonga. We wish these Primaries lots of success and pray that these officers and children far away will have the blessings of the Lord with them continually.

## Greetings from Mahia

We, Elder Wayne B. Leavitt and Brother Anaru Kohu, of the Mahia District, wish to send New Year's greetings to the people of the district and of the mission.

Now is the time we should be making up our minds to do better. We should sit down and take stock of ourselves and see just where we can improve ourselves. Whatever readjustments or resolutions we make will not improve us if we don't follow through and do what we have resolved to do.

### GET SOMEBODY ELSE

The Lord had a job for me  
 But I had so much to do  
 I said, "You get somebody else, or wait 'till I get through"  
 I don't know how the Lord came out;  
 No doubt he got along.  
 But I felt kinda' sneakin' like;  
 I knew I'd done God wrong.

One day I needed the Lord,  
 Needed Him right away.  
 But He never answered me at all.  
 And down in my heart I could hear him say,  
 "Child, I've got too much to do,  
 You get somebody else,  
 Or wait till I get through."

Now when the Lord has a job for me,  
 I never try to shirk.  
 I drop what I have in hand  
 And do the Lord's good work.  
 And my affairs can run along,  
 Or wait 'till I get through.  
 Nobody else can do the work.  
 God has marked out for you.

### PANUITANGA

Ite November 13, 1946, ka mate a Kataraina Tika Otene, ona tau 90. He Kuia tenei i Manaaki i ana tamariki, i aroha ano hoki kia ratou. He Kuia ano hoki i noho pai ki waerganui otana Iwi, Maori, Pakeha.



## Every Soul is Free

BY ELDER ARNOLD CORNELL GREEN

*Elder Green, from St. Louis, Missouri, arrived in New Zealand on October 14, 1946. He is at present labouring in the South Island, at Dunedin.*

"Know this that every soul is free to choose his life and what he'll be; for this eternal truth is given, that God will force no man to heaven."

Long before the earth was created we were exercising the gift of free agency in a preexistent state. It was there, during the council in heaven, that Lucifer exerted all the power he possessed to have this agency of ours taken away as each of us passed from the presence of God into mortality. His plan of compulsion, whereby all would be conducted safely through mortality, minus any freedom to act or right to choose, was rejected. It was the humble offer of Jesus Christ that was accepted.

Isaiah makes it plain that Lucifer, already of exalted rank, sought more glory for himself, without the slightest regard to the rights and agency of others. (Isa. 14:12-15.) Through revelation, Moses brings this matter forth in words that none can fail to comprehend: "And I the Lord God, spake unto Moses saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me saying—Behold, here am I, send me, and I will be thy son and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honour. But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down; And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not harken unto my voice." (P. of G.P., Moses 4:1-4.)

Satan and his angels are truly working with an untiring effort to thwart the plan of God. They are seeking to control our right to act for ourselves. Their manners and means are very clever, for they make the evil things become man's line of least resistance. Men everywhere are being blinded and led away into the depths of darkness, seeking what they believe is happiness, but what in reality is eternal destruction.

Brigham Young tells us that we are prone to wander and do that which our inclinations bid us do. Like the boys with their sleds, we go uphill very slowly, but rush quickly down again. We are too apt to be slow to learn righteousness, and quick to run in the ways of sin. The adversary tries constantly to decoy us from the path of truth and duty to God, until we become reckless in our disobedience to His commandments and to the counsels of His servants. There is one path—one line to follow to obtain and continue in the love and light of the Lord, which is, as it were, a compass to direct the Saints to the haven of safety, and it will not vary, for its directions are sure.

The keeper of a hive of honey bees watched them work diligently year after year. He noted that they filled their hive with honey during the warm season and then lived on the fruits of their summer labours during the winter. He marvelled at the great amount of energy they put forth to fill their hives before the first cold winds came to blow away the flowers and warm sunshine.

One year some poppies were planted in a huge field not far from the hive. When the plants grew to maturity and blossomed the bees were there to gather the honey-making substance from the flowers. The drug which those poppy blossoms contained had an effect on the bees and they experienced feelings the like of which they'd never known. They felt very light-minded and gay, and danced lazily about until the effect of the drug wore off. It gave them so much pleasure they tried it again and again until they had idled away the entire season. Winter came, but their hives were empty. All during the cold wintry months the bees paid for their folly and regretted their great mistake; but regrets did not fill their hives with honey nor make them warm.

Are there pleasures, gay and bewildering, that draw us away from the life-giving joys of less spectacular pursuits? We know the difference between the things which give health and happiness, and those which give only momentary excitement followed by discontent and regret. But, are we using our knowledge? Are we choosing wisely, that the winter to follow the sweet springtime of youth will find us ready, our hives of life filled to overflowing with the sweetness which will carry us through the rest of our days?

The father of all sin is forever angry because he failed in his plan to rob us of the free agency which our Heavenly Father so graciously gave us. As a result, he lies in wait to influence our minds with an improper use of this right which is ours. There is no excuse for any true believer of Jesus Christ to be led away captive by the evil one, for the Saviour gave us the key to good clean living when he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matt. 22:37-40.)

We as individuals are too inclined to sit idly, watching the world go by, with that old, familiar, self-righteousness gleam in our eye, feeling certain that our Father in Heaven is pleased with us. We see all the evil ways and wrong doings of our neighbours and thank God that we are not what they are. If only we could come to our senses and wake up to do something more than dream of those mansions above. With thousands of good deeds to be done, we wait around for someone to tell us what we can accomplish. Take heed to what God tells us through His servants: "For behold, it is not meet that I should command in all things; for he that is compelled in all things the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily, I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in nowise lose their reward. But he that doeth not anything until he is commanded and receiveth a commandment with a doubtful heart and keepeth it with slothfulness, the same is damned." (Doc. and Cov. 58:26-29.)

### IMPORTANT

We have received letters now and again from our Sisters stating that they have not as yet received their Relief Society magazine or their Children's Friend for which they subscribed some months ago. We are very sorry about this because we do know how valuable these magazines are to you. We are hoping to change the method of distribution from now on, and take care of all subscriptions here at headquarters, rather than have the magazines come direct to you from America. This will solve this problem and will also keep your subscription coming regularly rather than missing one or two while waiting for your subscription to go in to Salt Lake. If any of you have subscribed to these magazines and have not received them as yet, will you kindly let us know as soon as possible. Also, many of the Children's Friend subscriptions will run out this December. All those desiring to resubscribe, will you let us know as soon as possible, so that we will be able to get this matter settled properly.

# Watchmen of the Vineyard

BY MARK E. PETERSEN OF THE COUNCIL OF THE TWELVE.

*Address delivered at the Sunday morning session of the 115th semi-annual general conference, October 8, 1944, in the Tabernacle.*

The Church is often spoken of as the "vineyard of the Lord." It is so referred to in a parable that the Lord gave to the Prophet Joseph Smith, which I wish to relate to you here:

A certain nobleman had a spot of land, very choice; and he said unto his servants: Go ye unto my vineyard, even upon this very choice piece of land, and plant twelve olive-trees;

And set watchmen round about them, and build a tower that one may overlook the land round about, to be a watchman upon the tower, that mine olive-trees may not be broken down when the enemy shall come to spoil and take unto themselves the fruit of my vineyard.

Now, the servants of the nobleman went and did as their lord commanded them, and planted the olive-trees, and built a hedge round about, and set watchmen, and began to build a tower.

And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower?

And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace?

Might not this money be given to the exchangers? For there is no need of these things.

And while they were at variance one with another they became very slothful, and they harkened not unto the commandments of their lord.

And the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive-trees.

Now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil?

Ought ye not to have done even as I commanded you, and—after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof—built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you?

And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. (D. and C. 101: 44-54.)

The gospel plan has many fields of activity. Each one of those fields is vital and essential. We have the work of the priesthood quorums for men and for boys; we have the Church welfare plan; we have our financial system of tithing, and fast, and other offerings; we have the work of the auxiliaries; we have the plan of clean living, known as the Word of Wisdom, and many other fields of activity. Each one is positively essential in its place; each one was set there by the Lord himself as part of the plan of salvation. It is not for us to say that any part of the plan of God is not essential. It is not for us to say that any part is unimportant, to be disregarded with impunity.

One organization may not say to another, "I have no need of thee," any more than the eye can say to the ear, "I have no need of thee," nor the hand to the foot, "I have no need of thee." As Paul said:

For the body is not one member, but many; . . . if the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him. (I Cor. 12:14, 17, 18.)

Let me repeat that last bit of scripture: "Now hath God set the members every one of them in the body as it hath pleased Him."

The Lord expects us to live the gospel by participating in the programme of the Church. Every part of that programme may be likened unto the trees and the tower in the parable I have read to you. Each tree was planted by commandment of the Lord; the tower was to be erected likewise by the commandment of the Lord, who clearly explained to his servants the purpose of the construction of such a tower.

Likewise, the various parts of our programme have been set in the Church by the Lord for a particular purpose, a wise purpose in Him, as a means of bringing into His fold the souls of men.

But there are those among us who do not consider that all these parts of the programme of the Church are necessary. They feel that they are unimportant, and that therefore they are not in any way bound to comply with them. How much are they like the servants in the vineyard, spoken of in the parable in these words:

And while they were yet laying the foundation thereof, they began to say among themselves, And what need hath my lord for this tower? And consulted for a long time, saying among themselves: What need hath my Lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? For there is no need of these things. (D. and C. 101:47-49.)

We might paraphrase the words of the parable to express the attitude of some among us by saying:

What need hath my Lord of this Church welfare programme, seeing this is a time of prosperity? What need hath my Lord of a plan to remove the aged from the public welfare rolls of the state and the counties, seeing that we pay high taxes, and are invited to accept the government dole without so much as having to work to get it?

Or what need hath my Lord of this Melchizedek Priesthood programme, with its four committees and its projects and assignments for the members of the quorums, seeing this is such a busy time and we have not time to take care of our own personal affairs, let alone bother with the affairs of our brethren? Or what need hath my Lord of an Aaronic Priesthood programme? Why should we bother with a standard quorum award plan, requiring the boys to attend their priesthood meeting every Sunday morning, seeing that Sunday is the only day of the week on which they might stay in and sleep and get a little more rest than they normally could get? Also, why bother with such a programme when so many of our boys are in the service of their country?

Or what need hath my Lord of printing and publishing a Church News for its service men; why should we bother sending it out to those boys, when it is just too much trouble to mail it to them?

Or what need hath my Lord of a Word of Wisdom, when I simply must have my cup of coffee for a morning "pick-up?"

Or what need hath my Lord of a tithing system when I need my money for other things?

To return to the words of the parable:

And while they were at variance one with another they became very slothful, and they harkened not unto the commandments of their lord.

You look into the failure of any person to live the commandments of God, or you look into the failure of any organization, which does not regard the programme of the Church or the commandments of the Church or the commandments of the Lord as particularly important. "What need hath my Lord of these things?"

Invariably failure follows those organizations, because, as the parable points out:

. . . the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were afrighted, and fled; and the enemy destroyed their works, and broke down the olive-trees. (D. and C. 101:51.)

An Aaronic Priesthood organization which fails to take care of its boys according to the outlined programme, will see its boys become disinterested. Soon the boys start staying away, and before long they drift into evil habits.

Where is the fault for such a condition? Is it with the boys, or is it in the failure of the organization to follow the outlined plan?

A father decides that the commandments of the Lord are not necessary, so he becomes inactive, and soon his wife and children likewise discontinue keeping the commandments, and soon we have an inactive family on our hands.

A priesthood quorum or other organization may be headed by officers who feel that the plan as revealed to them by the authorized servants of God is not really necessary and not really important, and that they have ideas that are much better themselves, and therefore they do not follow the programme. Soon, however, they find that their organization begins to slip; that the interest of their members falls off, then the attendance declines, and before long the organization fails to fulfil the function for which it was created.

So we see the results of failure to follow the outlined programme of the Church.

Then, in the words of the parable, the lord of the vineyard speaks and says:

. . . Why! what is the cause of this great evil? Ought ye not to have done even as I commanded you, and—after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls

thereof—built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. (D. and C. 101:52-55).

More than a hundred years ago the Lord desired to establish the center stake of Zion at Independence, Missouri, but the attempt met with failure, which caused the Prophet of God to grieve. The Lord explained to him, saying:

Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance—  
I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions . . .

Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritance.

They were slow to harken unto the voice of the Lord their God; therefore, the Lord their God is slow to harken unto their prayers, to answer them in the day of their trouble.

In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me. (D. and C. 101:1-2, 6-8.)

That is so much like human nature. When we regard our work in the Church, let us remember that we are working in the vineyard of the Lord, and that we are his servants, just as the servants who worked in the planting of those olive-trees. And remember, too, that if we esteem lightly the word of the Lord in the day of our prosperity, in the day of our trouble he may be slow to harken unto our prayers, to answer us and provide for our needs.

During this conference we have raised our hands and sustained the authorities of this Church; when we sustained Heber J. Grant as president, we took a vote also to sustain him as prophet, seer, and revelator. Then we voted to sustain the counsellors in the First Presidency, and the Twelve, and the Patriarch, and after we had thus voted, we took an entirely different vote. This time we sustained this group of men as prophets, seers, and revelators, in addition to their positions of membership in the Twelve, the Patriarch, or as counsellors in the First Presidency.

Some people ask: "When is a prophet really a prophet?" You remember the reply that is frequently given, that is that a prophet is a prophet when he speaks by the power of his office.

I want to tell you brethren that the programme of the Church that has been given to you has been provided to you officially by these presiding brethren whom you have sustained as prophets, seers, and revelators. This programme has been given to you officially by them, functioning in their official capacity. Therefore what right do we have to say that this part of the programme is not necessary, or that part of the programme is not necessary?

Always we have been taught that the first principle of the gospel is faith. We have been taught that "We believe in God, the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost." Can we say that we really and truly believe in Jesus Christ if we do not believe in the programme of His Church? And if we do not believe in the programme of His Church, can we say that we are truly and honestly followers of the lowly Nazarene? "If you love me, keep my commandments." Remember that command; each one of us should think of it with respect to our adherence to the programme of the Church, whether it is adherence on the part of an organization, or within our families.

When the Lord gave us the first great commandment, I am thankful also that he gave us that part of the fourth section of the Doctrine and Covenants which says:

. . . O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last days (D. and C. 4:2.)

If you really and truly believe in the first and great commandment, to love the Lord thy God with all thy heart, might, mind and strength, it means then that you will serve Him with all your soul, and with all your heart, with all your mind, with all your might, and with all your strength. That means that you will serve Him without reservation of any kind, and that of a truth you will put your whole soul, your whole heart, into the work of Almighty God, that you will apply the best of your intelligence, you will serve Him with all your mind, by seeking to know the programme of the Church, and then to live up to that programme with all your soul.

It means likewise if you are going to love Him and serve Him with all your strength, that you will serve Him, with all your physical strength, with your mental strength, with all your spiritual strength, and with the strength of all your resources, whatsoever they may be. If you really love the Lord your God you will serve Him in that manner. And all who do so are likened unto a wise man that built his house upon the rock, and the rain descended and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock.

My brethren, I pray that we have the faith and the courage to follow the programme of the Church. I pray that we may sustain the authorities of the Church not only with our hands, but that we may sustain them also with our works in following the outlined programme, and not setting up something of our own which is not in harmony with the programme that is provided by the inspiration of these men whom you have sustained as prophets, seers, and revelators during this conference. And this is my prayer, in the name of the Lord Jesus Christ. Amen.

## Our Light

BY ELDER NORMAN VAUGHAN LARSEN

*Elder Norman Vaughan Larsen, who comes from Mink Creek, Idaho, arrived in this country in February of this year. After labouring at Auckland until Hui Tau he was assigned to the Manawatu district. With the coming of more Elders from Zion he was recently transferred to the Wairarapa District as a senior companion.*

Let us first see what is meant by light: light dispels the darkness; it clears our minds and thoughts and sight. It is the light of the stars, the sun, the earth, and the moon, and the power by which they were made. It "proceedeth forth from the presence of God to fill the immensity of space" and is the light which quickens all things, as our Father in heaven has ordained.



—Bet:ina

It is spoken of as the "light of Christ." He was sent here to bring the light of the gospel to the mortal world that it might receive more of the light of God. He brought the world out of the darkness of the fall and gave unto it the light of God. Thus, all the teachings of Christ are sent to us by God and are a light unto us. For Christ said His teachings were not of man nor of himself but of God. Thus, God is the master and speaker of all truth; all things around us which beareth fruits of truth are a light unto us of God.

"The Glory of God is intelligence, or in other words, light and truth. Light and truth forsake the evil one." (Doc. and Cov. 93: 36-37.)

Therefore, whatsoever is truth is light. Without the light of truth nothing could exist. This we read in the Doctrine and Covenants 84:45-47: "For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ. And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that harkeneth to the voice of the Spirit. And every one that harkeneth to the voice of the Spirit cometh unto God, even the Father."

Let us ask now who may be the recipients of light and how? We find from reading the foregoing statements that every man who comes into this world is given the light. But every man does not receive the fulness of the light unless he harkeneth to the voice of the Spirit which is Christ who was sent by the Father. For Christ came here to break the bands of death. Because of the coming of Christ the

world is no longer in the darkness caused by the fall of Adam. A man now has the light of God to give unto him more light, the light which will eventually lead him to God.

Now, Brothers and Sisters of the Church of Jesus Christ, we are all holders of the light of Christ for the gospel which we have now is the same as Christ taught here when He was on earth, and which should be of the greatest importance to us. Out of it we gain many blessings and much happiness and if we continue in it we will dwell in the presence of God and have eternal life. The gospel can help us to become stronger in our life, more loving to our fellow men, more sociable, and can help us to give up the desire for worldly things and to seek more for the spiritual things of life.

We should be as Christ told His Apostles, for the same is required of us: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5:14-16.)

We are His servants and are supposed to give the light of His gospel unto all the world. But let us ever be aware of the evil things of life that may come and take away the light of which we are the holders. For the devil is here at all times, working, planning, and setting things in front of us to make us lose sight of our light and be like him.

Let us not be led into things not of God. Let us not be as the foolish virgins of the parable. They once had the light but because they did not take care, their lights went out and they were not prepared when the day of the Lord came.

If we will but live up to the truth that we know, and ever seek to know more we will become masters of ourselves and will have put ourselves into the spiritual attitude of receptiveness to know truth in the fulness of its power.

For truth is the sun of mortality, and like that lesser sun in the heavens, we can walk by its light and live in its warmth and life, even if we see but a small part of it and receive but a microscopic fraction of its rays.

May we so watch our light and seek more the spirit of God that through our prayers and works He will give unto us wisdom and knowledge that our way through life may be led by the light which will lead us to life everlasting and to the kingdom of God.

# Foundation Stones

BY WIKITORIA KATENE

All that is best in the pakeha civilization which the Maori of to-day must absorb if he is to live in true community with the pakeha, is based on three foundation stones: a sound body, a sound mind, and a firm faith. That is why, although we must never lose sight of the eternal spiritual truths, we cannot afford to neglect either health or education.

While it is never too late to attempt to improve our health, and education should only end with life itself, it is far better to begin well than to try to repair damage later on.

What are your plans for your children? Do you want them to live in a Maori community, or would you prefer them to take their place among the pakeha? The choice must always be an individual one, and the inclination of the child itself is an all-important factor. In the long run, however, it is not where they live, but how they live which matters.

That is why it is advisable to look ahead, and to plan for progress for them and for yourselves. The best foundation you can give any child for success in any career is a healthy way of living, which involves a body clean and free from disease; a mind free from impure thoughts, and a good sense of spiritual values. You can make a start in all these things long before a child reaches school age; in fact, the time to start a child's education in these things is the hour of its birth.

Habits and modes of thought can be fixed for good or ill in the first few years of life, and this involves constant watchfulness on your part from the very beginning. Admittedly, it is not easy to establish regular habits in a very young baby, but it is easier in the long run for you, and infinitely better for the child.

Teach a child to enjoy its bath, to go to sleep without rocking or nursing, to expect its food at regular hours, and to draw your attention to its other physical needs instead of waiting until too late, and you will have done a great deal to ensure its physical well-being throughout life. Be kind and yet firm in your attitude to its demands upon you; never punish it unjustly or let it see you lose your temper, and you will save yourself the tyranny of a spoiled child and at the same time help it to develop the right mental attitude to life.

Example counts more than any amount of teaching, so you must pay attention to your own manners and your own speech if you want your child to grow up well-mannered and clean-tongued.

Father and mother must treat one another with courtesy, consideration, and mutual respect if they wish their children to respect them and to follow their leadership.

So it is with matters of the spirit. It is of little use to send your children to Sunday Schools and to encourage them to take part in Primary work, if you forget to say grace before meat, take no interest in Mutual, and make Sunday a holiday rather than a holy day. Children see much more clearly, and think much more deeply than most of us realize, and they judge you less by what you say than by what you do.

You may think that all this is making mountains out of molehills, and that you can live your own life as you please; since your children, if well housed, well-fed, and well-clothed will grow up as healthily and as happily as any other young animal. Nothing could be further from the truth. In fact, your own dog or cat could tell you it isn't even true of animals. They go to endless trouble to teach their young ones how to keep themselves clean; to conform to your standards of house training and to be efficient at their particular work in life, and most of their teaching is done by example. They remember what we all too often forget, that parenthood is a full-time job, the most important job in the world, and that you do not qualify for it without hard work. At the same time, you can never achieve anything in life of which you can be more proud than the bringing up of a child worthy to take full part in the social community and the greater community of Saints. You know how to set about that task, your faith can give you the strength, courage, and patience to do it; you have only to start and you will find that it grows easier each day.

Are you going to do your job of laying the right foundation stones? If you are, today is the time to start.

#### IMPORTANT

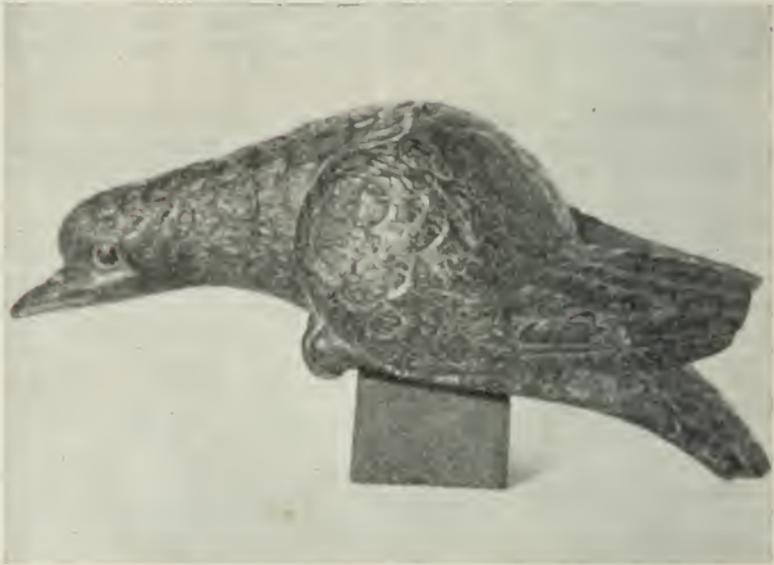
The district Presidency of the Poverty Bay District wish to announce their coming Hui Pariha and invite all to attend that function which is to be held the first week-end in February, at Tokomaru Bay. Plans are being made to make this an exceptional gathering of saints and all are urged to be in attendance if at all possible.

One feature of the Hui will be the unveiling of the memorial to Sister Iwingaro Karaka, late wife of Brother Wiremu Karaka.

# Riddle of Korotangi

STONE BIRD VENERATED BY THE MAORIS

BY MARK EATON



Most mysterious, most sacred and most remarkable of all Maori relics deposited in the ethnological cases of the museums of New Zealand is the famous carved stone bird, Korotangi. No tribal talisman commands such veneration from the race in general and the Waikato people in particular as this ancient relic of the Tainui canoe which brought the Waikato Maoris to New Zealand from distant Hawaiki.

In accordance with racial custom, Princess Te Puea Herangi, of Ngaruawahia, recently when viewing for the first time the Korotangi in the Dominion Museum, Wellington, where it has been in safe keeping throughout the war, advanced toward it uttering ancient prayers and laments for the sacred bird.

For centuries it has been the custom of the Maoris to address the Korotangi as if it were a living bird, the fineness and symmetry of its carving being such as to give it a life-like appearance. Fashioned from dark, green serpentine it resembles a pigeon in many respects and its name, Korotangi, has been interpreted by many

authorities as "the crying dove." The bird stands on a perch and weighs altogether 4 lb. 10 oz., while it measures  $10\frac{1}{4}$  in. from the point of its beak to the tip of its tail. Part of the tail has been broken off in the course of its turbulent career over many centuries, but otherwise it is in a state of perfect preservation.

The origin of Korotangi apparently dates back to neolithic times. How the Maoris obtained it and from where they brought it will, however, remain a mystery and legendary references to it found in native history are contradictory. Investigations carried out since 1880, when the Korotangi was seen for the first time by Europeans, suggest that it is of Eastern origin, bearing a close resemblance to certain Japanese carved birds held in various museums. The opinion of most ethnologists is that the Korotangi is not of Maori or even Polynesian origin and that it was fashioned with iron tools of which the people of the Pacific had no knowledge.

Perhaps the Korotangi was the relic of an ancient Pacific civilization which, sharing the fate of the long lost continents of Atlantis and Lemuria, disappeared under the ocean with its art and culture, leaving only the merest trace. On the other hand the mysterious bird may have been a sailor's talisman, borne Roman-like on the prow of an old Eastern trading ship thrown off its course by the unpredictable winds and currents of the South Pacific and foundering on the rocky coast of New Zealand.

### SACRED IN TRADITION

These are some of the remote theories authorities have considered. The discovery of the Tamil bell near Karioi, on the Raglan coast and the strange rock carvings in that area were immediately linked with the Korotangi. So inconsistent were the Maori traditions referring to its origin that it was thought very probably that the bird had been discovered after a shipwreck and, in typical Maori fashion, endowed with a more romantic origin.

The popular Maori legend gives to the Korotangi a place in tradition as sacred as that ensured for the Ark of the Covenant by the Israelites. It is supposed to have been brought from the ancient homeland, Hawaiki, by the Vikings of the stormy Pacific and finally to New Zealand in the Tainui canoe about 1350 A.D. During these long voyages the Korotangi was used as a protecting power and an oracle and is credited with the responsibility for the safe arrival of the immigrants after traversing 13,000 miles of treacherous ocean. Hence the veneration in which it is held.

For many generations the Korotangi was in the possession of the Kawhia Maoris, who carried it on their war excursions and con-

sulted it to determine the fortunes of battle. The bird was established on a hillside near the battle scene, the war party gathering around it and invoking its assistance.

Eventually the Korotangi was lost through its appointed guardian on his death not revealing its hiding place. For years the natives grieved over the loss of the sacred bird while the bards and poets composed laments for its disappearance and prayers for its recovery, many of which have been preserved. So famous was the Korotangi that in funeral dirges the departed was compared with it, "lovely and rare, vanished forever."

### FOUND AGAIN

About 1880 the Korotangi was rediscovered at Kawhia under the roots of an old kahikatea tree, which was blown down in a gale. A Maori chieftainess, the wife of the late Major Wilson of Cambridge, acquired it and took it to her home where Maoris from far and near assembled to pay their respects to the famous emblem. The tattooed old warrior King Tawhiao, was among the pilgrims shedding the traditional tears of greeting and reverence, even as his descendant, Princess Te Puea, did on first viewing the Korotangi.

The Waikato chief, Te Ngakau, was to the fore in persuading the Cambridge chieftainess to rid herself of the Korotangi for fear of it casting an evil spell upon her. He suggested she should throw it into the Waikato River near her home. When she refused her subsequent death was credited to the "evil eye" cast by the Korotangi. Even today the object is credited with influence for good or evil and whoever possesses the bird is burdened with a serious responsibility.

Whatever veneration the Maoris may have for the Korotangi the doubts expressed about its supposed ancient origin are not without foundation. One of the many diverse accounts says the Korotangi was brought to New Zealand "from the meeting place of spirits," the original home of the race, and that it "was not of Maori origin." The last reference is probably correct. As for the other, a further legend gives the bird its origin in New Zealand.

According to an informant in the Manukau district, a man who came to Aotearoa in the Tainui canoe was living at Kawhia and one day went out fishing. A bird became entangled in his hook. Drawing in his line he intended to kill the vagrant, but, noticing its beautiful plumage, decided to keep it as a pet and fed it on the best he could acquire. His wife, considering the food wasted, allowed the prized bird to escape. When the husband found the bird gone he sought it far and wide, even over the sea, but all he found were a

few feathers scattered on the face of the ocean. These he gathered, placed them in a specially-carved box, and composed fervent waiatas (songs) on the bird he called his Korotangi.

### FAR-OFF HAWAIIKI

Yet another story says the Korotangi was a grey duck with remarkable powers of second sight. It belonged to a member of the Tainui tribe and was in the habit of frequenting places where food was cooked. One day the bird felt so ashamed of its greedy habit that it wandered away to Kawhia. There its owner found the Korotangi, which told him that it was going to die. When the bird expired it was buried on the edge of a swamp where it was found hundreds of years later by a European who discovered it had turned to stone.

If the Korotangi was brought from far-off Hawaii, which some authorities locate in the vicinity of India, the Maoris must have left there at the advent of the iron age, and not stayed long enough to acquire a knowledge of tools other than stone. It is possible that the Korotangi, being carved with the modern implements, would be held in deep respect by the departing tribes and be taken with them to perpetuate the memory of the new art. That is the only explanation offering if the supposed ancient origin of the mysterious Korotangi, which, for years to come, will be a subject of contention, has any foundation in fact.

—The Weekly News.

### SPECIAL ANNOUNCEMENT

Bro. and Sis. George Katene invite all Saints and friends to attend the wedding of their daughter, Wikitoria, and Bro. Douglas Whatu. The event will take place at the coming Hui Pariha in Porirua, January 18, 1947, at 2.00 p.m. Pres. A. Reed Halversen will officiate at the ceremony.

Bro. and Sis. Katene will be very glad to have your attendance but remember it's a wedding taking place during the Hui Pariha so kindly be present on time. Join with them in extending the best to the young people. Haere mai, haere mai, haere mai tatou ki konei, ki te whakanui i te ra o ta tatou kotiro o Wikitoria.

## HUI TAU 1947

Undoubtedly the word has reached throughout the mission that the Hui Tau for the coming year will be held at Korongata, Hawke's Bay District. This decision was made by members of the Hui Tau Board in a meeting held in connection with the Hauraki District conference at Taupo, September fifteen. The dates for the Hui Tau will be April four to seven.

We are pleased that Easter, 1947, falls on the sixth day of April. This day is the anniversary of the organization of the Church. It is recognized by the members of the Church of Jesus Christ of Latter-day Saints, as the day on which the Kingdom of God was again established on earth in the year 1830, with the promise that it should never again be taken away. It is only fitting that it should be properly observed each year and now in 1947, our Hui Tau will be in session on that day. At the same time the general conference of the Church will of convening in Salt Lake City under the direction of the First Presidency of the Church. As thousands of saints will be gathered there in the great tabernacle on temple square we hope that a fine representation from all districts in the mission will be gathered in Korongata in what we hope will be one of the biggest and finest Hui Taus in the history of the mission.

In 1947 the Church will be celebrating the one hundredth anniversary of the arrival of the pioneers in Salt Lake valley, after they had been driven from their homes and possessions time after time. As they gazed on a fruitless valley at that time but few could realize the change that would come over that valley and surrounding country in one hundred years. Truly the words of the prophet have been fulfilled wherein he said that the desert would blossom as a rose and that the saints would become a mighty people in the midst of the Rocky Mountains. We here in the New Zealand mission also want to celebrate this one hundred years of progress and we can do this by making our 1947 Hui Tau an exceptional event.

We urge all branches to begin their preparation now of items of all kinds outlined by the M.I.A. and especially urge each branch in which there is a possibility of a choir to go to work on the Hui Tau numbers as soon as possible. Now also is the time for the saints throughout the mission to begin making necessary preparations so that when April comes we will all be ready to make our way to Korongata.

TE HAPAI I TO TATOU WHAKA-PONO ME NGOHE-  
NGOHE ME TARINGA HOI RANEI—

He mea tango mai i te Kaupapa Tikanga o te Rongopai  
(Gospel Standards) a Timuaki Karanata (President Grant.)

NA HORI HOORO I WHAKA-MAORI

Ko aku kupu tenei kia katoa o te Hunga Tapu "Puritia nga whaka-haunga a te Atua. Ko tenei te kaupapa o taku kupu, o taku ki, me taku whai korero; torotoru noa nei nga kupu, ara ko tenei, "Puritia nga ture a te Atua."

Kia mau ki to tatou whakapono; O taku tuatahitanga ki enei whaka aro, ka timata toku rongo i nga pononga a te Atua, e akiaki ana, e tohetohe ana ki te iwi, "Kia mau kia pono ki nga tikanga o to ratou whakapono," otira ruarua noa nei e whakarite ana. Penei ano aku kupu, me aku tohutohu ki te hunga tapu i enei ra, kia whaka tutuki tika ratou i a ratou mahi ki te Atua; kia mau ki ana ture i homai nei e Ia mo ratou. Ahakoa ra te kaha o nga kaumatua ki te aki i te hunga tapu kia ngawari, tokomaha tonu o ratou kaore ano i ngawari mai nga whakaaro.

Ki taku mohio, ki te ki atu ahau kia koutou kua mine mai nei ki tenei hui i tenei ra, kia tu ake o koutou ringaringa, he whakaae, a whakapono ana koutou katoa ki nga tikanga kua mau ki roto nei i nga "whakaakoranga me nga kawenata, he ture na te Atua," a he pono he poropiti a Hohepa Mete na te Atua, ka tu katoa ake o koutou ringaringa, e whakaae ana koutou he pono enei mea; engari ruarua noa nei nga ringaringa e kitea, he whakaae e pupuri ana ratou i aua ture.

Mo te hunga e pupuri ana i te kupu o te whai whakaaro, kaore e kai ana i etahi o a ratou moni ki te tupeka, ki te waipiro ranei e mau ana ranei ki te tino hangaitanga o te ture whaka tekau, ki taku mohio, hawhe tonu o tenei whakaminenga e wehi ki te hapai ake i o ratou ringaringa. He maha ano hoki e ki mai, he tika, kua riro mai ia ratou, o ratou manaakitanga (endowments) o roto i te temepara a te Atua, a kua kawenata ratou ki te Ariki, a kei te matau tonu ratou ki aua kawenata; tokowhia o ratou e mau pu ana ki aua kawenata, i hangaia nei ki waenganui i a ratou me te Ariki.

He maha tonu te hunga e rongu ana ahau e inoi ana ki the Ariki, kia whakatutukitia mai etahi manaakitanga mo ratou, a ka tapaea e ratou o ratou ra me a ratou kaha, me o ratou rawa, ki te hapai i te rangatiratanga o te Atua; a no te taenga ki te wa e rite ana, i karangatia ai ratou kia awhina, kia homai koha ki te hahi, kotiti ke ana o ratou whakaaro ki wahi ke, me te kaha ano o ratou ki te huna i o

ratou rawa kia kua e kitea iho e te Atua; hei hapai ake i o ratou na whakaaro taikaha. Kaore ratou i te noho rite, i te hihiko ranei ki te mau i nga ture a te Atua; ko o ratou mahara anake i whai nui i roto i o ratou ngakau.

Kaore ratou e tono ana, e kanohi ana ranei, ki nga mahi e tika ana hei mahi na ratou. Kei te tika ranei tenei tu ahuatanga? ki taku whakaaro, kaore i te tika. Nui atu te wahi e watea ana hei koringa mo tatou i te kori tika, no reira me whakatikatika tatou i a tatou.

I au e hahau ana i roto i toku ngakau, mo nga mea i he i au; mo nga mea ano hoki i he i oku taina, tuakana ranei i tena wa, i tena wa, ka hoki whakamuri oku mahara, ki te hunga i tohungia nuitia e te Atua, a hinga ara i te huarahi, ka momotu oku whakaaro mo ratou, ka mamae i roto; ka tau iho ko te wairua mahaki, ka koingo toku ngakau i roto i au, kia kimi tonu ahau i nga mea e hiahiaia ana e te Atua, kia kore ai ahau e whai i a oku ake whakaaro i hanga ai.

Mote ngoher gohe; He maha o te hunga tapu, e mohiotia ana e ahau, kua whakawhiwhia ki etahi whakahaunga a te Atua, i nga wa; a kaore i kite i whiwhi ranei ki nga manaakitanga i taunahatia mo ratou; kaore hoki i tutuki, i a ratou nga whakahaunga a te Atua; otira kei te amuamu ratou kei te ki, kaore te Atua i whakatutuki i Tana i taunaha ai mo te hunga i whakatutuki tika i nga whakahaunga kia ratou.

Kua mohio tuturu ano ahau, ko te hunga e rapu ana e hahai ana i nga he o etahi, ko aua tangata tonu e kowhete nei, te hunga kaore e utu ana i a ratou whakatekau. He maha kua whakahe i te tumuakitanga o te hahi, mote haere atu kia ratou tono koha ai, ara moni hei awhina i te hahi, i roto i ona taunahatanga, kaore ratou i ngohe-ngohe ki te homai koha, i whakaae ranei ki te awhina mai; ko te mea i kaha i a ratou, he kowhetewhete, he hafani i te tumuakitanga o te hahi, i nga apotoro ar o hoki, mo te haere atu kia ratou tono tono ai.

Tenei ano etahi o aku i kite ai, ko te hunga e tatari tonu ara ki te reo o te Atua, a hihiko ana ki te whakarite i ana whakahaunga, ko tena te hunga o whakaatu ana kua riro mai i a ratou te whaka tutukitanga o nga kupu taunaha a te Atua. No reira, tenei, tenei, o tatau katea nei, kia pono, kia hihiko.

Ki te mau i a tatou nga whakahaunga a te Atua, ka aroha Ia kia tatou, a ka whakaata mai to atou kai-whakaora kia tatou. Ki te kore tatou e hopu i ana whakahaunga, e kore tatou e tatu ki roto i ara kuru taunaha mo te hunga e kaha ana. Na te Ariki, na te Kai-whakaora hoki cnei kupu i a: "E kore e tomo ki roto i te rangatira-

tanga o te rangi nga tangata katoa e mea mai ana ki au e te Ariki, e te Ariki; engari ia e mea ana i ta toku matua i te rangi i pai ai." No reira, ko te hopu, me te pupuri i nga ture a te Atua, ko ia na te kau-papa e tupu toa ai te tangata, e kake ai i tona mana i roto i te Hahi me te rangatiratanga o te Atua.

Mo te kore e ngohengohe; ko tetahi whakaaturanga nui i ngoto ki roto i oku whakaaro, i waiho ai hei whakaatu ma toku hinengaro, na te Atua tenei mahi, a mahia nei e koutou, ara e tatou, ko taku kite, ko te hunga katoa i tahuri ki wahi ke o te pono, katoa, katoa e mohiotia iho nei e au, ko te hunga kaore e pupuri ana i nga ture a te Atua.

Kaore ano ahau i kite noa i tetahi tangata kotahi, tane, wahine ranei, e piri pono ana ki nga tikanga o te hahi, kia taka ki waho, kia ngaro ki roto i nga rurenga a te he. Ko te hunga i whaka hawea ki te Atua, kua mutu te ngiha o te kaha o te Wairua Tapu i roto i o ratou manawa; he mahuetanga i nga ture a te Atua; ko tena anake te hunga kua taturi ki wahi ke a kua totohu te whakapono i roto ra i a ratou.

Kua whakaaturia te rongapai o Ihu Karaiti ki nga wahi katoa o te ao; timata mai i te whakatunga o te hahi, tae noa mai ki tenei wa, o nga kaumatua katoa i tonoa, ki te kauwhau i te rongopai, i haere, i hoki mai, kaore rawa tetahi mea kotahi o ratou i hoki mai i ki "Kei te he te rongopai, a i ngaro ranei to ratou whakapono, a i ki ranei kua kitea e ratou te poro i nga whenua ke. I a ratou ka tatu ki te kainga, ka tupu haere tonu to ratou matauranga me to ratou aroha ki te mahi a te Atua, kua hira ke atu i to mua toronga i a ratou ki te mihana i nga whenua o nga wahi mamao. Ka tupu ake o ratou kaha ki o ratou karangatanga hei mea whakahari i te ngakau, ina ka kitea atu nga hua o a ratou mahi, e tupu haere ana i nga wahi, i hikoitia ai e ratou, kaumatua ma, i o ratou haerenga, i nga wahi katoa e kitea ana o ratou tapuae.

(Taria te roanga.)

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Wiseman: "Changing a tire, eh?"

Hotstuff: "No, I just get out every few miles and jack it up to give it a rest."

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Doctor: "How is the boy who swallowed the half-crown?"

Nurse: "No change yet, doctor."

# Sunday School

## SACRAMENT GEM

'Tis sweet to sing the matchless love  
Of Him who left His home above.  
To come to earth, oh wondrous plan,  
To suffer, bleed, and die for man.

### LESSON OUTLINES

#### KINDERGARTEN (4 and 5 years):

"*A Strange Attempt To Reach Heaven*" Genesis 11. Boasting is a dangerous thing and not pleasing to the Lord.

"*A Youth Of Chaldea*" Pearl of Great Price; Abraham 1 and 2. Genesis 12 and 13. Obedience brings the blessings of God.

"*A Child Of Promise*" Genesis 17, 18 and 21. Any blessing is possible with the Lord.

#### PRIMARY (6 to 9 years):

"*Conversion Of Gentiles*" Acts 13:41-52.

"*Paul Heals A Cripple*" Acts 14:8-28.

"*The Conversion of Lydia And Of The Jailer*" Acts 16.

#### CHURCH HISTORY AND A DEPARTMENT (10 and 11 years, 12 to 15 years):

"*Ministry of Adam; Sin Of Cain*" Moses 5, 6:50-68. Genesis 4. I John 3:12. Jude 11.

"*The Antediluvian Patriarchs; Enoch*" Gen. 5. Heb. 11:5. Jude 14, 15. Moses, 6, 7. Doc. and Cov. 107: 40-51.

"*The Flood (B.C. 2348)*" Moses 8. Gen. 6, 7, 8. Doc. and Cov. 107:52.

#### GOSPEL DOCTRINE, B AND C DEPARTMENTS:

"*The Apostasy: Rise Of False Teachers*" Matt. 7:15. Acts 20:28-31. I Timothy 4:1-3.

"*The Great And Abominable Church*" Daniel 7:25. Rev. 17:1-6. I Nephi 13:4-9; 14:9-12; 22:13-14. Doc. and Cov. 29:21; 86:3; 88:94.

"*The Last Days*" II Timothy 3:1-7. Matt. 24:4-12. II Nephi 27:1. Doc. and Cov. 38:11.

"*The Everlasting Covenant Broken*" Isaiah 24:2. Doc. and Cov. 1:15.

"*A Falling Away Before The Gathering Dispensation*" II Thess. 2:1-13.

"*The Gospel To Be Restored*" Rev. 20:6-7.

### RATAPU TUATAHI

Te whakahokinga mai o te hahi. I nga take tika kua oti nei te whakaatu e pono ana he mea ata pei atu te Hahi i te whenua. I nga rau tau kotahi tekau tuatahi i muri tata iho o te mahi ninita a te Karaiti te mana o te Tohungatanga Tapu kua ngaro i waenganui i nga tangata, a e kore rawa hoki e whai kaha te mana tangata ki te whakahoki mai. Otira i te aroha noa o te Atua ka watea mai i a Ia he haurahi e whakaturia ai ano tona Hahi i nga ra whakamutungā, e kore hoki e tangohia atu ano; a ko nga poropiti onamata kua kitea ketia e ratou tenei wa o te whakahounga mai o te maramatanga, a me ta ratou waiata ano i roto i te reo whakahari mo te wa o te taenga mai o taua ra. (Raniera 2:44-45, 7:27, Matiu 24:14; Whakakitenga 14:6-8).

*Nga Patai:* (1) He aha i tangohia atu ai te Hahi i runga i te mata o te whenua? (2) No te hea wa i kitea ai kua ngaro te mana o te tohungatanga tapu i waenganui i nga tangata? (3) Ko wai ma te hunga i kite i te whakahounga o te maramatanga, whakatakina hoki a ratou whakaaturanga?

## RATAPU TUARUA

Ko tenei whakahokinga mai he mea whakarite e Te Ariki ma roto mai i te poropiti i a Hohepa Mete, ko ia nei me Oriwa Kautere i te tau 1829. I whiwhi ki te Tohungatanga o Arona i raro i nga ringa o Hoani Kai Iriiwi; a i muri mai ka whiwhi ki te Tohungatanga o Merekihereki i raro i nga ringa o nga Apotoro o nga ra o mua, o Pita, o Hemi me Hoani. I raro i te mana kua homaingia nei kua whakaturia ano te Hahi me ona mana katoa o mua a kua hari ano nga uri tangata mo nga whakawhiwhinga utu nui i runga i a Te Atua wananga. E whakapuare ana te Hunga Tapu o nga ra o muri nei mo ta ratou tino kereeme mo te whakaturanga o te Hahi tika, rite tonu ona whakahaere katoa ki tera i whakaturia ra e te Karaiti ki waenganui i nga Hurai. Enei iwi o nga ra o muri nei e ki marama ana kei a ratou te Tohungatanga a no tehea wa? (3) E pehea ana ki te whakahaere i runga i te ingoa o te Atua, he mana whakawehi i te whenua me te rangi.

*Nga Patai:* (1) Ko wai te tangata i whiriwhiria e te Atua mo te whakahokinga mai o taua Hahi? (2) Ko wai ma i whiwhi tuatahi i te tohungatanga a no tehea wa? (3) E pehea ana ta te Hunga Tapu whakaatu mo te whakahokinga mai o te Hahi?

## RATAPU TUATORU

Te taurira mo te Kawanatanga o te Hahi kua whakohokia mai nei. Te Hahi o Ihu Karaiti o te Hunga Tapu o nga ra o muri nei e whakaae ana ki nga ritenga e rua o te Tohungatanga, te mea iti ake ko to Arona, ko to runga ake ko to Merekihereki.

Te Tohungatanga o Arona he mea hua kia Arona, he mea hoatu ia hei maingai mo Mohi, kia mahi, i raro i a Mohi ki te whakahaeretanga o nga mahi a te Atua mo Iharaira. (Exo. 28:1.)

Mo tenei ahua, e kiia ana i etahi wa ko te Tohungatanga Iti ake, ahakoa hoki he iti ake, ehara i te iti i te kore take ranei. I a Iharaira e haere ana i te Koraha ka karangatia a Arona me ana taina i runga i te poropititanga a ka whakamotuhaketia mo nga mahi o te turanga Tohunga.

*Nga Patai:* (1) E hia nga ritenga e whakaaetia ana e te Hunga Tapu o nga ra o muri nei? (2) He mea hua te Tohungatanga o Arona ki a wai? He aha i etahi wa i kiia ai ko te Tohungatanga Iti ake. (3) He mea pehea te karangatanga i a Arona ratou ko ona taina?

## RATAPU TUAWHA

I tetahi wa i muri mai ka whiriwhiria te hapu o Riwai hei Awhina i a Arona i roto i nga mahi o te Tohungatanga, nga mahi motuhake ma nga Riwai he tiaki i nga taonga mahi me te whakarite i nga mahi mo te Tapenakara. Ko nga Riwaiti hei mau i te turanga o nga tama matamua o nga hapu katoa ko ratou nei i kereemetia e te Atua mo tana mahi mai o te wa o te mate uruta whakawehi i Ihipa no reira nei i whakamatea ai nga tama matamua o ia whare o Ohipa ko nga matamua ia i roto i ia whare o Iharaira i whakatapua, i whakarangatia. Ko te mahi i hoatu nei ki nga Riwai e Karangatia ana i etahi wa ko te Tohungatanga o Riwai—he tapiritanga atu tenei ki te tohungatanga o Arona otira kahore i roto nga mana o runga rawa o taua tohungatanga. Te Tohungatanga o Arona, i whakahokia mai nei ki te whenua i enei ra kei roto te tohungatanga o Riwai. Kei roto i te Tohungatanga o Arona nga kii o te minitanga o nga Anahera, me te mana ki te whakahaere i nga tikanga mahi a waho me te kupu o te rongopai. (Ako. me nga Kawe 107:20.)

Kei roto nga turanga o te Rikona, Kai-whakaako me te Tohunga piriti kei te Pihopatanga e pupuri ana nga kii o te tumuakitanga.

*Nga Patai:* (1) He aha te karangatanga o nga Riwai, mo tehea take hoki ratou i whiriwhiria ai? (2) Whakamaramatia te Tohungatanga o Riwai. (3)

# News from the Field

## MATARAU A BRANCH

By Ivan G. Joyce

Sis. Grace M. Osborne and Shirley R. Osborne were recently baptized by Elder Vern LeRoy Chapman and confirmed by Waimate Anaru and Heemi W. Witehira.

Officers of the branch now, are as follows: president, Iwingaro Wihongi; first counsellor, Pene Herewini; second counsellor and secretary, Ivan G. Joyce. Sunday School; president, Ivan G. Joyce; first counsellor, Whango Witehira; second counsellor, Pene Herewini; secretary, Julia Birch; assistant secretary, Martha Joyce; chorister, Whango Witehira. Primary; president, Julia Birch; first counsellor, Grace M. Osborne; second counsellor, Takurua Joyce; secretary, Heeni Wihongi. Relief Society; president, Ihapera Wihongi; first counsellor, Heeni Herewini; second counsellor, Akanihi Wihongi; secretary, Martha Joyce; class teacher, Maria Mary Joyce.

## KAIUKU BRANCH

By Monica McKay

The Kaiuku Branch had the privilege of supervising the Hui Pariha for the Mahia District for this year, on November 9 and 10, with Pres. Halversen presiding at all the meetings. Owing to the stormy weather the attendance was halved but the meetings were most inspirational.

The first meeting on Saturday night was a combined Primary and Mutual meeting which was diligently prepared and presented. The Primary theme was, "The Importance of Prayer," while the Mutual's theme enlarged the Primary's, being "Dependability, Resourcefulness, and Reliability." All branches in the district were represented throughout the various meetings.

The Priesthood and Relief Society meetings simultaneously began at 8.45 a.m. on Sunday. Sis. Halversen took part in the Relief Society programme, which was a delightful divergence from a mere reporting and problem settling meeting. The Priesthood meeting was a momentous one for the newly appointed Elders.

It fell to the Kaiuku Branch the honour and blessing of having so many Elders ordained which ordinances were performed at this Hui Pariha.

Pres. Halversen ordained the following men as Elders: Nuhaka, Fred Smith; Wairoa, Scotty Walker; Oputama, Paumea McKay; Tahaenui, Hona Smith, Edgar Smith, William Walker, Perea Smith; Kaiuku, Paratene Tangiora, Barney Brown.

At 10.30 a.m. Elder T. Toroiwhiti conducted a well prepared programme, the theme being, "The Restoration of the Gospel," for the Sunday School session. The Primary and Mutual Boards combined their meetings and had the inspiring advice in all problems from Sis. Hal-

versen, immediately following the Sunday School session. The district board conducted the afternoon session wherein the Nuhaka choir participated. Pres. Halversen blessed Sis. Riripeti Ataria's son, Robert White Ataria, and Sis. Halversen and Sis. Clara Greening sang a duet.

At 6.15 p.m. the Genealogical Session began, conducted by Bro. T. Walker, followed by the combined meetings of the Relief Society and Priesthood. Both programmes were most inspiring and fully prepared.

The visitors to this conference hailed from Hastings, Waipaoa, Napier, Wairoa, Tahaenui, Nuhaka, Whakaki, Oputama, Poverty Bay, and several non-members of the Mahia Peninsula.

The cottage meetings have been held regularly and the Relief Society has been most energetic in its efforts. All auxiliaries combined to make the Hui Pariha a joyous success.

Sis. McKay had the privilege of having our Timuaki and his lovely wife in her home over the Hui Pariha.

## OPOUTAMA BRANCH

By Monica McKay

This branch has been so interested in its scattered members that the Peka has permitted the Church to be held at Kaiwaitau.

The following ordinances were performed: Bro. Paumea McKay baptized Betty Kiel and Martha Kiel. Elder Leavitt confirmed the former whilst Elder R. Rarere did likewise with the latter. Elder Leavitt blessed the following children: Samuel Patrick Rarere, Isaac Malcolm Rarere, and Roberts Babe Rarere.

On the first Sunday the Relief Society gave an inspiring programme on the "Life of Our Prophet George Albert Smith." Sis. Emma Brown was the R.S. visiting teacher for the month and she visited all the homes.

The cottage meetings have been held regularly and the Elders and Elder Oli McKay have been visitors to these splendid gatherings.

## MANGAMUKA BRANCH

By Karena Taipari Heiheii

The Mangamuka Branch has recently been reorganized as follows: branch president, Nopera Otene; first counsellor, Paikaraihe Otene; second counsellor, Paipakaraihe Otene; second counsellor, Hoani Raniera Paora; secretary, Hohaia Puhipi Tiiwini. Sunday school; president, Karena Taipari Heiheii; first counsellor, Hohaia P. Tiiwini; second counsellor, Huirama N. Otene; secretary, Mahuri P. Otene; assistant secretary, Ngohongohe N. Otene; chorister, Rakeiti Tiiwini; Maori class teacher, Pouaru N. Otene; intermediate class teacher, Rakeiti Tiiwini. Relief Society; president, Pouaru N. Otene; first counsellor, Mahuri P. Otene;

second counsellor, Rakeiti Tiiwini; secretary, Rakeiti Tiiwini. Primary: president, Rakeiti Tiiwini; first counsellor, Te Awe N. Otene; second counsellor, Ngohe-ngohe N. Otene; secretary, Matakopa P. Otene; teacher, Era Waitai Tiiwini. Mutual Improvement Association: president, Tohaia Tiiwini; first counsellor, Huirama Otene; second counsellor, Ngakete Otene; secretary, Karena T. Heihei; teacher, Huirama N. Otene. Whakapapa: president, Paikaraihe Otene; first counsellor, Karena T. Heihei; second counsellor, Pouaru N. Otene; secretary, Hohaia Tiiwini; teacher, Nopera Otene.

Elder Vern. L. Chapman recently baptized Ema Hoani Raniera Paora who was confirmed by Elder Hare Nehua. Elder Floyd Herlin blessed Meri Joan Hoaqi Paora.

#### WELLINGTON BRANCH

By Fay Loader

The girls and boys of our branch have been very busy forming two softball teams and are very enthusiastic about it, too. Elder McKee, I am sorry to say, has taken things a bit too seriously and was so intent on hitting a "homer" that he tore his shoulder muscle and had to be taken to the hospital; we hope to see him playing again soon.

We were happy to have our President visit us again and we all enjoyed his fine talk which was all too short.

Our Elders have been very busy tract-ing and have had some very fine talks with people they have visited.

We have been holding Study classes every second Sunday and they are proving very interesting and beneficial; we have a good attendance, too, and that is very encouraging.

The Relief Society delighted the congregation one Sunday night with a very nice programme; we are hoping to hear more of them later on.

We are glad to welcome back to Well-ington, Brother and Sister Arthur Stinson and their two children. They have been residing in Wanganui for some time and Wanganui's loss will be our gain, softball team. "Mick" is a great help to our boys in their softball team.

Visitors to our branch included a number of Saints from Porirua; we are always pleased to see them and it was good to hear from our District President once again. We also had the privilege of seeing Sister Perrott, from Auckland. "Happy holiday in Wellington sunshine, Sister."

Elder McKee is now out of the hospital and at a cottage meeting, held at the home of Sister Chapman, he delighted those present with his singing. At the same meeting Elder Hunsaker gave a very fine talk and Brother Mick Stinson gave a very interesting and well delivered talk. We are hoping to hold many more of these meetings in the future.

#### DUNEDIN BRANCH

By Luxford Walker

On the nineteenth of Oct. we were blessed by the arrival of two Elders from

Zion, Elders Green and Hawkins, and since then we have enjoyed very much their counsel, instructions, and guiding influence. On arriving here, in spite of adverse conditions and inclement weather, they immediately settled down to work, visiting the Saints, spreading the Gospel, and rejuvenating this, the Dunedin Branch.

Just prior to their arrival we were holding one meeting in the evenings on the first Sunday of each month. But since they have been with us the attendances, interest, and progress of our branch have been most encouraging and are evidence of the zeal and fervour with which these two fine missionaries have laboured, and we now hold two services each Sunday at Room 8, Govt. Life Building, 206 Princes Street. We extend a sincere welcome to all those who may be sufficiently interested in the Gospel and within the confines of our branch.

The first service, Sunday School, commences at 10.30 a.m. After months and months of non-existence it is indeed gratifying to see this service once again a part of our branch activities. At present it is functioning under the superintendency of the following acting officers: superintendent, Bro. John S. Cockburn; first counsellor, Bro. Cecil Hedges; second counsellor, Sister Patricia Thorn; secretary-treasurer, Sis. Audrey C. Constable.

Elder Hawkins conducts the Junior class and Elder Green conducts the Adult class. For the present we have only the two. During the past few weeks the Sunday School has been under the direction of the two Elders.

Our second meeting begins at 6.30 with Bro. Henry J. Murray, our branch president, presiding. This service is also under the direction of the two Elders and the branch president, but we hope very soon to reorganize the whole presidency of the branch and district.

On November 22, President Halversen arrived in Dunedin and visited with us over the week-end, leaving for Auckland on November 25. We all appreciated his visit very much and greatly enjoyed the messages that he gave to us. By the way, folks, Tumuaki is a very good pianist and we certainly made use of him whilst he was here. We are thankful that he is able to pay us a call and pray that he and his family may always enjoy the best of health and strength.

Per medium of Te Karere, we of the Dunedin Branch send greetings and best wishes to the Saints throughout the New Zealand Mission. May we all do our utmost by word, deed, and spirit, to plant into the hearts of our fellow beings the seeds of knowledge of the truthfulness of this Gospel.

#### JUDEA BRANCH

By Joe Kohu

Nothing has been heard from this branch for quite some time and many are thinking that we are out of circulation altogether. No. During the past months the Judea choir journeyed to Taupo to participate in the activities

there. We also went to the Te Kuiti Hui Pariha just getting there by the skin of our teeth by motor lorry. Some of our members attended the Mangere and Rotorua Gold and Green Balls and reports are that these two functions were quite the best.

During the visit of the Hon. Peter Fraser, Prime Minister of New Zealand, to Tauranga, a genuine Maori welcome was given him in the Town Hall by members of the Judea M.I.A. and also at a brief visit to the Judea Pa. Items consisted of Hakas, action songs, and topping it off, choir renditions of "There'll Always Be An England," "Onward," etc. He responded to this welcome by saying, "I shall never forget this welcome and don't forget to invite me again to your Marae."

On December 1, President and Sister Halversen visited us to discuss matters concerning the re-organization of the branch Relief Society and also the coming Hui Pariha to be held some time in February. Many of the auxiliary organizations were also reorganized, including a "Missionary Society." We are happy to have a first visit from Sister Halversen and to hear her give very constructive advices and instructions.

On November 29 a birthday party was given by Bro. and Sis. W. Tawa for their son, Deulton Skinner Tawa on his twenty-first birthday, held in the Judea Dining Hall. About 400 guests enjoyed the festivities with Mr. O'Neil, Health and Traffic Inspector, acting as M.C. Special guests invited were: Matthew Tarawa, Auckland; Ronnie Tarawa, Auckland; Elder French and Bro. Whaanga; Terry Alach, Inspector O'Neil, and many others too numerous to mention.

#### TAMAKI BRANCH

By William Harris

Bro. Moku Takerei has been discharged from the Public Hospital after a very successful operation. Although a sick man yet, we wish him a very speedy recovery to usual good health again.

Sis. Polly Duncan has been a patient in the Public Hospital, but she has been discharged, and is very well again.

Dr. Nitama Paeawai was a welcome visitor home, spending a whole week with us before returning to Kaikohe where he is going to start business on his own account. We wish the doctor every success, and thank you for the visit. Kia ora! Kia Kaha!

Sis. Emaraina Pearson, and her husband, Maurice, have moved to Palmerston North to stay. Mr. Pearson has been a very keen investigator of the church, and we hope that some contact could be made with the Elders, to visit them. We hope you like your new home.

The Prime Minister, Hon. Peter Fraser, paid us a visit, supporters of the Labour Government turning out in large numbers. He showed keen interest in our marae, especially Aotea House. He has promised to help us

Other welcome visitors to our branch were the Tari brothers, Koni and Edward, of the Haatings Branch, Sis. Kino Tari and Bro. Gillies. We enjoyed their visit, and are looking forward to a further one from them. Shearing operations in the district account for their visit.

Bro. and Sis. Richard March, old identities of the branch have also visited us on more than one occasion. Shearing operations, too, have brought them into the district.

A very elaborate programme is being prepared for Christmas, Sunday December 22. The Sunday School officers are planning a big day, and a special School programme is being prepared.

Bro. Taylor Mihaere of Wellington, is home on holiday, and to give a hand in the preparation of Christmas Dinner.

Rain has certainly interfered with shearing operations in the district, and this will bring about late shearing; many, no doubt, will be shearing right up to Christmas Eve.

Bro. Rahiri Harris, branch president, and Bro. Tapsell Meha, first counsellor and secretary in the branch, are out shearing; branch affairs are being cared for by Bros. W. Harris and R. King.

#### MAROMAKAU BRANCH

By Norma Mason

On October 25 the M.I.A. put on a concert to raise funds to cover a few expenses and put us on a good footing. It turned out a big success and we were very honoured by having Elders Walch and Clawson of our own district and also the two Elders from the Bay of Islands district. A bus load also journeyed from the Whangarei branch and gave us two beautiful singing numbers.

We were pleased to have Bro. Alex Wishart back with us for a short holiday. We held our Hui Pariha on November 16 and on Saturday night the Primary and Mutual put on a very nice programme. Sunday we had Relief Society and Priesthood, Sunday School and then the general afternoon session of speakers, intervened by a few songs. On Sunday we again welcomed a bus load of people from Whangarei. The Hui was one of the best and the spirit of the Lord was certainly with us. All the speakers gave good talks and gave everyone plenty to think about.

On November 10, the day of the Whangarei Hui, the following saints from our branch attended: Bro. Joseph Hay, Cyril Going, Sis. Myra Mason, Doris Going, and Norma Mason. Then on November 24, Bros. Joseph Hay, Norman Mason, Alex Wishart, and Sis. Myra Mason attended the Hui at Mokau. On Friday, November 29, the M.I.A. had their closing night which took the form of a social. We didn't have a very big crowd but those who attended certainly enjoyed themselves. All are looking forward to the forthcoming year in Mutual.

#### WAIMAUKU BRANCH

By Mowena Ngakuru

December 1 marked a great day for our little branch. Our Hui Peka was

held and we felt honoured to receive a first visit from our Zion Elders: Chapman and Herlin. Along with them were District President and counsellor, Bro. Hohepa Heperi and Bro. Hemi Whautere, also Bro. Harry Nehua, Sis. Heperi and Sis. Kura Ngakuru.

Two children, Elaine and Graham Ngakuru were baptized by Elder Chapman.

Renewals in the branch are as follows: branch president, Wiremu Ngakuru; first counsellor, Mairangi Ngakuru; second counsellor, Johnny Ngakuru; secretary, Gale Ngakuru. Sunday School: president, Katuhi Ngakuru; first counsellor, Gale Ngakuru; second counsellor, Nolan Ngakuru; secretary, Gale Ngakuru. Relief Society: president, Nuhi Ngakuru; first counsellor, Susan Ngakuru; second counsellor, Polly Paniora; secretary, Mae Ngakuru; treasurer, Mowena Ngakuru; chorister and branch reporter, Mowena Ngakuru.

Bro. Gale Ngakuru was ordained a priest of the Aaronic Priesthood by Hohepa Heperi.

This meeting was enjoyed by all the saints of this branch and hope the visitors felt the same.

Last month Tira and Polly Paniora's wee baby, Kathleen Phyllis, was blessed by Mairangi Ngakuru.

Greetings to all Saints for the New Year!

#### NUHAKA BRANCH

By Polly Irwin

The Hui Pariha held at Kaiuku was indeed a success in spite of the very unfavourable weather. Various items, speeches, remarks, and reports from the branches in the district made the services spiritually enjoyable.

The main highlight of the Hui was the fact that nine Brothers received the ordination and holding of the Melchizedek Priesthood. Pes. Halversen commented on this very much.

The auxiliary organizations of the entire district gave their reports and were passed as very good. However, the Hui itself was wonderful, visitors were from Hastings, Gisborne, Wairoa, Auckland.

Bro. James Waerea, and Sis. Lena Waerea, are now residing in Rotorua. We miss them very much.

Our abstracts for Sunday School attendance have been on the decrease as many of the saints are on summer employment. We hope to have them home soon, as our choir consists of four boys and twenty girls.

Elder Leavitt and his companion, Bro. Kohn, are now in Frazertown and Wairoa.

From this branch we extend our best wishes to all for the coming New Year.

#### WHANGAREI BRANCH

By William Jones

Some time has passed since we sent our last report to Te Karere but I am glad to say that we have been working

well up here and making good progress. The Mutual has been organized here under the leadership of Bro. George Anderson with Bro. William Palmer and Sis. Emma Paraha as counsellors and Sis. Harried Roberts, as secretary, and so far they have been feeling their way but we are all looking forward to some good times.

Our branch conference which was held here on the third of November was a great success and the meetings were enjoyed by all present including quite a number of visitors. The attendance was very good and we had fifty-five to our evening meeting which is a record for us.

We were pleased to have two missionaries, Elders Walch and Clawson, visiting us at conference time when they stayed at the home of Bro. Jones. While here in Whangarei, Elder Clawson held the first softball practice since the association went into recess during the war period and it is to be hoped that the game will grow in popularity here.

On Sunday, November 10, a party of saints from here went out to the conference held at Maromakau and a good time was had by all. We also were privileged to go out to the opening of the Mutual there and hope that we shall be able to mingle together often.

#### WAIHOU BRANCH

By Hinehou Nehua

Under the direction of Elders Chapman and Herlin the Waihou Branch was reorganized on November 17, 1946. The officers are: president, Hare Nehua; first counsellor, Pita Heperi; second counsellor, Hone Bryers; secretary, Hinehou Nehua; Sunday School president, Hone Bryers; Relief Society president, Hinehou Nehua; Primary president, Roimata Bryers.

Elders Chapman and Herlin spent a few days getting acquainted with the saints of this branch. We all enjoyed their short stay; they were present at our cottage meeting and Primary.

A baby girl was born to Bro. and Sis. Hori Bryers, on November 11, in the Kawakawa Hospital.

#### ROTORUA BRANCH

By Rangī Davies

On November 11 and 12, President and Sister Halversen called on the saints at Horohoro and Rotorua. The next day Elder French and Bro. Whaanga left for Tawhaiti, Whakatane, Waimana and Maunga Pohatu, while Elder Nelson and Bro. Panere left for Tirau, Te Aroha, Paeroa, Thames and Maniaia, Coromandel.

On November 18, Sis. Dinah Josephs took Baby Luana to see her grand-uncle and aunt, Bro. and Sis. Walter Smith, of Auckland.

On November 21, a farewell social evening was given in honour of Sis. Elsie Chirney. This affair was given by the branch and its auxiliaries in appreciation of the wonderful help Sis. Chirney has

given; dancing followed various vocal items and supper was served by the Relief Society. Sis. Chirney is going to Tonga which is her former home which she has not visited in 11 years.

Bro. Hixom Hamon was recently released as president of Y.M.M.I.A. and was replaced by Vernon Hamon. Bro. Josephs was sustained as first counsellor, Bro. Charles Wolfgramm was made second counsellor, and the secretary is Norman Scott.

New Y.L.M.I.A. officers are: president, Joy Hamon; first counsellor, Messines Roger; secretary, Pearl Hamon; Gleaner Girls president, Valerie Scott.

Bro. Josephs has been released as first counsellor in the branch presidency, as was Bro. Bartlett Watene. Bro. Pat Rei was set apart as first counsellor and Norman Scott as second counsellor. The new secretary is Vuna Wolfgramm. Bro. Vuna Wolfgramm was released as first assistant superintendent of the Sunday School and was replaced by Bro. E. Scott.

On November 29, Sister Elsie Chirney left for Auckland, bound for Tonga; she was accompanied by her son, Harold, and her cousin, from Ohinemutu.

Bro. Henry Davies recently had an accident which could have been very serious; as he was turning into his driveway on his bike a car crashed into his side, knocking him to the pavement. We are thankful to our Heavenly Father for his protection.

Bro. and Sis. Jim Waerea have secured a home in Rotorua.

On October 24, Bro. and Sis. Robert Rewai were released from their positions in this branch; they have moved to the Huria branch in Tauranga.

#### TAHAENUI BRANCH

By Rebecca Smith

Converted to the church is Bro. Joe Winiana, baptized by Bro. Edgar Smith and confirmed by Bro. Tanabou Haronga. Bro. Joe is the father of seven children, six of whom are members of the church.

Bro. Dartell Smith, who has been seriously ill in the Napier Hospital, has been removed to his hometown hospital, Wairoa. He is slightly improving.

The Hui Pariha held at Kaiuku was the first one for the members of the Tahaenui Branch; the choir, Mutual, Hui Atawhai, and Primary were fully represented. Tahaenui came to the fore when Bros. Hona Smith, Edgar Smith, Perea Smith, and William Walker were ordained Elders in the Melchizedek Priesthood by Pres. Halversen.

Feature of a Sunday afternoon "Kauwhau Meeting" was the blessing of three babes whose mothers were members of three other denominations. Desmond Brian Kingi was blessed by Bro. David Smith, who also blessed Mare Kingi, Jnr. Kingi Wiriana was blessed by Bro. Munro Smith.

Bro. Munro Smith has been made first counsellor to Bro. David Smith in the branch presidency. Bro. Edgar Smith is Sunday School president, with Bro. Hona Smith as first counsellor. Bro. Cleo Smith is first counsellor in the Genealogical Society, with Sis. Rebecca Smith as second counsellor.

Our auxiliaries, with the exception of the Mutual, are all functioning weekly. Sis. Horiara Reti, musical director, with the help of Sis. Clara Greening, is certainly giving those new members a good taste of choir music, and with a trip to the Wairoa Hospital coming up next week, the efforts of these good women have not been in vain. Next Tuesday night we begin with our Hui Tau competition pieces.

The officers of the Whakapapa Committee are working strenuously to complete family groups, and to encourage members to take interest in the work. Bro. Meha and Bro. Te Ao inspire us to do our work.

The Hui Atawhai, with its monthly bazaars, is the best financial auxiliary in the branch.

The Sunday School and Primary are combining their efforts to raise funds for a Christmas tree and big spread for the children.

#### MARVIN O. ASHTON

It is with regret that we announce the passing away of Bishop Marvin O. Ashton, first counsellor in the Presiding Bishopric of the Church. Bishop Ashton died early in the morning of October 7, and his funeral was held the following Wednesday. Speakers at the funeral included President J. Reuben Clark, and others.

*Continued from Back Cover - -*

of man, is indicated by the wonderful interview between the Spirit and Nephi, in which He revealed Himself to the prophet, questioned him concerning his desires and belief, instructed him in the things of God, speaking face to face with the man. "I spake unto him," says Nephi, "as a man speaketh; for I beheld that he was in the form of a man; nevertheless, I knew that it was the Spirit of the Lord; and he spake unto me as a man speaketh with another." However, the Holy Ghost does not possess a body of flesh and bones, as do both the Father and the Son, but is a personage of spirit.

"Much of the confusion existing in human conceptions concerning the nature of the Holy Ghost arises from the common failure to segregate His person and powers. Plainly, such expressions as being filled with the Holy Ghost, and His falling upon persons, have reference to the powers and influences that emanate from God, and which are characteristic of Him; for the Holy Ghost may in this way operate simultaneously upon many persons even though they be widely separated, whereas the actual person of the Holy Ghost cannot be in more than one place at a time. Yet we read that through the power of the Spirit, the Father and the Son operate in their creative acts and in their general dealings with the human family. The Holy Ghost may be regarded as the minister of the Godhead, carrying into effect the decisions of the Supreme Council.

"In the execution of these great purposes, the Holy Ghost directs and controls the varied forces of nature, of which indeed a few, and these perhaps of minor order wonderful as even the least of them appears to man, have thus far been investigated by mortals. Gravitation, sound, heat, light, and the still more mysterious and seemingly supernatural power of electricity, are but the common servants of the Holy Ghost in His operations. No earnest thinker, no sincere investigator supposes that he has yet learned of all the forces, existing in and operating upon matter; indeed, the observed phenomena of nature, yet wholly inexplicable to him, far outnumber those for which he has devised even a partial explanation. There are powers and forces at the command of God, compared with which electricity is as the pack-horse to the locomotive, the foot messenger to the telegraph, the raft of logs to the ocean steamer. With all his scientific knowledge man knows but little respecting the enginery of creation; and yet the few forces known to him have brought about miracles and wonders, which but for their actual realization would be beyond belief. These mighty agencies, and the mightier ones still to man unknown, and many, perhaps, to the present condition of the human mind unknowable, do not constitute the Holy Ghost, but are the agencies ordained to serve His purposes."

—James E. Talmage.

## **The Holy Ghost and the Holy Spirit**



Question: Are the terms Holy Ghost and Holy Spirit used synonymously?

"In some scriptures and Church writings, both of these terms are intended to mean the same thing. In others, they are not. The difference we usually make is between the Holy Ghost and the Spirit of God. The Holy Ghost is a person and a member of the Godhead. He is a personage of spirit and does not possess a body of flesh and bone. For that reason, he is sometimes referred to as the Holy Spirit. The Spirit of God, however, is usually mentioned in reference to a power or essence or spirit, which emanates from God, and which fills the whole universe and which enlightens the mind of every man. If you keep in mind that this latter power or essence, is not a person in any sense, but is merely a universal spirit or influence which emanates from God, then it will not be confused with the personage of the Holy Ghost."

—Deseret News.

"The Holy Ghost is associated with the Father and the Son in the Godhead. In the light of revelation, we are instructed as to the distinct personality of the Holy Ghost. He is a being endowed with the attributes and powers of Deity, and not a mere force, or essence. The term Holy Ghost and its common synonyms, Spirit of God, Spirit of the Lord, or simply, Spirit, Comforter, and Spirit of Truth, occur in the scriptures with plainly different meanings, referring in some cases to the person of God the Holy Ghost, and in other instances to the power or authority of this great Personage, or to the agencies through which He ministers. The context of such passages show which of these signification applies.

"The Holy Ghost undoubtedly possesses personal powers and affections; these attributes exist in Him in perfection. Thus, He teaches and guides, testifies of the Father and the Son, reproves for sin, speaks, commands, and commissions, makes intercession for sinners, is grieved, searches and investigates, entices, and knows all things. These are not figurative expressions, but plain statements of the attributes and characteristics of the Holy Ghost. That the Spirit of the Lord is capable of manifesting Himself in the form and figure

*Continued Inside Back Cover - -*



**Te Karere**

PEPUERE, 1947

WAHANGA 42 NAMA 2

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# Elder Matthew Cowley



The man who is shown on this month's cover is one who is known and loved by all the members of the New Zealand Mission and who has won the admiration and respect of hundreds of non-members in this land.

A patriarchal blessing given to Elder Matthew Cowley in 1903 is prophetic: "Thou shalt become an ambassador of Christ to the uttermost bounds of the earth . . . You shall be sent as a delegate to the ten tribes and will become a leader and an interpreter in the midst of that people, and because of the power of God that shall be with you, and the blessings of the Almighty, you shall be greatly beloved by that people."

Matthew Cowley was only seventeen years of age when he came on his first mission to New Zealand; yet during the five-year period he spent here he re-edited the Book of Mormon, formerly translated into Maori, and helped others translate the Doctrine and Covenants and Pearl of Great Price into the Maori language, thus fulfilling the promise of the patriarch. Elder Cowley's second mission to this country began in 1938 and ended only several years ago; thus, during both great wars, in which it seemed all the powers of evil were released throughout the world, the truths of the gospel as lived and dispensed by Matthew Cowley served as a great antidote to those destructive influences among the people with whom he laboured.

Both by inheritance from his progenitors, and by his own labours and faith and devotion, there have come into his possession great gifts and lovable qualities, among them: A genuine love of mankind regardless of creed or colour, a humanness in his treatment of those less fortunate than himself in the matter of choosing and overcoming, a devotion to his family and his Church, a diligence in the performance of his civic duties, and diffused over all, that ever-saving grace, a sense of good humour.

Rich in spiritual gifts and blessings, Matthew also achieved distinction in educational attainments for which he had to work. He studied at the University of Utah in the school of arts and sciences and later went to Washington, D.C. Never one to neglect his church duties, during this time of applying himself to education and a profession, he accepted the responsibility of superintendent of Sunday School in Washington. He graduated from George Washington University with a law degree and returned to Salt Lake to practise law from 1925 to 1938. But always his Church duties occupied a predominant part of his life. He served on the Wells Stake Sunday School Board and as ward Sunday School and Mutual Improvement Association teacher.

As through his own will and courage, his humility, his humanity, and spiritual zeal, sympathetic understanding heart, his knowledge of the gospel together with his eloquence as a preacher, Matthew Cowley has been blessed to serve those with whom he has come in contact, so with the continued blessings of his Heavenly Father may he continue to serve in the new capacity to which he has been called and set apart as an apostle in the Church of Jesus Christ of Latter-day Saints.

# Te Karere

Established 1907.

Wahanga 42



Pepuere, 1947

A. Reed Halversen . . . . . Tumuaki Mihana  
Meryl Reber . . . . . Etitā

*“Ko tenei Pepa i whakataua hei hapai ake i te iwi Maori ki  
roto i nga whakaaro-mui.”*

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## Editorial . . .

### ARE WE UNGRATEFUL

A true Latter-day Saint should feel proud to be able to fulfill a commandment of the Lord in the paying of his tithing and, by no means any less important, his fast offerings. However, the people of this mission are not availing themselves of the blessings that come when a true and honest fast offering is paid to the Lord. Does this not seem to be ingratitude for the many blessings which the Lord bestows upon us and our loved ones?

As Jesus Christ was on His way to Jerusalem He passed through Samaria and Galilee. Proceeding with His journey He met ten men who had been stricken with leprosy. This was a dread disease of that time and civil and social custom decreed that a person so afflicted must avoid all contact with others, holding himself aloof until he was pronounced clean by the priests.

As these ten men saw Jesus approaching, they hailed Him as He was yet some distance from them and pleaded with Him to heal them. Christ, at whose tender mercy those poor unfortunate men had flung themselves, had compassion for them; His sympathy was aroused and He said, "Go show yourselves to the priests." The men hastened to do His bidding and as they walked they became aware of the fact that they were once again well and clean. Naturally, a great joy filled their hearts because they had been so miraculously freed from the horrors of the dread disease. But in only one heart was there a feeling of gladness mixed with one of appreciation and gratitude to Him who had caused so great a miracle to take place. With shouts of joy he hurried back to his Master and, throwing himself at the feet of Jesus, gave thanks and praise for the great blessing which he had received. And Jesus answering said, "Were there not ten cleansed? but where are the nine?" They, as so many of us are wont to do, in the enjoyment of their great gift, had completely forgotten to thank the giver.

He who cleansed the lepers has bestowed upon each one of us blessings far in excess of the miracle accorded the ten. Our very life, all our faculties, both of mind and body, the promise of an eternal life too glorious for conception, are gifts of the Father and His Son to us. We should search our hearts and see if there is an adequate feeling of appreciation and a decent sense of gratitude towards these Givers.

Such gratitude, if we have it in our hearts, can find expression in many ways and need not depend upon audible expression of praises and prayer alone, although they are good and necessary means. The gifts from heaven are so abundant that our hearts should always be filled with gratitude and our appreciation should often find expression in words of prayer of thanksgiving and a pattern of life, which if in accord with divine will, will include the paying of fast offerings by every deep-thinking thankful Latter-day Saint.

—M.R.

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### NGA HUI PARIHA

HAERE MAI! HAERE MAI!! HAERE MAI!!!

He powhiri tenei ki nga Hunga Tapu me nga hoa aroha o te takiwa o te Tai Rawhiti (Poverty Bay) me te mihana katoa kia haere mai ki Tokomaru Bay ki te Hui Pariha ka tu ki konei a te 8 me te iwa o nga ra o Pepuere. Ka tu te Gold and Green Ball a te ahiahi o te Paraire te 7 o nga ra no reira me tae wawe mai koutou ki taua karikani papai. A te Rahoroi ka hurahia te kohatu whakamaharatanga ma Sister Iwingaro Potai Karaka, te hoa o Wiremu Karaka. Ka mutu tenei ka timata nga mahi o te Hui Pariha. No reira me haere mai katoa koutou.

Na te Timuakitanga o te takiwa,  
Na Wiremu Karaka me te iwi  
katoa o Tokomaru Bay.

Tenei te karanga atu ki nga Hunga Tapu me nga hoa aroha o te takiwa o Hauraki tae atu ki te mihana katoa kia maharatia e koutou te 1 me te 2 o nga ra o Maehe hei taima haere mo te katoa ki Huria, Tauranga ki to matou Hui Pariha. Kei te whakariterite te Hunga Tapu katoa kia meinga tenei te tiro Hui Pariha pai. Kei konei koutou ka tutaki ki o koutou hoa, ka kite i nga mahi papai, ka rongu ki nga waiata ahuaureka me nga kauwhau nunui. No reira, Haere Mai! Haere Mai!

Na te Tumuakitanga Takiwa,  
Na nga Hunga Tapu o Huria.

## The President's Page

HUI TAU — APRIL 4, 5, 6, 7 — KORONGATA

It is hard to realize that the months have flown so swiftly and already the time for another Hui Tau is fast approaching. There are just two more months in which to finish all preparations and arrangements. We encourage all choirs and choral groups to work earnestly that they have all items polished and perfected as far as possible. We hope that everything presented in any programme or meeting of the entire Hui Tau will be of such a nature that it will reflect the high standards and ideals of the church and its activities. "By their fruits ye shall know them."

Consideration should be given at this time to transportation. It would be well for all groups who plan to travel by bus to make application for needed buses as soon as possible. Some have already made their arrangements. It is impossible at this time to get any definite information regarding train travel.

Our 1947 Hui Tau must be one of the biggest and best ever held. We will be commemorating the one hundred and seventeenth anniversary of the organization of the church. The arrival of the pioneers of the church in Salt Lake Valley one hundred years ago will be commemorated with fitting programme. More than forty missionaries will be in attendance. Everybody come and make it a day long to be remembered.

### PREPARE TODAY FOR TOMORROW

The Creator has given us a summer with its fine weather, fruit, grain, and vegetables, that we may enjoy these things in the season thereof and at the same time prepare for the winter. If we do not take advantage of the opportunity to preserve and store fruits and vegetables while they are available we are neglecting our duties.

Too many people, during certain seasons of the year, find that foods are not available to supply a proper diet which is essential for the maintaining of proper health. Fruits and vegetables, if they can be found, are very expensive and we find ourselves in a position where we are compelled to get along meal after meal and day after day with certain common foods that are available but that do not furnish all the elements necessary for building and maintaining strong healthy bodies. Many of the ills we suffer today come upon us because our bodies are weakened in some way or other due to the lack of proper foods.

Our church leaders have taught and urged people to have sufficient food and clothing on hand to supply their needs for a year.

There is a feeling of satisfaction and security in the knowledge that we have a well-stocked store room. Many people in the world are starving now because of the lack of food or the lack of means of distribution. We are enjoying plenty here at present, but what would be the condition if this fine country suffered a severe drought for two or three consecutive years? At times within the last year it has been almost impossible to buy such a common food as potatoes in some of our larger cities.

At the same time many people have been using kumara and potatoes from last season's crop until the present time, and have been supplementing these with meat and eggs produced at home and with fruits and vegetables that have been grown or secured in the proper season and stored or preserved. Such convenience and apparent plenty comes only as a result of considerable effort and good management but it is worth every effort or thought necessary. In many homes it would necessitate a complete revision of present practices and habits which at first would be very hard but would prove to be a blessing both to parents and children. It would help future generations also because our sons and daughters would learn a lesson that would be most helpful when they themselves wrestle with similar problems in homes of their own.

Not only should we plan as individual families, but branches should arrange to take care of emergencies that can and do come unavoidably. Homes and supplies of faithful people have been destroyed in a few minutes and we have not been prepared to give immediate assistance. It is the aim of the church to do everything possible to make families self-sustaining and at the same time able to take care of these unforeseen and unavoidable needs.

New Assignment for Matthew Cowley: Word has been received in New Zealand of the appointment of Elder Cowley as president of the Pacific Island Missions. His duties will be to supervise and direct the affairs of the missions located in the Pacific. His office and residence will be maintained in Salt Lake City, but he hopes to visit the various missions as often as possible. No word has been received as to when he may be able to visit us here in New Zealand. A letter has been sent congratulating him on his appointment and assuring him of our loyalty and full support.



## Dissemination of the Gospel

BY PRESIDENT GEORGE ALBERT SMITH.

*Excerpts from an Address delivered at the Friday Morning Session of the 117th, Semi-Annual General Conference, October 4, 1946, in the Tabernacle.*

I have sometimes said to my friends in different parts of the world, when referring to these great gatherings, the annual and semi-annual conferences of the Church,

that they will see no other spectacle like them in all the world, and I believe this to be true.

The first conference of the Church was held on June 9, 1830, and there were eighteen present. The second conference was held a few months later with about the same number present, then the first annual conference of the Church was held June 3, 1831, just one year later, and there were present in that conference forty-three elders, ten priests, and ten teachers, making a total of sixty-three present.

In those days the meetings were held for the officers of the Church, and the public was not generally invited to attend, but later in Nauvoo, it became customary to invite the public, and from that time on, each six months, the membership of the Church of Jesus Christ of Latter-day Saints have been invited to meet with the Lord in a general conference of such a character as the one we assemble in this morning.

The conditions in the world today are anything but desirable. After nearly six thousand years of teaching by the Lord through his prophets, the world is still in a pitiable condition, with about two-thirds of the population not accepting the God of Abraham, Isaac and Jacob. They have their own deities whom they worship, their own false gods who have kept them far from the truth during the centuries that have elapsed. Of the other one third of the population of this world, so-called Christians, about fifty per cent do not have membership in a church or if enrolled, they are inactive, so that it leaves a small portion of the people of the world who have, after all these years of advice and counsel, taken advantage of their opportunities. Unless the people of this world hasten their repentance and turn to the Lord, the conditions that we have recently passed through in this great world war will be intensified in wickedness and sorrow.

Just a few weeks ago I was invited to have a little visit with some of our servicemen who are to Kyoto, Japan. One of our brethren here in the valley telephoned me he had a licensed shortwave station and said, "If you will come down, Brother Smith, I will let

you talk to the men and women in the armed services who are absent from their homes and are now over there serving the Government of the United States." I did not know just what it was going to be like. I went to his little station and after a moment or two, he called a station and talked back and forth with the man at the other end. That was the Philippine Islands, so he said: "We are not visiting with you today. We are going to visit Japan." Then he switched from there to one of the other islands in the Pacific and told them the same thing. And then when he was ready, after a little conversation with the station in Japan, he said: "Now, Brother Smith, there are two hundred and three members of the Church that will hear your voice just as soon as you speak."

So I stood there for fifteen or twenty minutes and talked to them of the blessings of God bestowed upon them, of their lives being preserved during a terrible war, and of the love of those who are here waiting their return. I urged them to keep the commandments of God and assured them that there was no other road to happiness but by keeping the commandments of God. I encouraged them to retain the fine records that they had already made and to come home clean and sweet to their loved ones with the favor of the Lord upon them. When I had finished, they took their turn, and several of these men said: "Thank you, Brother Smith. It has been a great encouragement to us to hear a voice from the tops of the Rocky Mountains, one that some of us are familiar with, and to know that you are thinking of us and are anxious for us. We will not let you down."

I thought that was a beautiful experience, and that is just one of many that we have. Personally, I have travelled more than a million miles in the world to divide the gospel of Jesus Christ with my fellow men, but that was the first time I ever delivered a religious address to a congregation seven thousand miles away. Short-wave broadcasting will continue to improve, and it will not be long until from this pulpit and other places that will be provided, the servants of the Lord will be able to deliver messages to isolated groups who are so far away they cannot be reached. In that way and other ways, the gospel of Jesus Christ our Lord, the only power of God unto salvation in preparation for the celestial kingdom, will be heard in all parts of the world, and many of you who are here will live to see that day.

I am lifted up in my heart today as I look into the face of my brethren. Some of them have been in the mission field for many, many years. They have remained away from home and reared their families. They are back to visit with us in conference, and ready to go again if they may be needed. That is the spirit of the gospel of Jesus Christ. A mission president who had been away from us about ten years was released and came home recently. He and his wife reared their three children down in the South Pacific among

the descendants of Father Lchi. When he came home he was glad to come back to this marvellous country that we live in and to associate with his family; and then when the matter of going into the mission field was talked about briefly, he was ready to turn around and go right back.

That is the spirit of the gospel of Jesus Christ, to labour without the comforts that we sometimes have at home, but to labour for the salvation of the human family, to bring our Father's other children to a knowledge of the truth. The great reward that missionaries expect as the result of these years of service is to have the companionship of these men and women that they have brought into the Church in the world, the companionship of their own families that they love, right here upon this earth throughout the ages of eternity.

May we so live that every day of our lives the world will be better for our having lived in it. May we so live that our neighbours and friends will be constrained to seek after the wisdom of our Heavenly Father and his righteous purposes and thereby gain happiness, not only here but hereafter.

I pray that in our hearts and in our homes there may abide that spirit of love, of patience, of kindness, of charity, of helpfulness that enriches our lives and that makes the world brighter and better because of it.

I pray that the Lord will bless you in your hearts and in your homes. I pray for those of our people who are isolated in distant lands, far from the organized wards and branches of the Church, many of them almost alone in great communities. I pray that the Lord will bless them and they may feel to-day the influences that we enjoy here, and in the due time of our Heavenly Father that they may be permitted to "come out of her," as the Lord indicated his people should do, prior to the winding-up scene when this earth will be cleansed and purified by fire, when all mortality will be taken away and only those who are prepared to dwell in the celestial kingdom under the guidance of our Heavenly Father, under the leadership of our Lord and Master, Jesus Christ, will be here. I pray that they and we and all the men and women of the world who have the desire to live righteously and are keeping the commandments of God may be among that number.

I pray that our homes may be sanctified by the righteousness of our lives, that the adversary may have no power to come there and destroy the children of our homes or those who dwell under our roofs. If we will honour God and keep his commandments, our homes will be sacred, the adversary will have no influence, and we will live in happiness and peace until the winding-up scene in mortality and we go to receive our reward in immortality.

God bless you; peace be with you; joy and satisfaction abide with you all, henceforth and forever, I humbly pray in the name of Jesus Christ, our Lord. Amen.

## "Seek Ye First the Kingdom of God"

BY MATTHEW COWLEY OF THE COUNCIL OF THE TWELVE.

*Given as the "Church of the Air" sermon over Radio Station KSL and the Columbia Broadcasting System, Sunday, October 6, 1946.*

As one reads the signs of the times there comes a certain conviction that the redemption of man comes not from the kingdoms of the earth; that if the race is to ascend from the valley of darkness into which it has been cast by "man's inhumanity to man," it will do so only by seeking a power outside and beyond the limitations and wisdom of the world.

Granting that the kingdoms of the earth are sincere in their present efforts to seek deliverance from the forces which persist in striking at the very existence of humanity, if proof may be found in precedents, then it may not be presumptuous to say that their efforts are doomed to failure. The outlook, to say the least, is not encouraging.

The perverted use of man's free agency, arising as it does from a false sense of values, has brought down upon all earthly kingdoms, with crushing impact, the fears and frustrations which now beset them. The God of the universe, who "ordereth all things well," did not design, neither did he desire, that the destiny of man should be so fearful and awesome.

The evils that men do are of their own making. God always proposes that the divine impulses implanted within man be released to reach out to the divine beyond; but man, much to his own sorrow, too often disposes otherwise.

During the tragic days of the recent war, when men's hearts were failing them, and the road to victory seemed so long and hazardous, rulers of nations and kings of the earth appointed days of prayer, when their subjects and citizenry were enjoined to cry unto the Almighty for mercy and help.

From desperation and anxiety came these spontaneous expressions of the nobler impulses which are inherent within the human heart. When men, however, thus seek divine assistance, from necessity rather than from practice, they may but seek in vain. At such times the will of God may be identical with the desires of men, but this, more often than not, is coincidental rather than the result of infrequent prayers. But, notwithstanding his intermittent prayers, the fact that man prays at all is to some, convincing evidence that there is a power beyond himself which brings him to his knees in his hour of despair.

The most urgent need of our time is for that same power to govern in the affairs of nations, to the end that peace will dwell

regnant in the hearts of all men. With some manifestation of the divine power,

. . . the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Isaiah 29:14.)

With it, "the kingdom of God is at hand."

In that memorable Sermon on the Mount, the Master set forth in the Beatitudes, some of the conditions upon which citizenship in the kingdom of God is predicated. And in continuing he said:

. . . seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

The promise here is that those who seek the kingdom of God, will find righteousness, and all things that should be added unto them.

The kingdoms of this earth are not, in and of themselves, righteous kingdoms. Within them, however, there are many righteous souls who have found, by earnest seeking, the kingdom of God in the midst of evil.

In teaching his disciples to pray, Jesus said:

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. (Matt. 6: 9, 10.)

This prayer suggests the coming of a kingdom which was not to be set up during Christ's mortal existence; for while Jesus sojourned among men the will of God was not done in the earth as it is in heaven. And this is not the same kingdom as the one referred to when he said: "The kingdom of God is at hand. Repent ye and believe the gospel," as this kingdom of God he did establish during his earthly ministry. In the interpretation of the human image dream of Nebuchadnezzar, king of Babylon, the Prophet Daniel foretold the establishment of four great kingdoms, each of which would be of empire proportions. Also he divined the breaking up of the last of these world powers into many kingdoms. And then he prophesied as follows:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. (Daniel 2:44.)

This, no doubt, is the kingdom for the coming of which, Jesus taught his listeners to pray; and when God's will would be done in the earth as it is in heaven. This then would be a kingdom of heaven.

As a matter of historical record, the Meridian of Time was not in the days of these kings when the God of heaven shall set up a kingdom, never to be destroyed. (See Daniel 2:44.)

Instead, Christ's life and ministry were during that period when the fourth of the great kingdoms of Nebuchadnezzar's monarchy

vision was a world empire. Indeed it was by order of a tribunal of that empire that the Son of God was crucified. Had the heavenly kingdom of Daniel's prophecy been established in the Meridian of Time, Christ would have reigned over it as King of kings and Lord of lords; and certainly his crown would not have been one of thorns.

So that Jesus in teaching his followers to pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven," foresaw, as did Daniel, the coming of a kingdom which would stand forever and whose king would not be crucified.

The kingdom about which the Master spoke when he said:

. . . The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel. (Mark 1:15.)

is a kingdom of God which is at hand whenever the priesthood of God is upon the earth, as it was in the Meridian of Time. Of this kingdom it has been said:

. . . strait is the gate, and narrow is the way . . . and few there be that find it. (Matt. 7:14.)

The Pharisees demanding of Jesus when the kingdom of God should come were answered as follows:

. . . The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. (Luke 17:20, 21.)

Strange words these: the kingdom of God is within you, yet it cometh not with observation!

In one of his epistles to the Corinthians, the Apostle Paul wrote that:

. . . the things which are seen are temporal; but the things which are not seen are eternal. (II Cor. 4:18.)

The universe holds within it many forces or kingdoms of power, which come not with observation, and yet man converts these hidden forces to his own use and purpose, and he knows, without questioning, that these forces are eternal. The elements, for instance, which are transmitting the sound of my voice to many distant points do not come within my observation, neither does the power which sets them in motion come within observation, yet no one questions the existence of that power.

Christ went about healing the sick, restoring vision to the blind and hearing to the deaf; making the lame to walk and cleansing the leper. These gifts of the spirit and powers of his priesthood were made manifest through his ministry. These powers, like the air waves in the kingdom of radio, were powers that could not be seen, but they could be set in motion for the good of mankind.

In the baptism by John to which Jesus submitted himself, because, as he said:

. . . for thus it becometh us to fulfil all righteousness, (Matt. 3:15) whatever agency or force the water set in motion to the

end that righteousness would be fulfilled, could not be seen, but the Father's voice of approval came down from the heavens, saying:

. . . This is my beloved Son, in whom I am well pleased. (Matt. 3:17.)

Of those who sought the kingdom of God, Christ required complete conversion, or the second birth as explained by him to Nicodemus: "The kingdom of God is within you"; therefore, conversion must needs come from within. And by conversion the kingdom of God within man impels him to reach out for the guidance and tuition of the organized kingdom of God with which he will seek affiliation.

If the kingdom within man does not impel him to an earnest quest for the established kingdom among men, then the kingdom within has not attained unto its fullest expression.

"Seek, and ye shall find," said the Master.

The kingdom of God would be a New Order, and yet it would not be elusive. It would become known to all who would reach down within themselves and discover that other kingdom which "cometh not with observation."

It would be both corporate and spiritual, and be endowed with power and gifts which would be available to all members. It would be the body of Christ. It would be his Church. And it would provide a design for living that would make for righteousness in the in the earth. Both its principles of faith and form of organization would be eternal, unchangeable, and indispensable to God's purposes in the regeneration of men.

In the redemption of souls, efficacy would obtain only in "One Lord, one faith, one baptism," and the gospel of the kingdom would be the power of God unto salvation. In the corporate organization of his Church, he would give

. . . some, apostles; and some prophets; and some, evangelists; and some pastors and teachers: For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine. (Eph. 4:11-14.)

God would not withhold his will from the priesthood of the kingdom, because, as the Prophet Amos said:

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. (Amos 3:7.)

Divine revelation would be the foundation rock of the Church, for hath it not been said that:

Where there is no vision, the people perish. (Prov. 29:18.)  
And did not Christ promise to be with his organized kingdom even

unto the end, if men would but "believe and be baptized" and "all nations be taught to observe whatsoever he commanded."

God would call men to the ministry in his kingdom. They would not if they could and could not if they would, arrogate the authority unto themselves.

And no man taketh this honour unto himself, but he that is called of God, as was Aaron. (Hebrews 5:4.)

The works that Christ did, his authorized ministry would do also. And greater works would they do because he must go to his father.

After his departure, the Father would send the Comforter, which is the Holy Ghost, to all those who would seek the kingdom. It would come as a gift to the repentant and the baptized—just as Peter had promised on the day of Pentecost in these words:

. . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:38.)

So, in brief, these are some of the principles of faith and distinguishing marks of God's kingdom among men.

To seek this kingdom should be man's first concern. As someone has said: "We have tried Christianity for two thousand years, now let us try the religion of Christ."

Peace cannot come in our time; nor in any time, if, as the foundation thereof the kingdom of God is ignored. Neither will man nor nations be lifted from the "Serbonian Bog" for a sordid and selfish world, until they "seek . . . first the kingdom of God and his righteousness." This is the only way out.

The old Hawaiians knew whereof they spoke when they adopted as a motto of government these words: "Ūa mau ke ea a ka aina i ka pono." "The strength of the land is in righteousness." In other words, it is "righteousness that exalteth a nation."

The world cannot be set right unless man becomes right. Confucius understood this procedure when he said:

Their hearts being rectified, their own selves were cultivated; their own selves being cultivated, their families were regulated. Their families being regulated then states were rightly governed, the whole empire was made tranquil and happy.

Without starting with the individual, peace could never become international. As with Confucius, so with Christ: "Ye must be born again." This is the way, and there is none other. It is irrefragable and eternal; and the call still rings down from the Mount as it did nearly two thousand years ago:

. . . seek ye first the kingdom of God, and his righteousness; and all these things shall be added to you. (Matt. 6:33.)

. . . The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel. (Mark 1:15.)

—The Improvement Era.

## Relief Society Women Received at the White House

BY PRESIDENT BELLE S. SPAFFORD.

In 1880, during a visit of President Rutherford B. Hayes and Mrs. Hayes to Salt Lake City, Mrs. Hayes was presented with a "silk lace fichu, as a souvenir of her visit to the City of the Saints." The silk had been raised by Mrs. Schneider of that city, and the article manufactured by Mrs. Ursenbach.

On May 2, 1946, history repeated itself in that again a First Lady of this great nation was presented with a gift of handwork from Relief Society women. This time the gift was taken to Washington by delegates of the Society and presented to Bess Truman (Mrs. Harry S. Truman), in the elegantly furnished Red Room of the White House.

The idea that Relief Society women should visit the White House and present Mrs. Truman with a gift representative of the handwork of Latter-day Saint women, and explain to her the work of Relief Society originated with President George Albert Smith. Early in the month of December, 1945, President Smith called Sister Spafford into his office and suggested that such a trip be made. Due to the fact that Christmas was near, and that Relief Society was unusually busy with the European relief programme, and that the weather was inclement, the trip was delayed into the spring.

Through the courtesy of Herbert B. Maw, Governor of Utah, arrangements were made with the White House to have Mrs. Truman receive the Relief Society delegates on Thursday, May 2, 1946, at 11 a.m.

An invitation was extended by President Smith and the Relief Society General Board to Mrs. Florence B. Maw, wife of Governor Maw, to accompany President Belle S. Spafford, Sister Edith S. Elliott, and Sister Priscilla L. Evans, members of the General Board, to Washington on this important and auspicious occasion.

The group left Salt Lake City on the morning on April 28. That this was a history-making event in the life of Relief Society was evidenced by the group who gathered at the station to bid the sisters bon voyage. President George Albert Smith honoured the occasion by his presence, and, in addition, there were present Counsellor Marianne C. Sharp, General Secretary-Treasurer Margaret C. Pickering, and several other members of the General Board, together with many friends and family members of those who were leaving on this important and unusual mission. It was a beautiful spring morning, and the hearts of all were glad for the opportunity that had come

to Relief Society to acquaint so distinguished a person as Mrs. Truman with the work of this great Society. It was an exciting moment for all as the train pulled out of the station and good-byes were waved.

Prior to leaving, an exquisite crocheted, white lace tablecloth had been selected from the many beautiful handmade articles at the Mormon Handcraft Shop to be presented to Mrs. Truman. The cloth measured about sixty-three by eighty-four inches before it was blocked, and was the work of Sister Addie E. Hardy, wife of the late Elder Rufus K. Hardy of the First Council of the Seventy. The cloth was made while Sister Hardy remained at home during the time Elder Hardy was serving as a missionary in the South Sea Isles. The cloth, made from very fine thread, required two years to complete. Although it appeared to be made of medallions crocheted together, it was, in reality, made all in one piece—a dainty, exquisite piece of handwork, one of the finest pieces of its kind ever to come into the Handicraft Shop.

Through the efforts of Mrs. Lucile B. Wolf, manager of the Mormon Handicraft Shop, a special box and wrappings were provided, as well as a hand-painted gift card showing the sego lily, the Utah state flower. The card was the handwork of Rhea C. Dobson.

On the card, in the handwriting of President Spafford, were inscribed the words:

Dear Mrs. Truman,

The Relief Society women of the Church of Jesus Christ of Latter-day Saints are honoured to present to you, the First Lady of our great Nation, as an expression of our esteem, this lace tablecloth characteristic of the handwork of Latter-day Saint Women.

We hope you will enjoy using it, and that it will serve to remind you that rare handwork skills are being perpetuated by our Society.

Sincerely,

Belle S. Spafford,  
President.

Enclosed with the tablecloth in the gift package, which was tied with wide, gold and blue (Relief Society colours) ribbon, was a blue, leather-bound copy of *A Centenary of Relief Society*, with the name "Bess Truman" on the front cover in gold lettering. A note from Sister Hardy, telling about her work in making the tablecloth, was also enclosed.

The delegates carried the carefully wrapped gift with them. The group reached Washington late Monday evening, April 29, giving them the opportunity of spending two days with friends and Relief Society women prior to the White House visit.

On Thursday morning, May 2, preliminary to going to the White House, the General Board representatives were joined at the Mayflower Hotel, where they were staying, by a group of women who had previously been invited by the General Board to accompany the women from Salt Lake to the White House to make the presentation.

Leaving the hotel, the group drove to the White House. Through Governor Maw, tickets, each one inscribed with a particular woman's name, had been issued.

These tickets admitted the party to the grounds and also into the White House, where they were taken up by the doorman. Upon entering the White House, the attendant ushered the women into the gorgeous Red Room, so named because of the elegant red satin tapestry wall coverings, matching draperies, and the deep red tones in the floor coverings and furnishings.

It was an exciting, tense, serious moment for the women, as they awaited the arrival of Mrs. Truman. It is not a common experience for anyone to be received by the First Lady of our Land, and, for this group, serving as Relief Society representatives, it was a first time. All keenly sensed, at that moment, their responsibility toward Relief Society.

On the mantel in the Red Room was a rare, old clock that had been presented to the White House by Thomas Jefferson. Just as it chimed the hour of eleven, an attendant announced Mrs. Truman. As she entered the room, everyone arose.

She wore a neat black dress with street length skirt, the blouse having a white lace front. Mrs. Maw stepped forward, introduced herself, said a few words of greeting, and then introduced the First Lady to each of the women in turn. Utah women were very proud, that moment, of Utah's First Lady. Poised, friendly, attractive, she well represented our own beloved State, Mrs. Truman cordially shook hands with each one, exchanged a few words of greeting, then bade everyone to be seated. A few moments of informal conversation followed.

At an opportune moment during the conversation, President Spafford, indicating that she had brought from Relief Society women, as a token of esteem, a gift for Mrs. Truman, arose and made the presentation. As she did so, she briefly explained the work of this international Society of Latter-day Saint women.

Mrs. Truman graciously accepted the gift, asking if she might open it, a request to which President Spafford readily assented, since most of the group had not previously seen the tablecloth.

Mrs. Truman carefully undid the wrapping. Then, lifting the cloth from the box, and draping it artistically over her extended arm, exclaimed with sincere admiration: "This is beautiful! And this is for me!" Then, after a moment's pause, as if by way of explanation, she added: "I mean, this is something I can take with me when I

leave here and return to my own home! Thank you." This "thank you" was later followed by the following letter from Mrs. Truman:

May 3, 1946.

My dear Mrs. Spafford,

The beautiful tablecloth which the Relief Society of the Church of Jesus Christ of Latter-day Saints presented to me will always be a treasured souvenir. Will you express my appreciation to the members of your group for this generous gift and for the message which accompanied it, as well as for the book containing the interesting record of the achievements of your Relief Society since it was founded.

Sincerely,

(Signed) Bess. W. Truman

Thus Mrs. Bess Truman, a woman whose home is in Independence, Missouri, a name significant to Latter-day Saints everywhere, serving this nation as its First Lady, received a gift of handwork characteristic of the handwork of thousands of women who are members of Relief Society of the Church of Jesus Christ of Latter-day Saints—women who have for more than one hundred years been active in preserving and encouraging rare handwork skills, in addition to their many other activities.

Mrs. Truman commented upon the book, *A Century of Relief Society*, asking many questions regarding our history and our work, affording splendid opportunity for those present to acquaint her with Relief Society and the great purposes of this organization. Following the interview, the group, including Mrs. Truman, went to the front portico of the White House, where a photograph was taken.

Upon re-entering the White House, Mrs. Truman asked if the delegates could care to be shown some of the rooms. This courtesy was accepted, and, accompanied by an attendant, the group enjoyed an interesting hour.

Mrs. Truman will ever remain in the minds of those present as a woman of refinement and charm. Her warm, friendly graciousness made the occasion a delightful one, long to be remembered.

Good should grow out of this White House visit because, through it, one who mingles with those in high positions of state met typical Relief Society women and heard their wonderful story. Out of this should grow understanding, and the fruits of understanding are good.

—The Relief Society Magazine.

Mission Primary Song Books are now available at the Mission Office at 1/- per book. You may also obtain your 1947 filler for the Relief Society Record Book at 7/-.



## The Word of Wisdom

BY ELDER RAY H. LLOYD.

*Elder Lloyd comes from Grace, Idaho, and shares the honour of being one of the first five Elders to arrive in this country after the war, the date of arrival being in February, 1946. He was assigned to the Manawatu district and laboured there until last month, at which time he was transferred to the Wairau district.*

On the twenty-seventh day of February, 1833, at Kirtland, Ohio, a revelation was given by the Lord to Joseph Smith which has come to be known as the Word of Wisdom. Joseph Smith was of very humble origin with very little education and it is therefore quite marvellous that he was able to lay down a health code which fits so perfectly into the scientific discoveries of later years. The manner in which the Word of Wisdom was received is evidence that it is held a part of the religious system of the Latter-day Saints.

It is the duty, as well as the desire, of every person to preserve his physical health so that he may live more fully and completely the destiny of his existence. There is nothing new or novel in believing that health guidance may come from the Lord.

"Adam fell that man might be; and men are, that they might have joy." (II Nephi 2:25.) Prior to the Fall, both man and woman were immune to death. The immortal spirit of each was placed in a body uncontaminated, pure, and perfect. As a penalty, following in the natural course their violation of the first "Word of Wisdom," the man and woman became mortals.

The Word of Wisdom is concerned largely with the nature of the food and drinks taken into the body. Meats should be used sparingly, chiefly in cold weather. Regular use of vegetables and fruits should be part of the human diet. The daily diet should include as its basis, properly prepared grain; pure fresh water should be drunk freely upon arising and between meals throughout the day. Milk, fruit juices, and grain extracts, notably bran and barley, should supplement the intake of pure water in supplying the body the necessary liquids. The body should be invigorated by regular, preferably early, sleep. Good health also requires regular and steady physical labour.

Injurious drinks and food must be avoided. That is as important as eating good foods. Beer, wine, and other strong drinks should be avoided. The proper physiological use of alcohol is for the washing of the body in time of illness. Tobacco, also, should be done away with, although it does have its proper place in medicine. Drinks

such as tea and coffee should be eliminated from the human diet because they contain drugs which are injurious to the body.

The Lord has promised us many blessings, including good health, if we live up to the teachings of the Word of Wisdom.

The desire for things that are warned against in the Word of Wisdom is unnatural and comes as a result of non-conformity with the rules given. If the Word of Wisdom is practiced in full, the craving for alcohol, tobacco, and other stimulants will tend to disappear.

The person who keeps his body in good condition, lengthens out his life in years and because he can do his work more effectively, the sum total of his service and enjoyment will be greater while he is on earth. Even spiritual life is less vigorous and less satisfying when the body is not in good condition.

Every person desires happiness, physical and spiritual, and is entitled to it. Good health aids happiness. Full health of the mind and spirit comes from obeying the commandments and only with good health can we have joy. Disease is always an enemy of joy.

People who appreciate and respect their body by living up to the commands the Lord has given to us are well on their way to progress and happiness. A person who is reaching out for more happiness and also for eternal life in the presence of God, but still cannot control himself enough on this earth to obey the Word of Wisdom could not possibly consider himself worthy enough to be in the kingdom of God.

We, as Latter-day Saints, have a name of being one of the cleanest organizations in the world to-day. Let's all examine ourselves and see if we are worthy to be in this organization. If you find yourself not up to the standard, then remedy the situation. It is time now to say "I am the captain of my soul."

We offer the Word of Wisdom to all the world as a means by which full health may be won by all. Any person who will practice it will soon realize its benefit.

The best ideal to follow for the preservation of physical health has been revealed by the Lord and is printed in the eighty-ninth section of the Doctrine and Covenants.

The Bay of Islands District and the Whangarei District are having a joint Hui Pariha in the Magleby Hall at Kaihou on February 22 and 23. All Saints throughout the mission are invited to attend.

## Twelve Elders Arrive from Zion

Swelling the number of missionaries in the New Zealand mission to thirty-seven, twelve more Elders arrived in this country on December 30, 1946, aboard the "Marine Phoenix."

Assigned to the Whangarei district were Elders Archie Dean Barney and Ronald Skeen Petersen. Elder Barney comes from Salt Lake City, Utah, and prior to his coming served one and one-half years in the Navy. Elder Petersen, of Ogden, Utah, served with the Marines for two and one-half years.

Elder Robert Ernest Parsons, of Ogden, Utah, also saw several years service with the Navy. He has been assigned to the Hawke's Bay district, as was Elder Kenneth Avon Anderson, of Shelly, Idaho.

Among the group which arrived were several Canadians, one of whom was Elder Leslie Walker Williams who comes from Raymond, Alberta. He was engaged in farming before receiving his call to the mission field. He was assigned to the Manawatu district, being located at Wellington. Also going to Wellington was Elder Howard Lorenzo Eckersley, of Lehi, Utah, who was in the Navy for three years.

Elder Gordon Varce Olsen is the other Canadian, being from Cardston, Alberta. He served in the Canadian Air Force for twenty-eight months and was assigned to labour in the Otago district, with headquarters at Dunedin. Also assigned to that district was Elder Sheldon Lenoy Baker, of Salt Lake City, Utah, who served the long term of four years in the Marine Corp.

Elder Valden Chamberlain comes from Orderville, Utah, and was engaged in farming before his mission call. He has been assigned to the Wairau district.

Going to the Manawatu district, at Porirua, was Elder James Richard Snyder, of Ogden, Utah, who also served in the Navy for three years.

Elder Robert Barber Bradshaw, from Cedar City, Utah, served in the Army Air Corps for fourteen months. He has been assigned to the Waikato district as has been Elder Jack Ernest Judkins, from North Ogden, Utah, another Navy man, having served two years.

### TWO NEW ASSIGNMENTS

Elder Donlon P. Delamare, who has been at the mission office for three months awaiting word as to his final assignment, at last decided he is in the New Zealand mission to stay and subsequently has been assigned to the Rarotonga district. Elder Delamare left for that island on January 2, aboard the "Maui Pomare."

Being transferred from the Manawatu district to the Wairau district, is Elder Ray H. Lloyd who will be senior companion of Elder Chamberlain, newly-arrived missionary.

## Mo Te Kore e Ngohengohe

*He mea tanga mai i te Kaupapa Tikinga o te Rongopai  
(Gospel Standards) a Timuaki Karanata (President Grant)*

Na Hori Hooro I Whaka-Maori.

E pa pouri a.a mai ki au nga mahi a etahi o te hunga tapu, o te hunga i whanau, i whakatupuria ki roto i nga kainga hunga tapu, i puta ki nga mahi o te ao, ka aru ite kino ka huri mai hei hoa riri mo tenei iwi i mahuetia iho nei e ratou. Ka waiho hei whaka-kopuhuri te kite atu, te hau mai o te rongu taka o etahi o nga tamariki tane, wahine ano hoki, o te hunga tapu i piri pono i u ki te hahi; kua huri nga whakaaro ki wahi ke, a ka tahuri mai hei hoa riri mote iwi, a e kautetia ana ratou no roto i nga ropu tangata, e hahani ana, e korero teka ana, a e whakaatu kupu ana hei roromi i nga tangata nunui o te hahi, i te hunga hoki a ranga ana i tenei iwi. Kua tatu oku mahara, ko te hunga i penei te taka, i taka arotu, i kitea nuitia ko ratou te kanapatanga o te kino, o te whakarihariha kua momotu i a ratou ki roto i tena tapokotanga, i kitea maramatia ai te tika o enei kupu na, "ma o ratou hua e mohiotia ai ratou e koutou," i a ratou ka kotiti ki te whanoke.

Ka hangai tonu taku korero mote hunga i whakatupuria, tane, wahine, i roto i nga mahi pai, i pakeke haere i roto i nga akoranga tapu, i mau mai nei i te whakaaro o ratou hoa hei puhi matenui tanga ma te mahara; awhio ana oku mahara, ngangere ana nga mohiotanga i kuhua e te Atua ki roto i au, i te hururutanga o te taka o enei tu tangata ki roto i te kino; i te ngaronga i a ratou o nga mea tapu katoa, i puritia ra e ratou o te rongu pai a Ihu Karaiti; otira kaore ano ahau i kite noa i tetahi tangata kotahi kia penei te haruru tanga o te taka ki raro.

Te tutanga mo te mahi karakia; kei roto i au te hiahia nui mo nga mema katoa o te hahi, kia piripono i roto i o ratou wairua; kia kua i te whaka-pono anake ki te kupu a te Atua, engari ki te whaka-tutuki ki tona tutuki tanga. Kei te taatautanga o a tatou mahi te tino wariu. Ko enei nga whaka-otinga, te whaka-mamatanga i nga taumahatanga, e kiia ai kua tata atu tatou ki te Atuatanga, a mohiotia ai i roto o nga Atua, hei whakatikatika i to tatou noho tahi me to tatou Ariki, kaiwhakaora ano hoki a Ihu Karaiti.

E rua nga wairua e nana tonu ana i te taha o nga tangata katoa. Ko tetahi o enei wairua kei te tohutohu tonu i te huarahi tika; ko tetahi kei te kukume i nga whakaaro ki wahi ke, kia mahi i nga mahi taikaha a te kikokiko; kia whaka-tutuki i nga whakaaro e matanga ai te ngakau whakahi.

Mehemea e pirangi ana tatou ki te noho i te noho tika, me whaka whirinaki tonu ki te wairua kaha e tohutohu nei i nga mahi tika mo tatou.

Te koha o te ngohengohe; I roto i nga aroha noatanga a to tatou Ariki, kua whakawhiwhia ki nga tangata katoa e mau ana ki te rongopai o Ihu Karaiti, he koha e pupu tonu ake ai te whakaatu ki te hinengaro ora tonu i roto rawa, te tapu me te Atuatanga o nga mahi kua uhia mai nei hei kawe ma tatou. Kaore etahi atu iwi e penei ana nga putanga tapu me a tatou; otira kia tatou ehara ke enci tutanga i te patunga tapu; engari he koha i whakawhiwhia kia ahei ai tatou ki te whakahangai i o tatou kaha, ki nga mahi ki te Atua; he koha i homai, e uru ngatahi ai tatou me to tatou Atua i te rangi, ki nga mahi e riro mai ai nga manaakitanga kua kowhititia mo te hunga i aroha ki a Ia, i mau hoki ki Ana ture.

Naku, na te poronga a te Atua ora tonu, te kupu whakaari kia koutou katoa; tane, wahine, e ngohengohe ana ki nga ture a te Atua; "Ka tupu rangatira koutou, ka whakawhiwhia ano hoki. Ka tutuki nga kupu katoa a te Atua i whaka taua ki runga i o koutou mahunga; a ka whanui to koutou maramatanga, me te matauranga; a ka kaha te pupu ake i roto i a koutou te hinengaro whakaatu i to tatou Ariki i a Ihu Karaiti.

Kei te Atua te awhina mo tenei, mo tenei o tatou, kua whiwhi nei ki te matauranga o te rongopai, hei momotu i a tatou ki te kauwhau i te pono.

Kei te ki tonu te pukapuka, "Whakaakoranga me nga Kawenata," i nga mea ataahua hei hahaunga ma tatou; engari, ahakoa, korerotia i ona rarangi katoa, kaore rawa he painga e mau ki te kore ona whakaakoranga e whakatutukitia. Ahakoa panutia noatia iho nga wharangi katoa o roto i tetahi pukapuka, kaore he rawenga e riro mai, ki te kore ona hua e mahia kia tutuku; ko nga mea i panutitia, i mau mai i te ngakau, a, i puritia hoki, koia na nga taonga.

I korerotia mai ano kia tatou i roto i taua pukapuka, kia kanohi tonu o tatou whakaaro ki te mahi e tutuki oti ai nga tikanga papai. Kei a tatou tonu te mana hei akiaki i o tatou hikoinga, kei whanga tatou kia tonoa rawatia. Koia e noho noa iho ana, e tatari ana kia tonoa rawatia, he pononga ia kei roto i te whakaaro, i te mahara kore, i te kuari no iho. Tukua, kia uru ki roto i a tatou te koinga, te hiahia, te whakaoti i o tatou whakaaro, ki nga tikanga a te Atua kaha rawa, i te mea kua awhiatia tatou e Ia ki nga taranata, e ahei ai ki te momotu kia wehe tatou ki te whakapau i o tatou kaha ki te koe, e tutuki ai te inati o tena, o tena, i nga rurenga o tenei ao.

Ma tenei anake e ara ai te ua o te tangata, e nana ai ia kia kaua e rahi ake te kaha o tetahi tangata i tona, i te kaha i whakawhiwhia kia ia, i a ia e whakaaro nui ana te hapai, ki te kawe i te mahi a te Atua i runga i te mata o te whenua. Penei tonu toku whaka mau atu i nga wa katoa e ora nei au, kia oti te eneti i wehea maku.

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He who loses money, loses much; he who loses a friend loses more; but he who loses courage loses all.

—Anon.

# Sunday School

## KINDERGARTEN (4 and 5 years):

"Guarded By The Lord's Angel" Ishmael—Genesis 16, 21. The Lord can see us and bless us in all places.

"A Birthright Or Blessing Sold" Esau and Jacob—Genesis 25, 27.

"A Ladder To Heaven" Jacob, his dream—Genesis 28.

## PRIMARY (6 to 9 years):

"Paul At Berea And Athens" Acts 17.

"Paul At Corinth" Acts 18:1-18.

"Holy Ghost Conferred By Paul" Acts 19.

## CHURCH HISTORY AND A DEPARTMENT (10 and 11 years, 12 to 15 years):

"Noah's Posterity; The Dispersion (B.C. 2347-2233)" Genesis chapters 9, 10, and 11.

"The Call Of Abraham (B.C. 1921)" Genesis 11:27-32; 12, 13, 14, and 15. Abraham, chapters 1 and 2.

"Life Of Abraham (B.C. 1913-1822)" Genesis 16, 17, 18, 19.

## GOSPEL DOCTRINE, B AND C DEPARTMENTS:

Restoration of the Gospel:

"Dispensation Of The Fullness Of Times" Isaiah 11:9; 35:1-7; Acts 3:19-21; Ephesians 1:9-10; Doc. and Cov. 27:13; 112:30-32; 121:26-32; 128:18-20.

"Mission Of The Prophet Joseph" II Nephi 3:11-18; Mormon, 8:14-16; Doc. and Cov. 1:29; 5:6-10; 19:13; 28:2-3-6-7; 20:8; 24:1; 27:12; 45:17-18; 49:69; 43:3-4; 64:5; 81:1-2; 86:8-10; 90:1-4, 12-16; 103:35; 110:16; 112:15; 136:37; 124:123, 125; 135:1-7; Joseph 2.33.

"Priesthood Of Aaron Restored" Doc. and Cov. 5:6, 13; 27:7, 8.

"Melchizedek Priesthood Restored" Doc. and Cov. 5:6; 27:12.

## RATAPU TUATAHI

Te Tuhungatanga o Merekihereke i huaina ki te kingi o Harema he tino Tohunga Nui, i mua atu i ona ra e mohiotia ana ko "Te Tohungatanga Tapu, i te Ritenga o te Tama a te Atua. Heoi na te hopohopo ki te ingoa o te Nui Rawa, kia kahore ai e auau te whakahuahua i tona ingoa, ka huaina e ratou, e te Hahi i mua, tana Tohungatanga, ko te Tohungatanga o Merekihereke." (Ako. me Kawe. 107:2-4.)

No to Merekihereke Tohungatanga te mana whakahaere o nga Tumuaki, kei a ratou hoki te kaha me te mana i runga i era atu turanga o te Hahi, hei whakahaere i nga mea whaka-te-Wairua kei roto nga kii o nga manaakitanga whaka-te-Wairua o te Hahi, te mana mo te whakatuwheratanga o nga rangi ki a ratou (Te hunga kei runga i a ratou tenei Tohungatanga) te nohoanga tahitanga ki nga ropu o te Hahi o te Matamua, me te haringa me te nohoanga tahitanga ki te aroaro o te Atua, o te matua me Ihu Karaiti, te Takawaenga o te Kawenata hou." (Ako. me Kawe. 107:18-19.)

Nga turanga i roto i te Tohungatanga o Merekihereke, he Apotoro he Peteriaka ara he kai kauwhau i te rongopai, he Tohunga Nui, he Whitu-TeKau, he kuamatua. Na te whakakitenga mai a te Atua i whakaatu te mahi e pa ana ma tenei me tenei o enei Karangatanga, a na taua mana teitei ano i whakahau te whakaturanga o nga apiha whakahaere he mea whakarite mai no roto i te hunga kua wehea nei ki nga turanga i roto i enei tohungatanga e rua.

*Nga Patai:* (1) I Huania te Tohungatanga o Merekihereke ki a wai? He aha nga mana o tenei Tohungatanga? (2) He aha nga turanga kei roto?

## RATAPU TUARUA

Nga mahi ma tenei ma tenei i roto i te Tohungatanga. Ko te turanga Rikona te mea turanga Rikona te mea tuatahi to raro rawa hoki i roto i te Tohungatanga o Arona. Ko nga mahi mo tenei karangatanga ko nga mahi a waho e pa ana ki te tiaki i nga whare Karakia te mahi kio noho pai nga kai Karakia me te whakahaere ki nga mema nga mea e whakahaua ana e te pihopa. Otira, i roto i nga mea katoa, ina karangatia me awhina te Rikona i te Kai-whakaako i roto i ana mahi.

Tekau ma rua nga rikona ka tu he korama; ko tana ropu ma te tumuaki me ona kamihera e whakahaere he mea whiriwhiri mai nei i roto ano i tana ropu.

*Nga Patai:* (1) He aha te turanga tuatahi, to raro rawa hoki i roto i to Arona Tohungatanga? (2) E hia ka tu he korama mo nga Rikona? (3) He aha nga mahi ma te Rikona?

## RATAPU TUATORU

Ko nga kaiwhakaako he apiha no te peka e hui na ki nga Hunga Tapu, ki te whakahauhau ki a ratou mahi me te whakakaha i te hahi i runga i te hono tonu o ta ratou mahi minita; me tiroiro ratou kia kore he raruraru i roto i te hahi; kia kauaki nga mema e tuku kia tupu te whakaaro kino tetahi ki tetahi, engari kia pupuri i te ture a te Atua e pa ana mo nga mahi ma te Hahi. E ahei ratou ki te whakahaere i nga huihuinga ki te kore he tohunga i reira, he apiha ranei o runga ake. Te Rikona me te kai whakaako e ahei ana ki te kauwhau i te kupu a te Atua ina ata whakahaua kia pera, otira e kore e ahei ki te hopu noa i te mana kia mahi i nga tikanga whaka-te-wairua, ara te iriiri rumaki, te whakahaere i te Hakarameta me te whakapakanga ranei o nga ringaringa. E rua tekau ma wha nga kai whakaako ka tu ai he korama, kei roto hoki i taua nui te tumuaki me ona haunihera e ma mo tana ropu.

*Nga Patai:* (1) He aha te mahi nui ma nga kai whakaako i roto i nga hunga tapu? (2) E ahei ranei ratou ki te whakahaere i nga huihuinga karakia? (3) E whai mana ana ranei ratou ki te iriiri me era atu tikanga? (4) E hia hoki ka tu he Korama mo ratou?

## RATAPU TUAWHA

Nga Tohunga he mea whakarite hei kauwhau hei whakaako, hei whakamarama i nga karaipiture, hei iriiri, he whakahaere i te Hakaramete, ki te torotoro i nga kainga o nga mema me te whakahauhau i a ratou kia u. Ina ata whakahaua, ka ahei ia ki te whakapa rikona, kai whakaako me era atu tohunga; a tera hoki ia e karangatia hei awhina i te kaumatua i roto i tona mahi. Te korama o nga Tohunga e wha te kau ma waru nga mema, a kei raro ratou i te whakahaeretanga a te Pihopa.

*Nga Patai:* (1) He aha te mahi i whakaritea ma te Tohunga? (2) E ahei ranei ia ki te whakapa rikona, kai whakaako me era atu tohunga? (3) E hia te korama o nga Tohunga? (4) Ke wai hoki to ratou Tumuaiki?

Important: An Auckland Branch Conference will be held on March 8 and 9. The branch presidency are confident that this will be an outstanding meeting and extend an invitation to all Saints in the mission to attend.

## News from the Field

### DUNEDIN BRANCH

By Elder Floyd Hawkins

Laughter was very much in evidence as the many Saints, investigators, and friends of this branch opened their Christmas packages at the social sponsored by the Sunday School on Christmas night. Each guest brought a used article which was wrapped as a gift. These were distributed to all in attendance and were the cause of much merriment as the guests unwrapped old rusty egg beaters, knitting needles, and even a box of pills.

Prior to the unwrapping of the gifts, a programme was presented followed by a coloured slide presentation, "King of Kings," after which many interesting games were played. This was followed by a wonderful supper.

Many thanks are extended to Sisters Myra Cockburn and Audrey Constable, and Bro. Billy Cockburn for their parts on the programme, to Sisters Audrey Constable, Jessie Abernethy, Mary Cockburn, and Alice Thorn who provided the supper, and to the many others who contributed to the success of the evening.

It was indeed gratifying to see the large number of friends and investigators who attended.

### WELLINGTON BRANCH

By Fay Loader

To celebrate Christmas we had a very enjoyable programme and to help us do this Bro. Elkington from Porirua, with some members of his choir, furnished some very enjoyable music. Sis. Scott gave a talk on the events leading up to the birth of Christ, followed by Elder Hunsaker who spoke on the birth of Christ. Elder McKee delighted those present with his singing.

The O'Briens have a new addition to their family; baby June Francis was born on Friday the 13th.

We were very thrilled to have Sis. Halversen pay her first visit to this branch and hope to see more of her. Another visitor was Sis. Ellen Mataira from Nuhaka. Bro. Dave Mihaere has also been to see us; he has been visiting his brother, Taylor, who is in the Wellington Hospital.

Bro. and Sis. Arthur Stinson had their new son blessed and given the name of Michael Philip, his father performing the ordinance.

Our new song leader, Sis. Mere Nye, was set apart by Elder McKee, and Fay Loader was set apart as Te Karere correspondent by Bro. William Rohner.

Elder J. Talmage McMurray paid Elders McKee and Hunsaker a brief visit on his way to Blenheim to spend Christmas with some of his mother's family.

The Saints of this branch welcomed the New Year at a party held at the home of Sis. Scott. Kingi Tahiwai played the piano and helped with the singing of

old and modern songs. Games were played which proved to be very exciting. Sis. Scott also played the piano after which Syd. Scott and Kingi Tahiwai sang a duet which delighted everyone. A delightful supper was served by Sis. Scott which was the highlight of the evening; we sincerely wish to thank Sis. Scott for a very pleasant evening.

### MAROMAKU BRANCH

By Norma Mason

Bro. Hay and Sisters Myra and Norma Mason attended the Hui at Te Hora and enjoyed it very much.

We were very pleased to again have the opportunity of seeing Elders Herlin and Chapman from the Bay of Islands district. They, along with our own district Elders, spent Christmas with Bro. and Sis. Norman Mason and family.

Our branch had a lovely Christmas programme the Sunday before Christmas. The Elders gave some very nice talks in the afternoon and we gained much from our association with them.

On Christmas afternoon the members of the branch gathered and played baseball and basketball. On Boxing Day many went to Paihia to the beach; many of the people are camping there during their vacation. Primary is closed while so many of the children are away.

On Christmas Eve the young members of the branch had an enjoyable evening at the Masons. Games were played and a lovely supper was served.

### ROTORUA BRANCH

By Rangī Davies

On the 13th of December, Sis. Ura of Rarotonga arrived to stay at the home of Bro. and Sis. Hixon Hamon.

On the 14th of December, a picnic and Christmas tree was held by the Sunday School; toys were presented by Santa Claus. After lunch everyone crossed by motor launch to Mokoia Island and again ice cream and eats were enjoyed. Bro. Bart Watene, assisted by Sis. Josephs, was responsible for the outing.

On the 19th of December, Bro. and Sister Hixon Hamon and family moved into their new home at Koutu Bay. Several days later Bro. and Sis. Jim Waerea moved from Horohoro into their home at Koutu.

Sisters Wharekura, Maureen Haira, and Josephine Parkes left December 24, with the Meihana family for Nuhaka to spend Christmas.

Bro. and Sis. Phil Aspinall passed through Rotorua on December 27, on their way to Auckland for a holiday.

President and Sister Halversen recently favoured us with a visit; Paul and Nita Halversen are remaining here at the home of Bro. and Sis. Jim Waerea. While here, Pres. Halversen ordained Bro. Norman Scott an elder.

Bro and Sis Ottley Hamon arrived here to spend Christmas with their parents, they left for their home on December 30.

Among those spending their holidays elsewhere are Bro and Sis. Vuna Wolfgramm who are spending their holidays in Auckland. Bro. Bart Watene is spending the holidays at his home town of Thames.

A baby girl was born on December 23 to Sis. Gracie Newton in the Public Hospital. Sis. Lucy Otene Rivers gave birth to a baby boy on December 31.

We are happy to report that Beauty Kiels, daughter of Bro. and Sis. Ted Kiels, who has been seriously ill in the hospital is now rapidly recovering.

Bro. John Hettick, of Karapiro dam, is spending his vacation in Rotorua.

Sis. Maureen Wharekura Haira was admitted to the hospital on January 2 for observation.

#### NUHAKA BRANCH

By Polly Irwin

On the first Sunday of December, the choir rendered a lovely service; in fact, because it was so good it was again recited on Christmas Sunday night. The Sunday School Christmas programme, too, proved a wonderful success and those who took part made a very good effort.

A three day tennis tournament was held on December 26, 27, and 28, on the L.D.S. courts. Taking part were the Whakaki, Mahia, Kaitawa, Nuhaka, and Rakaipaka clubs. The following proved to be the champs: Mrs. C. Crombie, ladies' champion; Mrs. Clare Hapi, ladies' champion handicap; Mrs. Harrison and Clare Hapi, ladies' doubles; Lilly and Tilly Whaanga, mixed doubles; Tilly Whaanga, men's championship; Tilly Whaanga, men's handicap; Pera Te Ngaio and Joe Te Ngaio, men's doubles and men's doubles handicap. This is the first time a three-day tournament has been held and some good playing was seen.

Elder Leavitt and Bro. Kohu have been having Christmas out at Mahia.

Recent baptisms by Bro. R. Karangarua were: Marina Ethel Pilmer, confirmed by H. Mitchell, and Pimia Pilmer, confirmed by Tuati Whaanga.

Milly TeNgaio has been set apart as secretary for the Relief Society.

Bro. Angus Christy, who was on a mission in the Waikato district, is now home.

#### MANUNUI BRANCH

By V. F. Osborne

During November special meetings were held by the Elders at Owhangao and Hospital Hill.

We were fortunate in having Elders Albert Crandell and Daren Young with us for Christmas Day and we thoroughly enjoyed their company. The day ended

with a very inspiring and enjoyable cottage meeting.

We look toward the future with hope and confidence and believe that with God's help we can improve and expand our little branch.

#### TAMAKI BRANCH

By William Harris

On Sunday, January 5, prayers were offered for Sis. Jewel Sheffield, daughter of Pres. and Sis. Cowley, who is confined to her bed after the birth of her baby daughter last October. Grave anxiety for her health was expressed by Pres. and Sis. Cowley in a letter to Bro. Rahiri Harris and requested that prayers for her be offered by the Saints. We hope that she will soon be restored to good health.

Pres. Cowley, since his appointment to the Twelve, has been kept busy. He recently visited the Canadian Missions and there met many friends of Bros. Hohepa Meha, Trevor Hamon, and James Harris. He was recently appointed president in charge of all the Pacific Island Missions and expects to visit the Hawaiian Mission early in January, and probably the Tongan Mission. Sis. Cowley is well, and at present has her hands full with little Karen Jewel Sheffield. Tony is in Washington, D.C., attending school. Pres. Cowley's aroha for the Saints in the mission is forever great.

Visitors to the branch over the holidays were: Bros. Albert Harris, Luxford P. Walker, Richard Marsh, Edward Tari, Koni Tari, and Gillies; Sisters Leona Watene, Polly Marsh, Kino Tari, and Edward Tari.

Bro. Taylor Mihaere is at present in the Wellington Hospital recuperating from an operation. We hope that his brother Dave's visit, along with his mother, will help to restore him to usual health again.

Sis. Mary Meha, daughter of Bro. and Sis. Tapsell Meha, is progressing favourably in the Palmerston North Hospital after an operation; she should be home shortly.

Shearing operations have almost finished. Most of the branch members are home again and it should not be long before singing practices are under way again.

The Sunday School Christmas programme was a most inspirational one. The speeches, songs, recitations, stories and musical selections were all capably rendered. We were privileged to have Pres. Halversen with us and he was the principal speaker at all the services.

Further joy was added to the day by the baptism of Maurice Pearson, whose wife is Sis. Emaraima Pearson. This ordinance was performed by Pres. Halversen, as was the confirmation.

Sis. Awhitia Hihia and Sarah Moko, with little Mere Tangarua, are visiting their folks at Te Puke. Going by car, they intend touring the whole of North Island.

It is rumoured that Bro. and Sis. Marsh will be settling in the branch again.

To Sis. Wikitoria Katene we extend our congratulations on her recent engagement.

#### AUCKLAND BRANCH

Many people have been wondering what has become of the Auckland Branch notes and as evidence that we're still doing business we are out to write a review of our 1946 activities.

One of the branch auxiliaries, the Relief Society, has concluded a most encouraging year. Apart from their regular duties, the Sisters, with Ruby Burge as president, and M. Ottley and L. Wishart as counsellors, held a Christmas Fair early in December and the success was very good. The Sisters also sponsored a Celebrity Show in July which provided the audience with plenty of laughs and good entertainment and which swelled their funds; the unstinted work of Bros. Bill Brosnan and Ivan Reid deserve special mention. These two functions are a fine example as to what can be done when enthusiasm and co-operation get together.

The Mutual also has been functioning with a good purpose. Pres. Kelly Harris chose as counsellors, Ivan Reid and Betty Perrott, with Betty Richards as secretary. Bro. Ivan Reid, as dance director, engineered a "Down On The Farm" dance which was followed by the Gold and Green Ball in which the spring motif was used. A special mention is due to all members of the committee who worked for the success of the ball. The Mutual is sponsoring a Tennis Club during the summer months.

Bro. Alex Wishart is still leading the Sunday School with Bros. Norman Amadio and Matthew Chote in support. The Sunday School recently produced part of a programme for a concert which was organized by Walter Smith and played in the Town Hall. The following week the Sunday School combined with the Aloha Orchestra for a grand picnic at Tui Glen in which there was plenty of ice cream and strawberries, gifts for the youngsters, games, and music.

For hard work with little general appreciation, the Primary probably has the hardest row to hoe. Sis. Joan Bush and Anita Wilson, and later, Mary Bryan, have been giving their time ungrudgingly. Late in December the Primary gave us a Christmas Bazaar, which, though small, was a happy occasion for kiddies, who showed a variety of talent.

During the year, Sis. Rona Attenborough and Sybil Duckworth literally flew to the States to marry American servicemen fiancées. Bro. Jack Richards is now "guessing the weather" in Western Samoa and has also taken to himself a wife. Sis. M. Schultz, accompanied by Sis. Elsie Chirney of Rotorua, has gone to Tonga to visit relatives and friends for several months. We wish all these folk every happiness wherever they are now.

Reconciliation is also due to Bro. Walter Smith for the time and talent he has

given to each of the auxiliaries' functions. The Aloha Orchestra and the Auckland District have donated the sum of £70 towards the Maori carved meeting house at Nuhaka.

#### MANAWATU DISTRICT

By Amiria Katene

On November 2, a memorial day was held at Porirua for the unveiling of two memorial stones erected for Lt. George Katene, Jun., who was killed in active service, and Sis. Kere Katene. The service was conducted by George Katene, while the Porirua M.I.A. Scout Patrol formed the Guard of Honour. Pres. Halversen was the speaker and unveiled the stones upon which he placed two memorial wreaths.

A dance was recently held in aid of the funds of the Porirua branch Relief Society which proved a huge success; all credit is to be given to the hard work of the president, Sis. Charlotte Parata.

On December 8, a dinner party was held at the home of Bro. and Sis. Ben WiNeera, to celebrate the wedding anniversary of Bro. and Sis. Ru Taraiwhiti. Among the visitors present were the Elders Roberts, Lloyd, Hunsaker, and McKee.

Under the careful direction of Sis. Olive Hippolite, president of the Porirua Primary, and her counsellors, a very successful Christmas Tree Party was held in the Porirua meeting hall. There were ninety Christmas presents on the tree which were distributed to each child by Santa Claus. We were very much honoured to have with us, Sis. Luana Halversen and family who were guests of Bro. and Sis. George Katene over the Christmas holidays.

During the holidays Sis. Halversen and family, accompanied by the Elders, were entertained with a dinner party at the home of Bro. and Sis. Ben WiNeera.

Becoming ill quite suddenly while at work, Bro. Sam Mihaere was admitted to the Wellington Hospital.

We are happy to see Sis. Hono Parai home after being seriously ill in the Wellington Hospital.

Home to spend a short stay with his foster parents is Piri (Bill) Te Weehi, of Tokomaru Bay.

A visit was paid to the Porirua branch by the Wellington M.I.A. Men's Baseball Team, who were accompanied by their branch president, Bro. Domney.

A visit to our branch was paid us by Bro. Te Ao Wilson, of Hastings.

#### TAHAENUI BRANCH

On the evening of Sunday, December 8, the Tahaenui choir, under the direction of Sis. Horiana Reti, gave an hour's programme of various items at the Wairoa Public Hospital. The programme was opened and closed with prayer and to the singing of "Flowers," by Rebecca Smith, a presentation was made to Matron Harvey of a large basket of beautiful flowers. This was the first public appearance of

our choir since the organizing of our branch six months ago.

The following Sunday morning the members of the branch travelled to Whakaki to hold Sunday School, and Kauwhau meeting with the Hunga Tapus there.

Tuesday night of that week a successful social evening was held, the purpose of which was to raise funds for a combined Sunday School and Primary Christmas Tree. Saturday, the children gathered at the marae and after a short Primary programme the gifts were distributed from a real tree. To six year old Rachel Walker went first prize for the best Primary attendance, while Hannah Walker and Karet Smith secured the first prizes for the most improved Primary girl and boy. To Bro. Albert Whaanga, Albert Walker and Raymond Hema went prizes for the best sketches of household etiquette. The children were later given a sumptuous meal prepared by the members of the branch. As per instructions received, Primary has closed till February.

The Hui Atawhai held its final meeting on Friday 13th, when the position of judging supper cloths and flower competitions was ably filled by Sis. Mihi Nepia, of the Nuhaka branch. The coveted first prize for the neatest hand-worked supper cloth went to Sis. TeWai Horonga, with Sis. Ripia Nepia winning second place and Sis. Tulate Solomon third. Sis. Solomon also won first place for decorated flower vase and first for the most points in Hui Atawhai competitions. This auxiliary now has a summer vacation.

The privilege of having Christmas dinner with our kaikauwhaus, Elder Wayne B. Leavitt and Bro. Anaru Kohu, was Bro. and Sis. Dave Smith, Jun., and family. Together with Sis. Reremoana Kingi and family, of Hastings, they and the missionaries were all Christmas guests at the home of Bro. Barney and Sis. Tusie Brown of Mahia. Thursday night a large number attended cottage meeting at the same home.

Sis. Tulate Solomon recently underwent an absence of two months spent at Mahia turned to her home.

Sis. Ripia Nepia has come home after an absence of two months spent at Mahia at the home of her son-in-law, Bro. Charlie Greening. Her daughter, Sis. Eva Greening, has been very ill in the hospital but is home now and quite well.

#### OPOUTAMA BRANCH

By Monica McKay

The Relief Society Sisters have been most energetic in beautifying the chapel. Electricity has been installed, thus enabling a Genealogical meeting to be held at night. The programme was very instructive and was participated in by two Samoan youths who are students at the Wanganui Technical High School and who are on holiday with Bill Blake.

Among the visitors this month have been Elder Leavitt and Bros. Pomare, McKay, and Kohu and Sis. Haerengarangi Te Ngaio.

Sis. L. McKay was recently set apart as president of the Kaiwaitau Neighbourhood Primary. Sis. M. Hapi Smith and her counsellors were released from the presidency of the Oputama branch Primary and in her stead Sis. Luya Hapi Smith was sustained. Sis. Sarah Whaanga was set apart as president of the Waikukopu Neighbourhood Primary. Sis. E. Brown was set apart as music director.

During December, Bro. and Sis. Sam Wairau lost their child in death. The Relief Society assisted in the arrangements.

Bro. and Sis. J. Brown were happy in having the Elders stay with them for a short visit.

#### RAROTONGA BRANCH

By Mildred Hamon

Sunday, November 3, the Saints gathered for the first time in our newly completed chapel. On that day Bro. Manu Cummings was set apart as second counsellor and secretary of the branch. The Sunday School was also organized with the following officers: president, Bro. Harry Strickland; first counsellor, Bro. Manu Cummings; second counsellor, Sis. Aiti Cumming; secretary, Sis. Ngapoko Dean.

Bro. Samuel Glassie was set apart as president of the Avarua home Sunday School, with Sis. Mii Henry as secretary.

Bro. Manu Cummings was ordained a priest under the hands of Elders Hamon and Strickland on October 27.

Bro. Uu Turakina was ordained a deacon by Elder Strickland on November 3. Also on November 3, Toi Cummings was baptized by her father, Manu Cummings, and confirmed by Elder Hamon. Tunzane Turakina was also baptized that day by Elder Strickland and confirmed by Elder Glassie.

Sis. Uraarii Teha leaves us this month to make her home with Bro. and Sis. Hixon Hamon, of Rotorua. Our loss is their gain. On November 20, the members of the branch gave a farewell party to Sis. Ura in the chapel. Everyone enjoyed himself.

The Saints are busy working on a concert to be held December 20, in aid of the branch funds. The Christmas tree is to be held the afternoon of the same day.

Elder Hamon spent 3 days in the hospital recently, but is now back with us once more.

#### TE HAUKE BRANCH

By Waihirere Raihania

The first Sunday night of November the Relief Society of this branch held a special programme which was conducted by the president, Sis. Waihirere Raihania. This is one of the best programmes we have ever had in our branch and gave us a great knowledge of our prophet, George Albert Smith. Bro. Stewart Meha was with us and we thank him and all others who assisted with this programme.

Our old folk are busy making flax baskets.

Sis. Karaina and Bro. Hohepa Watene were blessed with a baby boy which was born in October at the Memorial Hospital at Hastings.

#### KAIUKU BRANCH

By Monica McKay

Our local missionary, Elder B. Tangiora, has been fulfilling his duties and the branch has had cottage meetings regularly. Visitors who have attended our various gospel meetings have enhanced our religious discussions.

Visitors have been Sis. Rere Kingi and family, Bro. and Sis. Dave Smith and family, the Elders, who are guests of Bro. and Sis. Barney Brown, Bro. S. Whaanga and Sis. H. Tengaio.

A fine Genealogical meeting was recently held. Bro. Tehema Taurima gave a fine talk on Elijah, the prophet, Sis. Rere Kingi sang a solo, Bro. Te Amo Te Ngaio talked on the importance of recording one's genealogy, Sis. T. Greening gave a recitation, Sis. G. Webber and Sis. M. McKay sang a duet, and Sis. Riripeti Ataria conducted the lesson which was about Elijah's mission.

Sis. Mercaira Ormond was set apart as president of a Neighbourhood Primary. Bro. Perea Smith was set apart as teacher in the priesthood meetings, and Bro. Oli McKay is teacher for the cottage meetings.

A Christmas programme was held in the Kaiuku Hall and all the Primary and Sunday School children took part; a nativity play was enacted by the children. Prizes presented by the Sunday School presidency for the best attendance were given to Anaru Brown, Verna Wairau, Jacqueline Wairau, Girlie Wairau, Neil Tangiora, Bro. Chas. Greening, and Bro. B. Tangiora.

The Sunday School, Mutual, and Primary joined to give the children of the branch a Christmas treat which was a picnic at the Morere Baths. There was swimming, racing, games, and a lot to eat.

#### HERETAUNGA BRANCH

Bro. and Sis. James Southon have adopted a second baby boy and have given him the name of James Tenuox Southon, Jun.

Many are returning from shearing operations; Bros. Koni and Ted Tari and families, Bro and Sis. Jury Thompson and Bro. Tony Gillies have come back and more are expected.

Visiting at the home of Sis. Thompson have been her uncle, Hona Smith, and Dr. Nitama Paewai.

Visitors have been Bro. James Puriri and Bro. William Southon.

The superintendency of the Sunday School, Bro. Raymond Thompson, assisted by Sis. Janie Tahau and Sis. Purvis arranged a beautiful Christmas tree and programme. After Sunday School Bro. Southon acted as a mediator for Santa Claus and gave the presents to the children.

Sis. Ida May Thompson has been released as secretary of the Sunday School and Louis Southon has been set apart to that position.

Bro. and Sis. Raymond Thompson's baby was blessed and given the name of Roberta Memry Thompson by Bro. Teao Wilson.

Sis. Lena Rawiri is an inmate of the Napier Hospital; we hope she will be back with her family soon.

#### WAIMARAMA BRANCH

By William Watene

On December 21, we held a Christmas tree function which was a grand success. Much of the credit is due to the Primary organization for the wonderful programme which they rendered. The tree itself was beautifully decorated, for which Sis. Leona Watene and her small band of workers were responsible. There were eighty children present, and all received parcels from Santa Claus.

It was a real children's evening and it was pleasing to see children of both colours and of many denominations enjoy themselves as one people. It was truly a great night and one that was greatly appreciated by the many parents present.

#### KAIKOHE BRANCH

By Paepae Witehira

Bro. Te Ao Wilson, mission secretary of the genealogical work, has been visiting and holding meetings in the northern districts. His influence and instructions to the Saints, in this and other branches, have been very much appreciated by all.

Doc. Nitama Paewai has just opened a business office in Kaikohe and has already done a wonderful work for the Maoris of the district.

The district Elders, Herlin and Chapman, have spent a considerable amount of time visiting the Hunga Tapus of this branch.

At a recent meeting of the Bay of Islands district presidency, Mairangi Ngakuru, Paepae Witehira, Hare Nehua, and James Witehira, were selected as officers of the district genealogy work.

Sis. Awaroa Witehira, Primary president, spent an enjoyable time with the children during their closing exercises for the summer.

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Man understands the hidden powers and elements of the universe but he obviously does not understand his own nature nor the powers within himself. He can control almost everything but himself.

—Matthew Cowley.

# Fasting and Offerings



"I give unto you a commandment that ye shall continue in prayer and fasting from this time forth." (D. and C. 88:76.)

President Joseph F. Smith has pointed out that if this commandment were obeyed, "It would call attention to the sin of over-eating, place the body in subjection to the spirit, and so promote communion with the Holy Ghost, and insure a spiritual strength and power . . ." (Gospel Doctrine, page 299.)

Surely such blessings are most desirable; they may be ours through obedience to this law of the Lord. Latter-day Saints should carefully analyze the blessings so forcefully directed to their attention in the words of President Smith.

To abstain from two meals each fast day and contribute their cash equivalent for the blessing and comfort of the poor brings added joy to the faithful Latter-day Saint. It is a privilege to pay fast offerings.

President Heber J. Grant has given the following counsel and promise on this subject:

"Let me promise you here today that if the Latter-day Saints will honestly and conscientiously from this day forth, as a people, keep the monthly fast and pay into the hands of their bishops the actual amount that they would have spent for food for the two meals from which they have refrained; and if in addition to that they will pay their honest tithing, it will solve all of the problems in connection with taking care of the Latter-day Saints. We would have all the money necessary to take care of all the idle and all the poor.

"Every living soul among the Latter-day Saints that fasts two meals each month will be benefited spiritually and be built up in the faith of the gospel of the Lord Jesus Christ—benefited spiritually in a wonderful way—and sufficient means will be in the hands of the bishops to take care of all the poor."

Elder George F. Richards said in a recent conference, "Tithes, offerings, and fasting—a restoration in these days. What does it mean? In the early rise of this Church there was established, as a restoration, this principle of fasting and giving offerings for the poor. One day each month was set apart. The members of the Church were asked to abstain from eating two meals of the three which they were accustomed to having, and to give the value of what they would save by the fast, for the support of the poor. If we had observed this fully and faithfully, brethren and sisters, there would have been ample in the Church, from that fund alone, to take care of all who are in need of assistance."

Every Latter-day Saint family should resolve to observe the fast, and pay offerings regularly.



# Te Karere

MAEHE, 1947

WAHANGA 42 NAMA 3

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## Elder Marion G. Romney



At the one-hundred eleventh annual conference of the church held at Salt Lake City, April 4, 5 and 6, 1941, President Clark announced that five men were to be set apart to act under the direction of the Twelve in the performance of such work as the First Presidency and the Twelve may place upon them. One of the five who was sustained as assistant to the Twelve, was Elder Marion G. Romney, who at the time of his appointment was serving as president of the Bonneville Stake in Utah. Since that time, Elder Romney has done a great work as assistant director in the welfare work and has been one of the important factors in the success of that great organization.

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## Charles A. Callis Dies



The membership of the Church was deeply saddened recently by the death of Elder Charles A. Callis, of the Council of the Twelve. A cablegram received at mission headquarters recently, read as follows: "President Callis died January 21, in Jacksonville, Florida. Buried Salt Lake City, January 28. A great soul has gone to his earned rest and reward."

Elder Callis, who was eighty-one years old, began his long church career in 1893, when he filled a mission in his native land of Ireland. He resumed his missionary work again in 1906 when he and his wife, Grace, (who preceded him in death last October) went to the Southern States Mission, after serving as a missionary for a year and a half he was called to be president of that mission, which position he held for 25 years. This presidency closed with his appointment to the Council of the Twelve in 1933.

Elder Callis was a splendid example of the Latter-day Saints; he was a man of great faith, integrity, and was full of devotion for his church. His loss is indeed one that will be felt deeply throughout the Church.

# Te Karere

Established 1907.

Wahanga 42.



Mahe, 1947.

A. Reed Halversen . . . . . Tumuaki Mihana  
Meryl Reber . . . . . Etita

*"Ko tenei Pepa i whakatahuna hei hapai ake \* te iwi Maori ki  
roto i nga whakaaro-mui."*

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## Editorial . . .

### NOT A MERE DONATION

It is entirely possible for a person to contribute a full one-tenth or even more of his income to the Church, and yet not be a full tithepayer.

Tithing is not the mere donation of money for general purposes, but it is the payment of one-tenth of one's income to the Church with the specific instruction that the money involved is a tithe and not some other kind of a donation.

When he was President of the Church, John Taylor told this story: "There were two men; one paid £100 in tithing, the other paid £25 in tithing. Both of them owned about the same amount of property; but the first paid his tithing, and the other did not. The second, however, paid some £75 in other donations; but he did not pay his tithing; he only paid a quarter of it. That may have arisen from ignorance with regard to the law. The last paid out as much money as the first; and he may have been wrongly taught."

President Taylor then said that it was "false doctrine" to say that the fund into which the money goes is not important, and concluded with this counsel: "But should we be hard with such people? No. If they have been under influences of this nature and been wrongly taught, I will say, as a certain party said to me who had been doing these things, 'I will switch off and pay my tithing according to the law.' You bishops and presidents of stakes, switch off and get the people to do things right. There is no commandment about donations, but there is about tithing; and I am not at liberty to change this, neither any other man."

Tithing is an eternal law. The Lord has commanded expressly that members of the Church "shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, . . . or they shall not be found worthy to abide among you."

He has also said that his coming is near and that this is a "day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming."

Tithing money as such is not the vital thing. It is the keeping of the commandments of God that counts. The earth is the Lord's and the fulness thereof, and he can make such use of it as seemeth good to him. But he has ordained the law of tithing as one of the lesser requirements whereby perfection is developed in the saints, and whereby they can exhibit their faithfulness over a few things so that they can be made rulers over many things.

Even the scribes and Pharisees kept the law of tithing, although they "omitted the weightier matters of the law: judgment, mercy, and faith." Unless the saints keep this lesser law in the manner which the Lord has ordained, how can they expect to develop those attributes of perfection that are required for exaltation in his presence?

However, the spirit of giving is part of the gospel, and it permeates the soul of every person who is fully converted. Such persons feel in their hearts that it is more blessed to give than to receive, and that they just can't do enough in the furtherance of the Lord's work on the earth. They know that the Lord loveth a cheerful giver, and they desire above all things to bask in his love here and to live in his presence in the eternal worlds.

Those who have this spirit freely covenant with the Lord that they will consecrate their time, talents, and means to his service, and that they will fulfill to the best of their ability all the calls that are made upon them. Out of the love and devotion that abounds in their hearts they both pay a full tithing, and also pour out of their means for the building up of the kingdom and the furtherance of all the Lord's work.

Are you one of these?



## Marion G. Romney

### ASSISTANT TO THE COUNCIL OF THE TWELVE

*Address delivered at the Sunday afternoon session of the 116th semi-annual general conference, October 7, 1945, in the Tabernacle.*

In harmony with what has been said in this conference, about supporting the new President of the Church, I want to pledge to President George Albert Smith here before all of you, that I have every intention of rendering to him the same kind of loyalty that I gave our late departed great President, Heber J. Grant whom I loved as I have loved few men.

In speaking of President Grant, I want to express my regret also for the loss which the Church has sustained since last conference in the passing of his son-in-law, Robert L. Judd, who rendered such yeoman service in the welfare work.

The welfare programme of the Church is very dear to me, and with the help of the spirit of the Lord, for which I pray, I want to say a word about it.

You are witnesses that when with all your hearts, you work at a Church assignment, the Lord gives you a testimony that it is of him, and you have joy and satisfaction therein. That is the way it is with me in the welfare work, which now for four years has been one of my major assignments.

During the weeks following April conference, 1941, while I was wondering what I would be asked to do as an Assistant to the Council of the Twelve, my wife said that she believed she could guess, and of course, she did guess, many times. Once she said, "I think they will ask you to help Brother Lee in the welfare work," and I replied, "Oh, my goodness, I hope not! There is nothing for which I am less qualified."

Well, in a few days I received a letter from the First Presidency, appointing me assistant managing director of the Church welfare plan, "to labour under the advice and direction of Elder Lee and the general committee." Within sixty days I closed up my personal affairs, and went to work in earnest on this new assignment. I read and studied everything the brethren had said about it. I asked members of the general committee and office staff hundreds of questions. I fasted often over an extended period, and prayed humbly for an understanding of the welfare plan. Twice I travelled through the Church into practically every stake and saw the welfare projects in operation.

I believe I have heard almost all the objections which have been raised against it, and also the laboured arguments in justification for

not living it. As I have listened to these objections and arguments, I have been painfully aware of the dull spirit in which they have been urged. All over the Church, on the other hand, and this is the thing which has encouraged me, I have seen the sparkle in the eyes, the spring in the steps, and felt the joy in the spirits of those who have tested the plan by the Savior's formula:

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17.)

I believe I have made a rather complete study, and I now testify to you that I do know beyond any doubt, by the same power that Peter knew that Jesus was the Christ, that the Church welfare plan in its inception was and now is inspired of the Lord: and that the great principles implemented by it are eternal truths, which the Saints of God must abide if they are to purify and perfect themselves as the Lord has commanded.

Very often in welfare meetings bishops and others are asked what results they expect from the plan. Almost invariably one of the answers is that through it they expect the members of the Church to be fed, housed, and clothed, when present sources of supply fail. This is a good answer, and I believe that the truth of it will yet be a demonstrated fact.

To me, however, Church welfare is more than just a plan to provide for the physical needs of the Saints. I am convinced that in addition to being a way of economic salvation in the days of necessity, it has deep spiritual significance; and that should other means always be available with which to supply the physical needs of the people, still the welfare plan, or some similar plan sponsored by the Church under the inspiration of the Lord, requiring us to serve and minister to one another in temporal affairs, would be necessary in order to bring us to that oneness, equality, and,

. . . union required by the law of the celestial kingdom. (D. & C. 105:4.)

Unity, above all else, is the one thing characteristic of the Church of Christ. The burden of the Master's great prayer

. . . in the hour of his approaching death was, that the oneness subsisting between himself and the Father should also subsist between himself and his apostles, and . . . between them and all those who should receive the gospel through their teachings.

The way to this oneness and unity has always been mutual consideration and helpfulness to one another. This the Lord declared to ancient Israel when he said, "thou shalt love thy neighbour as thyself." (Lev. 19:18), and during his earthly ministry he reaffirmed this command as one of the two great requirements upon which hang all the law and the prophets.

In this dispensation, the Lord has made it clear that loving one's neighbor as oneself includes administering to his temporal needs. He said to the members of the Church before it was a year old:

. . . be one; and if ye are not one ye are not mine. (D. & C. 38:27.)

And he prefaced this command by calling to their attention the inequality among them in worldly goods. Among other things he said:

. . . the poor have complained before me, and the rich have I made, and all flesh is mine, and I am not a respecter of persons . . . Wherefore, hear my voice and follow me, and you shall be a free people . . . let every man esteem his brother as himself . . . And again I say unto you, let every man esteem his brother as himself. (D. & C. 38:16, 22, 24-25.)

And then he illustrated the meaning of esteeming one's brother as oneself by a parable in which he disapproved of having one of his sons clothed in robes and given a seat of honour, while another son of equal faithfulness is clothed in rags and given a lesser place. (D. & C. 38:36.) It was against this background of instructions that the Lord gave the command,

. . . be one; and if ye are not one ye are not mine.

Fourteen months later, he said:

. . . the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, . . . for a permanent and everlasting establishment and order unto my church. (D. & C. 78:3-4.)

Through this organization a certain equality in earthly things was to be obtained in order that the Saints might be equal in the bonds of heavenly things (D. & C. 78:5), and the Church was to be enabled to stand independent above all other creatures beneath the celestial world.

Keep in mind that this organization was to be built around a storehouse from which the needs of the poor among the Lord's people were to be supplied. Some folk regard this as a menial temporal activity; but the Lord said its purpose was to advance the cause which the Saints had espoused for the salvation of men and to the glory of their Father in heaven. (D. & C. 78:4.) He thus associated it with his loftiest endeavour, that of bringing to pass the immortality and the eternal life of man, which he has declared to be his work and his glory. (Moses 1:39.)

Who but the Lord himself could devise a way by which the members of his Church, rich and poor alike, can be so motivated that by the exercise of their own free agency they will administer to each other's needs in such a spirit of love as to move toward these great objectives? No one. And the Lord intended to direct the way, for said he:

I, the Lord, stretched out the heavens, and built the earth, my very handiwork: and all things therein are mine. And it is my purpose to provide for my saints, for all things are mine. But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low. For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.

In another revelation the Lord prescribed loyalty to his way as a prerequisite to obtaining a place in the celestial world. Now, my brethren and sisters, when members of the Church, our own fathers, and mothers, brothers and sisters, and children, are provided life's necessities from sources other than those approved by the Lord, it is not being done in his way and does not fulfil the law.

The way prescribed for the Church, when these revelations were given in the early 1830's, was the United Order. The Saints, however, did not prove obedient to the things required at their hands in connection with this order (among other things they did "not impart of their substance," as becometh saints, to the poor and afflicted among them), and were therefore not successful in becoming "united according to the union required by the law of the celestial kingdom." As a consequence, the requirement to practice the United Order was withdrawn from the Church. The Saints were driven and afflicted, and the redemption of Zion is yet delayed.

To us and for our day, the Lord has given the welfare plan whereby we may demonstrate to him, through mutual consideration and helpfulness to one another in temporal things, that we do love our neighbours as ourselves, rich and poor alike, and thereby move toward the equality, oneness, and unity which the Lord requires of us. This plan is not meant for any one class alone. We all need the training it affords. The day for the ushering in of the great millennium approaches, and for that day we must be prepared to live as one in perfect unity. We cannot come suddenly to that happy state. It will take training. By putting the welfare plan fully into operation, we can move forward toward this high objective, and also to the perfection of the welfare programme itself "until it becomes perfect in all respects to the care and blessing of the Lord's people," as prayed for by President George Albert Smith in the dedicatory prayer at the Idaho Falls Temple.

My the Lord help us, my brethren and sisters, to understand the great principles underlying the welfare plan and comprehend the full purposes for which it has been given to us, that through living it we may move toward that "union required by the law of the celestial kingdom," I humbly pray in the name of Jesus Christ.

—The Improvement Era.

# A Loss That Brought Victory

BY WENDELL J. ASHTON.

This was invasion morning.

The tropical skies were still dark. It was hot. Everywhere black, ghost-like forms of boats, large ones and small ones, moved into position. The dawn and the signal to attack drew near.

It had been a sleepless night for the First Marine Division, veterans of Guadalcanal. For hours they had watched big guns from the American fleet pump thunderous torrents of metal into the target, Peleliu Island, only two by six miles in size. This was the last of a three-day barrage. For eight days before the warships took over, waves of army and navy planes had pummeled Peleliu with tons and tons of earth-shaking bombs.

The Marines knew that the enemy on Peleliu would be tenacious—if he weathered this storm of steel. Peleliu and surrounding islands of the Palau group had been called the spigot of Japan's oil barrel.

Now, marines climbed into the small invasion boats. Men adjusted their gear. Belts were tightened. Guns were checked.

This was the hour when a rather empty feeling comes to men's stomachs, and their thoughts scurry across the past and leap wonderingly into the future.

Cornelius (Neil) Workman was with the Marines that morning. He was a twenty-year-old fellow from Lovell, a little town in northern Wyoming, Buffalo Bill's country. As dawn came, he readied the portable radio on his broad shoulders. He was a communications man. His grey-green battle uniform was a contrast to his ruddy complexion. His black hair was pushed under a camouflaged helmet.

There has been much for Neil to ponder during the roaring night just past. His father had been a Marine in World War I. Neil had heard his experiences, both as a soldier and as a Mormon missionary in Old Mexico. Neil's mother was a convert to the Church. As a boy Neil had heard his great-grandmother tell about crossing the plains with the Mormon pioneers. He had gone to Sunday School as a boy. When a Deacon he had given a talk at a stake Priesthood meeting. It had been an embarrassing experience because he stumbled over a big word in his speech, which someone had written for him. There were many other things to think about, too.

Now Neil was entering another zero hour. He had come through two previous ones unscathed. Perhaps he would be spared again, and then it would not be long before he would write a poem about the battle. He liked to pen verse about his harrowing experiences.

Now the invasion boats began nosing toward shore. This is a time when some men pray—silently, perhaps, or in low tones, but fervently. Neil had been taught to pray, but "I just couldn't get in the spirit of it. I was taught in chemistry class that nothing was so unless you could prove it, and I had no way of proving God."

So, as the Marine boats moved toward the bullet-scarred sands of Peleliu, Neil Workman, if he attempted a prayer at all, rather fumbled, as if grasping for straws.

The first wave of marines went ashore. They found Peleliu was one big lump of coral. Neil landed with the second wave. A third and a fourth wave came. Then the enemy opened up. From out of the caves, his guns spewed sprays of cross fire. Marines fell; some dead, others dying, some wounded less severely. The man ahead of Neil dropped, a bullet between his eyes.

After ten days, the battle still raged. The Marines had taken most of the tiny island, but the enemy continued to pour out death from a sandstone cliff called Bloody Nose Ridge, honeycombed with caves. Legions had breathed their last during those hectic ten days. But so far Neil Workman had escaped.

However, on the fifteenth day, as the Marine from Wyoming spliced a broken telephone wire, his bullet arrived. It came from a sniper, and it tore into his leg.

Within five minutes, Neil was administered first aid. Then he was removed in a jeep to the beach, and by night he was aboard a hospital ship.

After six painful days, Marine Workman's physician came to him with solemn news. The doctor's eyes were moist. He told his patient that his leg must come off, on the morrow.

"Cheer up doc," Neil laughed. "It's my leg, and all you have to do is take it off."

After the surgeon had left, a chaplain was called. The wounded marine asked him if there were some Mormons aboard. He told the chaplain that he would like to see them.

Presently, two young men presented themselves to Neil. They were both Latter-day Saints, they said. They were the only known Mormons aboard. One was from Utah, the other from Alabama. The patient asked them to administer to him, but since they were not equipped, he suggested they kneel by his bed. Then each said a prayer.

"For the first time in my life," Neil Workman really prayed. This was an earnest supplication, not a hollow recitation.

The two visitors took leave, and the following morning the leg was amputated—on the birthday anniversary of the patient's mother.

About a year later Neil Workman rose to his feet—one of them of wood—at a meeting of missionaries in the Church Mission Home in Salt Lake City. It was a testimony meeting, and he, before a hushed assembly, told the sequel to his ex-experience on the hospital ship. His words were not recorded, but they went something like this:

". . . And there, brothers and sisters, on that hospital ship, I lost my leg, but I found God. I know as sure as I live that God answered that prayer. I have tried to explain the feeling that came over me, but I can't. It was a feeling of peace inside of me. It was a knowledge that it did not matter what happened to my physical body as long as I was spiritually in tune with God. I did not see the Lord, but I had a little talk with Him.

"While in the Naval Hospital at Mare Island, California, I met another fellow who had lost a leg. His name was Robert A. Dalton, a blue-eyed, light-complexioned boy from Reseda, California. Our conversation led into religion, and as the days went by I explained to him as best I could the teachings of our Church. I took him to our sacrament meetings and Sunday School in the bay area. We held group meetings on the base. Bob and I had a lot of gospel conversations between meetings, and after some weeks he said he was ready to join the Church. On October, 1945, I baptized him. It was the only time, I suppose, when one one-legged member had baptized another into the Church.

"Great joy had come to me in discovering the Lord, and it expanded as I shared this knowledge with Bob. If losing my leg meant only bringing Bob into the Church it was worth it. But I want even greater happiness. I want to share this knowledge of the Lord, and of His restoration of the gospel through Joseph Smith, with still others. That is why I am here in the Mission Home.

"Then too, I feel a responsibility. The world has just ended the greatest war it has known. I feel I did my share in that battle, but there is a much greater job ahead. That is of teaching the gospel to every nation, kindred, tongue and people. I hope I can do my part in that job."

Shortly after that, Neil Workman, the handsome black-haired Marine from Lovell, braced himself and limped out into the world—to teach, to share with others a transcendent victory that had come through a painful loss.

—The Instructor.



## Material Riches or Eternal Life

BY ELDER WAYNE B. LEAVITT

*Elder Leavitt, who is from Leavitt, Alberta, Canada, arrived in New Zealand on March 29, 1946. He was assigned to the Mahia district and is labouring there at the present time.*

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also." (Matt. 6:19-21.)

Ever since the time of Christ these words have been taught to His followers. They have helped those who have adhered to them to live better lives, and have helped them, also, to learn to love God and keep His commandments.

To the average person today, the most important thing seems to be to receive the highest wages possible. Perhaps this is done merely to be noticed or to keep up with the world. Too many people think of riches only in pounds and shillings.

Money is the root of all evil. It is the greatest cause of war and strikes, thus causing loss of human life and a shortage of the necessities of life.

"No man can serve two masters, for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.)

Today we may have beautiful homes, automobiles, and all the luxuries of life, but what about tomorrow? Will we be able to enjoy those luxuries in the life hereafter? A valuable lesson is given in the parable of a man who thought himself to be rich:

A rich man had good harvests and he didn't know what to do with his fruits. He finally built larger store rooms and filled them, and then he was satisfied. He decided he had enough stored away to last many years so he thought he would eat, drink, and be merry.

"But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

He, being a rich man, had forgotten to acknowledge God as the giver. Yes, he was a rich man in the eyes of the world, but when

the call came for him to depart from this life he lost his riches. He could take not any of them with him. The Lord Himself has shown the way to true riches.

“Seek not for riches but for wisdom; and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.” (Doc. and Cov. 11:7.)

Even with all the scriptures and books we have today, we cannot realize what blessings are in store for us if we but live the teachings and follow the path shown by our Saviour, Jesus Christ.

“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.”

Let's stop and ask ourselves these questions:

1. In my quest for wealth and happiness have I forgotten what the purpose of my existence is?
2. Have I formed the daily reading habit to learn more of God and the way to gain salvation?
3. Does my love of God and eternal life exceed my desire for the things of this world?

“Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.” (Matt. 6:33.)

We have a splendid opportunity to lay up treasures for ourselves, in heaven. By paying our tithing, loving our neighbour as ourselves, and observing the Sabbath day, we are filling our bank in heaven with blessings. Let us all strive a little harder each day to live better lives by doing the will of our Father in Heaven.

#### M.I.A. NOTICE:

In addition to the contest numbers, published in November, 1946, Te Karere, are the following numbers:

1. Junior Boys' Haka (12 to 15 years)
2. Tennis Competition (same as last year)
3. Basketball (English rules)

As stated elsewhere in this issue, the Ladies Chorus number has been changed; send to Walter Smith for music if any is needed. We would also like all Gold and Green Ball Queens to be present at our ball on Monday night, in the Assembly Hall, and to be dressed in white evening frocks.

M.I.A. Board.

# Relief Society and the Future

LEAH D. WIDTSOE

Family life is best lived when man and wife form a real partnership, each pulling an equal share of the load and sharing equally in responsibility. It would be unfair and results would be far from happy if the man received most of the advantages and possessed any great gift from which his life partner were excluded. This is especially the case if the exclusion is simply because she is a woman.

When the true Church of Christ was restored through the instrumentality of the Prophet Joseph Smith, the equal rights of men and women on earth and before God were assured. From the first, women were asked to exercise their religious franchise, the same as were the male members. Their votes in sustaining officers were accepted as were men's, and that practice continues to this day. The great and primal right of free agency belongs to all God's children—to his daughters as well as to his sons.

In order to give women greater opportunities for progress, the Relief Society was organized through inspiration by the Prophet Joseph Smith on March 17, 1942. It was organized to "purge out iniquity" from their midst, but always to be "armed with mercy" in pursuance of their righteous labours. And, while the purpose which caused the sisters to want an organization was the desire to aid the poor and needy, yet the Prophet greatly enlarged its scope by declaring: "The Society is not only to relieve the poor, but to save souls." This incentive should stimulate the women of the Church to be active in this Society and to carry on incessantly.

When the priesthood was restored, it was bestowed on all the righteous members of the Church, but the blessings accruing therefrom are for the benefit of all Church members, men, women, and children. This is a wise provision, for as the mothers of men, potential or actual, women have a calling which is so time and energy consuming that added duties would be burdensome. In one of the Prophet's instructive discourses to the sisters, "he spoke of delivering the keys of the Priesthood to the Church, and said that the faithful members of the Relief Society should receive them in connection with their husbands, that the Saints whose integrity has been tried and proved faithful, might know how to ask the Lord and receive an answer."

The sisters should accept this as a challenge to be wise and circumspect, and truly in harmony with God's laws and ordinances, or they may lose this precious gift.

At another time the Prophet stated to the sisters: "I now turn the key in your behalf, in the name of the Lord, and this society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth." This glorious promise is for us today, as well as for the women of the past, and should stimulate every woman in this Church to participate in the activities of Relief Society.

That the women of the Church have profited and do appreciate these blessings is proven by the continual growth of the Society. From the original eighteen members at the organization meeting it has grown to a membership of over 102,000, with active groups in most of the civilized countries of the world today. The programme includes the provision for the mental and spiritual growth of the members, as well as for the care of the poor or ill or needy in any way. The promise of the Founder is being fulfilled! But growth and Church membership demand progress.

And now to us all today comes the challenge of the Future! What may we, the members of Relief Society do to help heal our sick and war-torn world? How it needs the administrations of the Great Physician, the Father of us all!

I often wonder whether the women of the world, and especially of this Church, really understand the great power that they possess. If every mother were to impress upon her young and growing child that to love is so much more fun than to hate, that men are essentially good and are intended to love righteousness, and that everyone's difficulty may be settled by finding out what is right and then doing it—if that could be done, then wars would be impossible. The mother has this definite responsibility, because through nature it is she who gives birth to and nurtures the child most closely during his early formative years, when his character for his entire future life is being formed.

There are two great truths with vast implications that all should understand: (1) all great causes have small beginnings; (2) a chain is no stronger than its weakest link.

The mightiest rivers on earth have their beginnings hundreds of miles away in the tiniest trickle from a melting snowbank. Many of these "trickles" unite to form a rivulet, many rivulets make a stream, the streams make a river, and many rivers uniting form the mighty Mississippi, Amazon, and Volga rivers, with their majestic power.

Similarly there is an ultimate beginning of every war, and it is in the homes in which the children of men are reared—in your home and mine and all the countless homes on earth. The individual home may be likened to the tiny trickle which begins the mighty river.

If a child is loved and cared for and understood from infancy, and all his problems met with fairness and justice by wise parents, he grows up with faith in his playmates and later in his fellow men, prepared to expect and to give justice and mercy in all his dealings in later life. These are undoubtedly the "men (and women) of good will" of whom the angels sang on the first Christmas morn when they promised peace!

On the other hand, if a busy, distracted, selfish, untrained, wrongly brought-up mother, or father, treats the child with unfairness, punishes him unjustly (as the child feels), and fails to give time and patience and love enough to understand him and his problems, even though they think they love him, then this child is very likely to grow to maturity feeling that the world is unjust, that evil is everywhere. He is sure to feel that only he succeeds who looks out for himself, and it does not matter what happens to anyone else so long as he gets what he wants.

Such a child grows to maturity with a burning determination to "get even," to get revenge for the wrongs he feels were innocently forced upon him. That is but human. Of such children grow the future overlords, dictators, and all their kind who think might is right, and any means justify getting the power to rule others.

War will cease only when men learn from infancy the power of love, justice, and the true worth of all God's children on earth, with their right to "life, liberty, and the pursuit of happiness." The first and greatest teachers of these noble truths are the mothers of men; they can be ingrained into one's character in no other way.

When the chain of world peace is forged, it can be no stronger than the men and women who have come from homes such as yours and mine with their determination, or lack of it, to be truly "men of good will."

This is a mighty responsibility to place on the shoulders of the mothers of men. Indeed, it is too big a job to be left to chance. Motherhood is indeed and should be the greatest of all professions, for its results are far-reaching and tremendously important. Yet this profession is practically the only one today which is ignored, as such, by our schools, colleges, and universities. One must be trained for any and every other profession—even for trimming fingernails or curling hair—and especially for the "fine art" (?) of killing one's fellow men, women, and children!

The tremendous increase in juvenile delinquency and crime is rightly laid, as first cause, to faulty or broken home, and they are surely the result of ignorant and untrained mothers and fathers—but especially mothers. Yet, what are we doing to make better

mothers? Girls should learn the technique of homemaking. To trust to home training or instinct is not enough—in too many cases it is negligible. The condition of the world today proves this to be true.

This, then, may be one of the greatest opportunities for the active endeavour of every mother of Zion: to work for better motherhood in the Society and to demand special intensive training in homemaking and parenthood in all our schools, even in the grades—for many girls do not reach high school or college. This training should be as fundamental as the "Three R's." Its neglect can bring greater disaster to the entire human race. Our Relief Society programme has included instruction for better motherhood and such training will be continued. Are we doing all we can in the Society, in the communities, as in our homes, to inculcate justice, fairness, and nobility into the lives of our children and their friends? Are we making our convictions known so that our schools and other agencies will provide training for parenthood and homemaking for every boy and girl in the land? If the hundred thousand voices of Relief Society are raised in any cause, they are sure to be heard.

The second century of Relief Society will have many tasks for our willing hearts and hands, but surely this is one way of meeting the needs of the hour and extending our usefulness for world betterment.

Our Heavenly Father will help us in this great task, if we ask him, and activate the truths he has given for our guidance in the gospel of Jesus Christ. This is but one way we may fulfill truly our destiny as members of this great God-given Relief Society!

—The Relief Society Magazine.

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## INTRODUCING THE NEW GENERAL AUTHORITY

To fill the vacancy occasioned by the death of Bishop Marvin O. Ashton last October, Bishop Thorpe B. Isaacson has been appointed second counsellor in the Presiding Bishopric. Bishop Joseph L. Wirthlin, who was formerly second counsellor to Presiding Bishop LeGrand Richards, was advanced to the position of first counsellor. Thus, Bishop Isaacson, by appointment of the First Presidency, becomes the newest of the general authorities of the Church of Jesus Christ of Latter-day Saints. He comes into this position as a successful businessman, an active Church leader and as one who has spent much of his life with the young people. He has a reputation among his friends and associates as being one "who gets things done." He has a pleasant personality and is loved by all who know him.

## Patriarch to the Church Released from Duties

The release of Elder Joseph F. Smith, Patriarch to the Church since October 1942, was announced to the Church at the close of the final session of the 117th semi-annual general conference.

President David O. McKay, who officiated at the sustaining of the General Authorities at the close of the session, made the following statement of explanation relative to the release of Patriarch Smith:

"You will note that in the presentation of the General Authorities, the name of the Patriarch was omitted. The President of the Church has from Patriarch Joseph F. Smith the following letter:

Dear President Smith,

As you know I have been very ill for many months. While I am slowly gaining strength and hope soon again to be able to do some work, I do not know when, if at all, I shall be able to stand the full drain upon my energy incident to the office of Patriarch to the Church.

As you know the duties of the Patriarch entail heavy exhaustion. Since but one man holds that office, if he is measurably incapacitated, its work must in that degree suffer

I know, of course, that one neither resigns nor asks to be released from such a calling, out of personal considerations, any more than one requests appointment or asks for office. My chief desire is that the work of the Lord shall prosper.

Bearing these things in mind, I am writing to say that if you desire me to carry on, I shall do my best. If, however, in the circumstances, you feel that the interests of the Church would be best served by releasing me at this time, I want you to feel at liberty to do that. I am therefore writing this letter to let you know you have my full support for whatever you decide.

I am grateful for the Lord's goodness to me and mine.

Ever praying the Lord's choicest blessings upon you, I am sincerely your brother.

Joseph F. Smith.

"After careful and prayerful consideration, and with deep regret and sympathy for his condition, the First Presidency with the expressed assent and approval of the Council of the Twelve, have decided, under all circumstances, that Brother Joseph F. Smith shall be released from his duties as Patriarch to the Church."

Elder Smith, who was forty-seven years old last January 30, is a son of the late Apostle Hyrum M. Smith and Ida Elizabeth Bowman Smith. He is a grandson of President Joseph F. Smith and a great-grandson of Hyrum Smith, the martyred patriarch and brother to the Prophet Joseph Smith.

—The Improvement Era.

# New President of Whangarei District Sustained

BY ELDER JOHN L. SORENSEN

With President A. Reed Halversen presiding, a Hui Pariha for the Whangarei and Bay of Islands districts was conducted on February 22 and 23, at the Eparaima Makapi marae, at Kaikou. In attendance at the eight general or special sessions were about three hundred members and visitors, of whom ten were Zion missionaries.

The most important business was the release of Tumuaki Henare Pere Wihongi and counsellor Moses Davis, of the Whangarei district, and the appointment of Elder Oscar A. Walch as the new district president. Brother Wihongi has served faithfully and well for many years but because of a prolonged illness he asked for release.

Seven prospective elders were interviewed by President Halversen and were then ordained by him in a special meeting following the afternoon general session. They were: Ivan Joyce and Ruru Hohaia of the Bay of Islands district, Watene Matenga, Moetahi TeAhu Hoterene, Tungaroa Morehu Waa, Walter TeAhu Welsh, and Hone Hunu Mapi, all of the Whangarei district. Baptisms and blessings were also performed during the Hui.

First meeting of the Hui was Saturday night when the Primary and M.I.A. presented a programme of songs, orations, drama, recitations, and demonstration. Throughout this meeting, as in all others, the music was confined to that appropriate to a spiritual meeting with no active, noisy presentations.

Sunday morning priesthood meeting was occupied with business, questions from the brethren, and a few words from most of the branch presidents of the two districts. At the same time the Relief Society sisters were meeting in their own special session. Sunday School officers met briefly for instructions before the 10:30 Sunday School session.

Several of the missionaries, members of the district presidencies, and President Halversen gave words of instruction during the general afternoon meeting. Names of the General Authorities of the Church, mission officers, and district officers were presented by President Halversen and sustained by the congregation. New appointees were set apart and ordinations made in the meeting after evening kai. The final session began with a pageant by the Relief Societies, followed by brief talks by new and visiting missionaries. President Halversen concluded with words of encouragement and instruction to those present.

President Halversen was accompanied to the Hui Pariha by Sisters Halversen, Reber, and Wegener, and Elders Poulsen and Sorenson, all of Auckland.

## More Missionaries Arrive

Swelling the number of missionaries in this mission to forty-nine, twelve Elders arrived in New Zealand on Monday, February 17. Unique among this group was a pair of twins, Elders Robert Douglas and Richard Donald Low, from Cardston, Alberta, Canada. Elder Richard Low has been assigned to the Poverty Bay district, while his brother, Robert, has gone to the Bay of Islands area.

Three of the new Elders come from Salt Lake City. These are: Elder John Taylor Hyde, assigned to the Taranaki district, Elder Raymond Cordery, assigned to Wellington, and Elder Richard Glen Burt who is now in the Bay of Islands district.

Coming from Smithfield, Utah, home of President and Sister Halversen, is Elder John Leon Sorenson. He and Elder James Wesley Poulsen, from North Sacramento, California, are remaining in Auckland to labour in that district.

From Phoenix, Arizona, comes Elder Evon Tye Peterson, who is now labouring in the Taranaki district with Elder Hyde. Hill Spring, Alberta, the home town of several of our older Elders, is the home of Elder David DeCon Pitcher. He is labouring in Masterton now.

Elder Jack Wesley Hale, who is from Logan, Utah, is now in the Poverty Bay district. Elder Louis DeSaules Bingham, now at Wellington, is from Ogden, Utah. Ending this list of newly arrived missionaries is Elder Wayne LeVar Lowder, of North Ogden, Utah, who was in this country during the war with the armed services. He has been assigned to labour in the South Island, with headquarters at Dunedin.



### CHANGES IN ASSIGNMENTS

Elder Oscar J. Hunsaker, who has been in Wellington since his arrival eight months ago, is now being transferred to the South Island.

Elder Howard Eckersley, also labouring in Wellington since he arrived several months ago, is being transferred to Masterton.

# Sunday School

## SACRAMENT GEM

I come to Thee all penitent,  
I feel Thy love for me,  
Dear Saviour in this Sacrament  
I do remember Thee.

### KINDERGARTEN (4 and 5 years):

*"Sold by His Brothers"* Joseph—Genesis 37. God protects those who love and trust Him.

*"A Hebrew Becomes Governor of Egypt"* Joseph—Genesis 39, 40, 41. Faithfulness will be rewarded.

*"A Feast by Governor Joseph"* Joseph—Genesis 42, 43. The Lord moves in a wonderful way.

### PRIMARY (6 to 9 years):

*"The Lord's Supper Celebrated"* Acts 20:1-16.

*"Paul's Advice to the Elders"* Acts 20:17:38.

*"Paul's Visit to Jerusalem"* Acts 21:1-26.

### CHURCH HISTORY and A DEPARTMENT (10 and 11 years, 12 to 15 years):

*"Abraham the Friend of God (B.C. 1913-1822)"* Genesis 20-23.

*"The History of Isaac B.C. (1822-1760)"* Genesis 24-27.

*"Jacob—The Beginning of the Ten Tribes (B.C. 1760-1716)"* Genesis 28-35.

### GOSPEL DOCTRINE, B. and C. DEPARTMENTS:

*"The Kingdom of God to be Established"* Daniel 2:44; 7:13, 14, 27.

*"Restitution of all Things"* Acts 3: 20, 21. Doc. and Cov. 86: 8-11.

*"Moses"* Doc. and Cov. 110:11.

*"Elijah"* Doc. and Cov. 2:1-3; 27:9; 110:13-16; 128:15-18; Joseph 2:36, 39.

*"Elias"* Matt. 17: 10, 11. Doc. and Cov. 27:6; 110:12.

## RATAPU TUATAHI

Nga Kaumatua kua whakamanaia ki te whakahaere i tetahi, i katoa ranei o nga mahi e pa ana ki nga karangatanga i raro iho i roto i te tohungatanga; a tera ano, e ahei ratou ki te whakapa i etahi atu kaumatua, ki te whakau hei mema mo te hahi nga mea kua ata iriiria me te whakawhiwhi ano i a ratou ki te Wairua Tapu. E whai mana ana nga kaumatua ki te manaaki tamariki i roto i te Hahi, ki te whakahaere huihuinga me te whakarite i aua huihuinga i runga i ta te Wairua Tapu i arahi ai. E ahei te kaumatua ki te whakahaere i te whakahaere a te Tohunga Nui ina kore te Tohunga Nui i reira. E iwa-tekau-ma-ono nga kaumatua ka tu he korama. E toru o ratou e tu hei timuakitanga mo taua ropu.

*Nga Patai:* (1) He aha nga mahi e taea te whakahaere e te kaumatua? (2) E hia nga kaumatua ka tu ai he korama? (3) Ko wai ma ka tu hei timuaki me nga kaunihera mo te ropu kaumatua?

## RATAPU TUARUA

Ko nga whitu tekau ta ratou mahi he kaumatua haere tonu, ara he mea ata whakapa hei whakapuaki i te Rongopai ki waenganui i nga iwi kei runga i te whenua. "Ki nga Tauwiwi i te tuatahi, ki nga Hurae hoki." E mahi ana ratou i raro i te whakahaere o nga apotoro mo taua mahi motuhake. E whitu tekau nga mema ka ki ai te korama me nga timuaki e whitu.

*Nga Patai:* (1) He aha te mahi a nga whitu tekau? (2) Kei raro ratou i te mana o wai ma? (3) E hia nga mema i roto i to ratou korama?

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## RATAPU TUATORU

Nga tohunga nui kua oti te whakapa ki te mana whakahaere, ina whakaritea, whakahaua ranei e nga mema kei ia ratou te mana, kia mahi i roto i nga tikanga katoa me nga manaakitanga o te Hahi. Ka ahei ratou ki te haerere pera me ta nga whitu tekau, ki te mau i te Rongopai ki nga iwi; otira kahore ratou i whakamotuhaketia mo tenei mahi. Ko ta ratou ake mahi i whakaritea ko nga turanga timuakitanga tuturu me nga mahi. Nga tohunga nui o nga Teiki o te Hahi e ahei ana kia whakaroputia hei korama kahore hoki he tikanga pehea te nui o to ratou ropu, e toru hoki o ratou e whiriwhiria hei timuaki me nga kuanihera.

*Nga Patai:* (1) He aha te mahi tuturu a nga tohunga nui? (2) E hia nga mema o roto o to ratou korama? (3) Ko wai ma e tu hei timuaki hei kuanihera mo to ratou korama?

## RATAPU TUAWHA

Nga peteriaka, ara nga kai kauwhau kua whakawhiwhia ki te mahi whakawhiwhi manaakitanga ki nga mema o te Hahi. Otira e whai mana ana ano ratou ki te whakarite i era atu tikanga. Kotahi te Peteriaka o te Hahi. "E mohiotia nei ko te Peteriaka timuaki he mahi ona mana i roto i taua ropu katoa; kei ia ia e pupuri ana nga ki o te Turanga Peteriaka, kua whiwhi ia i te whakaari mai." Ko tana e manaaki ai ka manaakitia a ko tana e kanga ai ka kangaia, a ko tana e here ai i te whenua ka herea i te rangi a ko tana e wewete ai i te whenua ka wetekia i te rangi. (Ako. me Kawe. 124: 92-92).

*Nga Patai:* (1) He aha te mahi a nga Peteriaka o te Hahi? (2) Kei ia wai e pupuri ana nga ki o te turanga Peteriaka? (3) He aha te mana nui kei ia ia? Kei hea o nga tuhituhinga e whakaatu ana.

## IMPORTANT

As explained in letters to choir conductors the Ladies' Chorus competition number has been changed from "An Old Guitar" to "Stranger of Galilee."

A mistake was made on the anthem which has been corrected with the slips sent to all choirs. Paste these slips over the last four measures at top of page 8. Just opposite, on top of page 9, make the first bass note a G flat instead of G natural as is printed.

Walter Smith.

# News of the Field

## MADSEN BRANCH

By Pene Ruruku

We are again blessed with the coming of Elders to our district. Elders Roy Lloyd and Valden Chamberlain arrived here on January 24, after attending the Hui Pariha at Porirua with a few of our Saints. They are staying at the home of Bro. and Sis. Turi Ruruku and we extend our greatest welcome to them.

On February 2, the Elders blessed the baby daughter of Bro. and Sis. Rangihapua Elkington and gave it the name of Louisa Takuna Elkington.

We are pleased to have Terenai Elkington pay us a visit, and also Sis. Tuo Hippolite and family, of Nelson.

The Elders are leaving February 15, to go through the district to visit the Saints.

## MANAIA BRANCH

By Doris A. Manu

We have been blessed with having Elder Foote and Bro. Forbes with us. They have spent a considerable amount of their time getting our branch under way again. They spent Christmas with us and we all celebrated the New Year at the home of Bro. and Sis. Wineera and we wish to take this opportunity of thanking these people for the wonderful time we had.

Under the direction of the branch president and the Elders our Sunday School and other branch meetings are being held. A Primary was organized and the officers were set apart by Elder Foote and Bro. Forbes as follows: president, Sis. Carolyne Manu; first counsellor, Sis. Carolyne Manu; second counsellor, Doris Manu; secretary, Betty Manu; teacher, Shirley Manu. We hope and pray that God will guide and bless these sisters in their callings.

The young people are now taking great interest in our newly organized M.I.A. The following are officers of the Young Women: president, Sis. Doris A. Manu; first counsellor, Sis. Carolyne Manu; second counsellor, Sis. Josie Manu. The Young men's officers are: president, Bro. Hammy Manu; first counsellor, Bro. Charlie Rei; second counsellor, Bro. Tip Jackson; secretary for the two organizations is Sis. Shirley Manu.

## WELLINGTON BRANCH

By Fay Loader

Our branch was well represented at the Hui Pariha held at Porirua. Congratulations are in order to Bro. and Sis. Doug. Whatu; we wish the happy couple all the best for their future.

We have been fortunate to have two new Elders assigned to this district. Elders Eckersley and Williams arrived recently and we wish them a happy stay.

We were again privileged to have our district president with us. The people of our branch are hoping to have an M.I.A. organized some time this year.

Sis. Wooley, nee Rohner, has been blessed with a baby daughter; both are doing well.

## GISBORNE BRANCH

By Hine McGhee

The Primary children enjoyed a party given by the members of the branch at the home of Sis. Whakahe Matenga. Ice cream, sandwiches, jellies, and drinks were had in abundance by all. Sis. Matenga presented each child with a useful present. Winners of the scrapbook competition were Patsy Poki and Dee Matenga.

Elders Wardle and Leavitt enjoyed their first New Zealand Christmas at the home of Bro. Hamon and family.

A group of Saints from this district attended the recent Hui held at Porirua. We are grateful for the hospitality shown us by the good people of this branch, especially Bro. James Elkington and family and Bro. George Katene and family. The wonderful spirit that was enjoyed there will not be forgotten.

Visitors to our branch have been Bro. Oli McKay, Sis. Monica McKay, Sis. Phyllis Watene, and Bro. Te Ao Wilson.

We welcome Bro. Derek Morris and his new bride; their future home will be Te Karaka.

Bro. and Sis. Lehi Morris returned from holidaying with Bro. Suart Meha, of Waipawa.

Bro. Dee Matenga was ordained a deacon by Bro. Henry Hamon. Thomas Hyde was blessed by Bro. Wai Hamon.

We are happy to have again in our midst, Sis. James Hall and her daughter, Sis. Hyde.

Relief Society has started again with the new year. The sisters are very serious with their handiwork and hope to finish some articles for exhibition at Hui Tau.

Sis. Marianne Pere was set apart as second counsellor in the Primary.

Bro. Charlie Pere is a patient in the Cook Hospital. Sis. Girlie Kelly has been an inmate for some time but is recovering slowly.

The following were recently baptized and confirmed by Elders Wardle and Leavitt: Winton Pere, Marv Pere, Paea Tamihana, Vera McGhee, Caroline Wilson, and Hinenui Wilson.

## ROTORUA BRANCH

By Rangi Davies

On the 5th of January, Walter Hubert Josephs was baptized by his father, Bro. John Josephs. Bro. Josephs blessed and named the infant daughter of Norman and Grace Newton, giving it the name of Donna Dinah; the Josephs are adopting the baby soon.

Elder French and Bro. Panere arrived here on January 22.

On January 24, Pres. and Sis. Halversen arrived in Rotorua and the next day President performed the marriage ceremonies for Bro. Norman Rapana and Sis. Margaret McKinnon, and Bro. Henry Sorensen and Winnie Rota. Later in the evening he performed another marriage, that of Pera Haronga and Ruihi Amohau.

Bro. and Sis. Aspinall and children, Mick and Margaret, passed through here recently on their way to their home in Tokomaru Bay.

Elder Nelson and Bro. Albert Whaanga arrived on January 30. Since his arrival Bro. Whaanga has been ill. We wish him a speedy recovery.

On the 16th of January, about 48 members of the Taiporutu Club journeyed to Wellington. The party was invited to Parliament Buildings where Prime Minister Fraser welcomed the club. The concert drew a capacity audience and was broadcast over the air. The majority of the party attended the wedding of Wiki Katene and Doug Whatu on January 18, in Porirua. The next day they were conducted on an interesting tour of "Dominion Monarch," one of His Majesty's ships in port. On January 20, the party went to Dannevirke and were welcomed by Bro. Wi Duncan. The purpose of the visit to Wellington was to raise funds for a Maori chapel; nearly £600 was raised.

The M.I.A. has again resumed activities after a six weeks' vacation.

#### TAMAKI BRANCH

By William Harris

Over thirty members travelled to the Hui and wedding at Porirua on January 18. Everyone reports a good time.

The Taiporutu Club of Rotorua, comprising 45 members, gave a concert in the Town Hall on January. Travelling with the party was Bro. and Sis. Henry Davies. They enjoyed their short stay with us.

The following were recently baptized: Talmadge T. Harris, Ivy Meha, and Mere Raiha Tangaroa. Maurice Pearson, Pirimi M. Harris, and Wineti Tangaroa were ordained deacons. A son has been born to Bro. and Sis. Raniera Taurau.

Bro. Rahiri Harris and Sis. Polly Duncan attended the Tokomaru Bay Hui Pariha.

Choir and other singing practices have started. There is a marked keenness from all members which points towards a good competition. Meet us at Hui Tau!

Our grand old Kuia, Sisters Mamae Reweti and Waitokorau Tamihana have returned from their annual holidays.

#### PORIRUA BRANCH

By Amiria Katene

On January 15, a coming-of-age birthday party was held in the Porirua branch in honour of Tama Swainson. Many friends and relations attended and brought gifts and good wishes. A very happy and enjoyable evening was spent by all. Among the guests present were Elder Larsen, Bytheway, Lloyd, Chamberlain, Roberts, and Snyder.

A welcome visitor to our branch was Elder McMurray, who was returning to Waikato. Bro. and Sis. Ben WiNeera were happy to have their daughter and son-in-law, Bro. and Sis. Claude Hawea Korongata, with them for a short time.

A "welcome" reception was held in the Ngateponeke Marae to receive the great Taiporutu Club from Rotorua who had come to Wellington to hold a series of concerts to help raise funds for the Maori Chapel which will be erected in Wellington in the near future.

On Saturday, the 18th of January, this visiting club was welcomed on the Ngatitua Marae, at Porirua, where they were numbered among the many guests that attended the wedding of Wikitoria, eldest daughter of Bro. and Sis. George Katene, and Te Hekenui Douglas Whatu, eldest son of Mrs. Whatu, Frankton.

Seven hundred guests, Maori and pakeha, gathered to witness the ceremony, which took place at 2 p.m. on the lawn, in front of the Toa Rangatira meeting house. Pres. Halversen officiated as the bridal couple stood beneath a huge floral ball of beautiful hydrangeas. A guard of honour was formed by the M.I.A. Maori Boy Scouts and Titahi Boy Scout Patrol. The ceremony was followed by a wedding breakfast where the Hon. Mr. Peter Fraser spoke and complimented the bride and bridegroom. Also attending were Lt. Col. M. Keiha, representing the Maori Battalion, Mr. Mason, Minister of Native Affairs in the last Government, and Mr. G. P. Shepherd, Under-Secretary of the Native Department.

The bride was attended by her two sisters, Ataraea and Hareti Katene. Mr. Steve Watene of Auckland was best man and the groomsmen was Mr. Ted Reiti.

The Korongata Choir rendered the hymns during the wedding ceremony and the entire Hui Pariha and we wish to thank them for their help.

In the evening of the same day the programme of the Hui began. The first part of the programme was conducted by the Primary president, Sis. Olive Hippolite, after which the M.I.A. president, Sam Elkington conducted a full programme of plays and various items pertaining to the work of the M.I.A. The Sunday evening meeting was divided between the Relief Society and Priesthood, and a pageant, participated in by representatives of the various auxiliaries in the branch, was presented.

During the Sunday programme of the Hui a baptism was performed by Elder Snyder, being that of Sis. Bessie Karena, of Rangitotu.

We were fortunate to have in our midst fourteen Zion Elders, along with Pres. and Sis. Halversen.

Monday, January 20, a farewell party was held in honour of Elder Lloyd, who has been labouring in the district since Hui Tau and is now being transferred to the Wairau District with Elder Chamberlain. Farewell speeches were made by Bro. James Elkington and Bro. George Katene who at the same time presented gifts to the Elders. We were privileged

to have as guests, Bro. Henare Hamon, Bro. Oli McKay, and a few other Saints of the Gisborne and Mahia Districts.

On Tuesday, January 21, M.I.A. members gathered with the Wellington Elders at the wharf to say good-bye to Elders Lloyd and Chamberlain. Aboard the boat also, were members from Wairau District who attended the Hui and who were returning to their homes.

We are happy to have home after six weeks serious illness in the Wellington Hospital, Bro. Sam Mihaere.

Bro. and Sis. Sam Elkington and family have arrived home, after a long vacation in Nelson.

#### DUNEDIN BRANCH

By Audrey C. Constable

Recent events in this branch included the arrival of two new Elders, Olsen and Baker, and all the Saints extend to them a hearty welcome. Elders Hawkins and Baker will leave on Wednesday, January 15, on a trip throughout the district.

On January 11, a Sunset Service was held in the Woodhaugh Gardens. In spite of poor weather the attendance was good.

The Elders and Saints are very fortunate in having such fine people as Mrs. Blair, her daughter, Mrs. Wixon, and grandson, Blair Wixon, open their home for cottage meetings each Monday night.

In spite of the absence of many of the Saints, due to the holidays, Sunday School and Sacrament meetings were carried on and now are in full swing.

#### RAROTONGA BRANCH

By Mildren Hamon

The Sunday School Christmas Tree was held December 20, with a very good attendance of Saints and outsiders. A well-prepared programme was presented, and the tree was laden with gifts for the children.

The Saints had a merry Christmas when they gathered together for their Christmas dinner after which they finished off the day with games and races.

The Relief Society has taken another step forward in the sending out of their visiting teachers. Sisters Dean and Cummings were the first to have the honour. Their record of visits was 100%. Sisters Strickland and Glassie will carry on the work during the month of January.

Bro. Strickland started out the New Year by being taken to the hospital early on January 1. We are happy to say he is now back with us once more.

On January 6, a nine pound baby girl was born to Bro. and Sis. Pai Goodwin.

On January 8, the Saints gathered at the wharf to greet Elder Delamare, who has come to labour here, and extended to him their love and best wishes in the numerous leis which they placed about his neck.

#### TAUTORO BRANCH

On the 11th and 12th of January we held our annual branch conference and we had with us President Halversen, and

Elder Vernon Greenland, mission secretary. Also attending were Sis. Myra Mason, Elders Walch, Peterson, Clawson, and Barney, of the Whangarei district, Elders Herlin and Chapman, of the Bay of Islands district, Bro. and Sis. Hohepa Heperi, and Dr. Paewai, of Kaikohe.

The conference opened Saturday night with a Primary programme conducted by Sis. Heeni Wharemate, followed by the M.I.A. programme conducted by Elder Barney. Immediately after these programmes was a dance and supper. Priesthood and Relief Society meetings were held Sunday followed by a Sunday School officers and teachers meeting after which the Sunday School conducted a meeting under the direction of Bro. Aperahama Wharemate. Following this was a baptism ceremony. Bro. Paepae Witchira dedicated the water and Elder Peterson performed the baptisms of Akuwhata Tewhata, Hare Perana, Hamiora Henare Perana, Sadler Solomon McHee. Bro. Tarao Wharemate was ordained a deacon and Bro. Tupari Wharemate was ordained a priest. The daughter of Bro. and Sis. Teiwingaro Erueti was blessed by Pres. Halversen and named Ngaroimata. A Primary officers' meeting was held and at 7.30 a Relief Society and Priesthood programme was held. The theme throughout the conference was the Word of Wisdom, fast offering, and tithing. Thus ended a fine Hui Peka marred only by the loss of our beloved Sis. Henare Wihongi which was felt by all. We extend our heartfelt sympathy to her family and husband, Bro. Henare Pere Wihongi.

Our local missionaries were also in attendance at our Hui Peka: Sisters Keita Tari, Ngaroma Pita, and Polly Thompson.

#### KAIKOU BRANCH

By Carrie Peihopa

On the 4th of January, a wonderful Hui Peka was held at our branch and we felt honoured to receive the first visit from our Zion Elders Walch, Clawson, Petersen, and Barney, who were accompanied by Sisters Tari, Peters, and Thompson. We were pleased to have them all; while here they stayed at the home of Bro. Hone Peepe. On Saturday night a combined Primary and Mutual programme was presented; the Primary theme was "To Stand Righteously Before God" and the theme of the Mutual was "To Rise Early." On Sunday the first service commenced at 10.30 and after months of non-existence it is good to see the service held again as part of branch activities. The Sunday School meeting was under the direction of Wiri-hana Peepe and was conducted by Bro. Pat Peihopa. After the Sunday service the time was turned over for the reopening of a newly-done tennis court. The Sunday night programme was in charge of the whakapapa officers and the Relief Society and all items were most enjoyable. The Relief Society arranged a pageant, "The Spirit of Motherhood" which brought to a close this enjoyable Hui Peka.

### WAIROA BRANCH

By M. Stewart

During November, Bro. and Sis. McIlroy, from Korongata, were present at some of our services, as was Sis. Dorothea Fox, nee Ferguson, who now resides in Ruatoria.

District board members who came to visit during December, were Sis. Rangi Tengaio, Bro. Stewart Whaanga, and Bro. Paumea McKay. Elder Leavitt and Bro. Kohu were also in attendance. Bro. Kohu performed two baptisms on the 1st of December, being Sis. Nancy Hoetawa, confirmed by Elder Leavitt, and Sis. Ellen Samuels, confirmed by Bro. Heremia Maeha.

Bro. Hemi Karai is an inmate in the Wairoa Hospital. We pray for his recovery.

Five children were baptized on January 26, by Bro. Ru P. Hoetawa; they were: Scotty Walker, Jr., confirmed by Scotty Walker; Atareta Ngapuhi Toeke, confirmed by Heremia Maeha; Kararaina Toeke, confirmed by Ru P. Hoetawa; Rere Tekauru, confirmed by Piripi TeKauru; and Mori Maeha, confirmed by Heremia Maeha.

The youngest member of the branch is the infant daughter of Bro. Douglas Hakopa and his wife, Julia. The child was named Taraipe after her grandmother.

### WAIMAMAKU BRANCH

By Mowena Ngakuru

An interesting item in our branch is the starting of a new marae. There are two houses, the dining room and meeting house where karakias will be held. The site is completed and we will be building the dining hall first.

Our branch population of 20 will soon be down to half. Our two deacons, Reece and Nolan Ngakuru, have left for Te Aute College and Kaikohe Technical College respectively. Katuhi Ngakuru and family have left for work at Weka Weka. Polly Paniora and family are ready to leave for Auckland where her husband is working at the Westfield Freezing Works.

### KORONGATA BRANCH

By Artemesia Heke

We are very happy to have two Elders, Parsons and Anderson, with us, having arrived on January 3. On the 13th, they and the deacons camped out at the Maraekakaho River for a night, and despite the rain all went well.

Since the return of the choir from the Porirua Hui they have taken every vacant night for practice.

On Sunday, January 5, Jewel Crawford was baptized by Papa Tirini and confirmed by Sid Crawford.

Here Puriri is an inmate of the Hastings Memorial Hospital, and Mihi Hapi returned from there at Christmas.

Lance Ata Roa Pere is the name given to the new baby son of Arthur Pere.

Released from the M.I.A. as officers were: Joseph Tengaio, Paul Randall,

Adam Puriri, Moana Karere, Ella Haweia, Hana Wainohu and Raiha Randall. They were replaced by Te Karaua Whakamoe and Meriana Whakamoe.

The Deacons' training group was reorganized with Tama Edwards, Aden Lemon, Rangi Parahi, and Jury Thompson.

### TAHAENUI BRANCH

By Rebecca Smith

The Genealogical presidency led off the New Year's activities of the branch by presenting a programme on the first Sunday based on work for the dead.

Sunday, Jan. 5, Jackson and Tamoe Akuhata Haronga, and Hona Smith Harvey were baptized by Bro. Tamahou Haronga and confirmed by Bros. Dave Smith, Jr., Tamahou Haronga, and Willie Walker.

The following Sunday, the women of the Sunday School presidency cooked a meal for which they charged the members in order to finance the purchase of some Deseret song books for the Sunday School. The effort resulted in a dozen books being ordered.

On January 19, the Saints from here travelled to Whakaki to hold karakia with the Saints there. Bro. Turi and Sis. Ahenata Walker uphold the church there, and with the organizing of our branch these people were made members of it, hence our travelling there twice a month. We also go there for cottage meetings. Elder Leavitt and Bro. Kohu accompanied us. Purua Solomon extended us an invitation to attend the coming-of-age birthday party of his second son, Robby; the branch president collected donations from our branch members and a cheque was taken to the party.

On Sunday, January 2, the usual priesthood meeting was held with Bro. Oliphant McKay and Perea Smith in attendance. Accompanying these brethren were Sisters Monica McKay, Paku Webber, and Louisa Hapi. After the meetings in the afternoon we assembled at the home of Bro. Munroe Smith for a choir practice. That evening we motored to Nuhaka to attend choir practice there, held under the direction of Sis. Heeni Christy.

Sis. Horiania Reti was recently admitted to the Wairoa Public Hospital but is home again. During her absence, Sis. Mihi Nepia conducted the choir.

Bro. Dartell Smith is still a long way from recovery for his condition is no better. He contracted a disease which paralysed his brain and left side.

Bro. and Sis. Tamahou Haronga went to Nuhaka recently to prepare a meal for the Nuhaka Branch members. All finance gained was added to the Tahaenui chapel fund and we wish to thank the Nuhaka Saints for their patronage.

Elder Leavitt and Bro. Kohu visited the Tahaenui Saints several weeks ago. They attended a cottage meeting at the home of Bro. and Sis. Bill Winiana, at which there was a record attendance of seventeen adults.

## HERETAUNGA BRANCH

By Marjorie Thompson

The Sunday School picnic which was held at Black's Bridge by the Tuki Tuki River, was a great success under the supervision of Bro. Raymond Thompson. Welcome guests were Elders Parsons and Anderson and the Tahau family won most of the events.

The Relief Society has started their meetings on Wednesday nights.

Sis. Mataroa Tari and her daughter are inmates of the Hastings Hospital.

Sis. Mihi Harris and her four daughters have been away visiting her sister, Katherine McKay, at Tiki Tiki.

Bro. and Sis. Hughie Southern have been blessed with a baby boy.

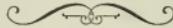
Bro. Charlie Hamlin passed away at his home on January 28. To his wife and family we offer our deepest sympathy.

## PUKETAPU BRANCH

By Polly Rotana

A picnic was recently held at Waahu Lake for the Primary children. They enjoyed the swimming, playing, and delicious afternoon lunch. It was a great day and greatly appreciated by the children as well as their parents.

The branch president is holding cottage meetings very regularly in the different homes with the help of the Elders.



## ERIATA NOPERA PASSES

Brother Eriata Nopera, president of the Hawke's Bay district, died at the home of Mr. and Mrs. Colin Scott, in Porangahau, Sunday morning, February 9. Though his health had not been good for some time he was up and around until the previous evening when he became seriously ill and he passed quietly away the next morning. The news was phoned to Tokomaru Bay and announced to the Saints and friends assembled there in the Hui Pariha. Funeral services were held in Porangahau, Wednesday, February 12, under the direction of Tumuaki A. Reed Halversen, and burial took place at the old family cemetery at Eparaima.

In the passing of Brother Nopera, the church loses one of its most faithful and influential leaders. He was a high priest, and had served for many years as Hawke's Bay district president. His name was well known and his influence has been felt throughout all New Zealand. He has preached the gospel and borne his testimony with power and authority on the marae of the Maori people everywhere, regardless of what their faith may have been. His name will long be remembered and his good works and deeds will live on through the years to come.

## The Mission of the Relief Society



One hundred and five years ago, on March 17, the Prophet Joseph Smith met with some of the faithful sisters and commenced the organization of "The Female Relief Society of Nauvoo." As far as is known this was the first woman's relief organization in the world. And it has remained to this day the only society of women in the world claiming the same high purposes for its existence. Since its creation benevolent societies of women have come and gone, but none have claimed the exalted purpose associated from the beginning with this auxiliary of the Church.

What is the purpose of the Relief Society? What sets it apart from other charitable and benevolent associations?

Joseph Smith spoke to this select group a number of times in the months immediately following its organization. Eliza R. Snow, the first secretary, kept accurate summaries and transcriptions of his inspired counsel. He gave them much practical advice on benevolence and alms giving, on curbing their tongues, on purging iniquities out of their society, on comforting and supporting their husbands at home, and so on.

But perhaps the greatest single bit of inspired wisdom they received from his mouth was given on the 26th of May, 1842. He said: "Be pure in heart. Jesus designs to save the people out of their sins. Said Jesus, 'Ye shall do the work, which ye see me do.' These are the grand key-words for the society to act upon." (D.H.C. 5.20.)

The grand purpose of this society, then, is not only to visit the fatherless and the widows in their affliction, and to give aid to the needy, but it is to tread in the tracks of the Master, and administer to the people as He Himself did in His ministry. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

What works did Jesus do when he wove the pattern to be followed by the Relief Society in fulfilling its mission? First of all He went among the people offering them the glad tidings of salvation. Not only was He anointed to preach the gospel to the poor, and call upon all men to come unto Him and be saved, but His message was also one of food for the hungry, of shelter for the homeless, of clothes for the naked, and of doing good to all men. It was a message of the abundant life in this world and of life everlasting in His Father's kingdom. He offered blessings to the meek, the humble, the poor in spirit, those who hunger and thirst after righteousness, to all who would come unto Him with a broken heart and a contrite spirit, and to all men. And He went among the people alleviating their many ills. These were works of the Master; these are the mission of the Relief Society.

The inscription on the seal of the society says, "Charity never faileth." "Charity," says Mormon, "is the pure love of Christ." (Mormon 8:47.) Those who develop charity in their souls will desire above all else to follow in the footsteps of the Master and to do the works which He did. There is no greater virtue than to be Christ-like. Those who have His pure love will strive to minister unto their fellow men as fully as He would do if personally present.

**M**OST people are interested enough to want to know the **WHY, WHAT** and **WHEREFORE** of things that are expected of them - - -

**THEREFORE:-**

**What ?** HUI TAU

**Where ?** KOROTONGA, H.B.

**When ?** APRIL 4, 5, 6 and 7

**Why ?** TO COMMEMORATE THE 117th ANNIVERSARY OF THE FOUNDING OF THE CHURCH - TO COMMEMORATE THE 100th ANNIVERSARY OF ARRIVAL OF PIONEERS IN SALT LAKE VALLEY

**CONCLUSION** - This will be the biggest and best HUI TAU in the history of the Mission.

Make it a "MUST" on your schedule.

*Miss Waite Baens  
of Hospital  
Masterton*



**Te Karere**

APERIRA, 1947

WAHANGA 42 NAMA 3



# Elder Thomas E. McKay



Elder Thomas E. McKay, brother of David O. McKay, of the First Presidency, was set apart as one of five men who were to act as assistants to the Council of the Twelve, at the conference held at Salt Lake City in April, 1941. Elder McKay was well qualified for his calling because of his long years of experience as a missionary and mission president of the Swiss-German mission. He is well-known and loved throughout the stakes of Zion for his humbleness and contriteness of spirit and for the love of the Gospel which he shows as he travels among the membership of the Church.

---

## How to Keep from Growing Old

Always race with locomotives to crossings. Engineers like it; it breaks the monotony of their jobs.

\* \* \*

Always pass the car ahead on curves or turns. Don't use your horn, it may unnerve the fellow and cause him to turn out too far.

\* \* \*

Demand half the road—the middle half. Insist on your rights.

\* \* \*

Always speed; it shows them you are a man of pep even though an amateur driver.

\* \* \*

Never stop, look, or listen at railroad crossings. It consumes time.

\* \* \*

Always lock your brakes when skidding. It makes the job more artistic.

\* \* \*

In sloppy weather drive close to pedestrians. Dry cleaners appreciate this.

\* \* \*

Never look around when you back up; there is never anything behind you.

\* \* \*

Drive confidently, just as though there were not a few thousand other cars in service.

# Te Karere

Established 1907.

Wahanga 42.



Aperira, 1947.

A. Reed Halversen . . . . . 'Tumuaki Mihana  
Meryl Reber . . . . . Etita

*"Ko tenei Pepea i whakatahua hei hapai ake i te iwi Maori ki  
roto i nga whakaaro-mui."*

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## Women's Corner

(The following address was delivered at the officers' meeting of the general Relief Society Conference, held in the Assembly Hall, Thursday morning, October 3, 1946.)

### HEARKEN TO COUNSEL

BY ELDER JOSEPH FIELDING SMITH

I think that we are all very much aware of the fact that we are living in perilous times, a day of trouble, so the prophets have said, when Satan is raging in the hearts of the people, and for that reason members of the Church should be just a little more careful, a little more prayerful, a little more diligent in keeping the commandments of the Lord.

Now, I will be just as brief as I can, and say a few things that I think will be of importance, and I think also, necessary.

Throughout the Church, as well as throughout the world, there is a spirit of indifference, a spirit that is not inclined to hearken to counsel, and Satan is raging to a very large extent in the hearts of many members of the Church.

In a magazine that was published here a few months ago, there appeared a very startling article calling attention to the fact that the great majority of crimes being committed today are by boys ranging from eight years up to twenty. Now, that is a very sad reflection upon our civilization, and a very sad reflection upon the homes of the people, but such a condition ought not, of course, to be found among Latter-day Saints. Our children ought to be faithful and true. They ought to be taught the principles of the Gospel; but we also discover throughout the Church and in our homes there is need for improvement. There is a lack of prayer.

I have said in stake conferences many times that we are no longer a praying people. Family prayer has practically disappeared. We are not teaching our children to pray, one of the great commandments the Lord has given us. And many of the women throughout the Church are too busy to attend to Church duties, but are given to pleasures, and neglect their children and their homes.

My attention has been called several times recently at stake conferences and within the week, to one evil practice which needs attention, and that is card playing. And I thought that it would not be amiss to say something about that along with some other things here this morning. From the time of the organization of the Church until now, all the Presidents of the Church have pleaded with the members

not to play cards. Now this seems to be a fault among the sisters, more than among the brethren, and yet the brethren are guilty to a very alarming extent. The report has come to me, frequently, that in our stakes the sisters will get together to play cards, notwithstanding the fact that they have been counselled so frequently against this evil, and it is an evil.

About two weeks ago, a good sister in one of our stakes put a magazine in my hands, and it is a woman's magazine, which goes into the homes of many of our people. In that magazine, there was a very enticing article advising the parents in the home to teach their children, just as soon as they are able to be taught anything, to play cards, a most abominable thing. And I said to the sister, "Well, if I were subscribing to a magazine like that I would tell them to suspend the subscription. I would not have it. I would not like to have a thing like that in my home."

I have written down one or two statements here from President Joseph F. Smith. I have not had time or I would have taken statements from others of the brethren. Before I read this, I will call attention, however, to this fact: That when the Mormon Battalion was ready to leave Leavenworth on their journey—I am not sure that it was not from Winter Quarters—President Brigham Young, in other advice that he gave to the Battalion, said they should not take cards with them, nor spend their time playing cards, and he called attention to the evils that result from it.

Now, I want to read you three paragraphs that I copied on this question. They are all from President Joseph F. Smith:

"Young people in their recreation should strive to form a love for that which will not be injurious. It is not true that only that recreation can be enjoyed that is detrimental to the body and spirit. We should train ourselves to find pleasure in that which invigorates, not stupifies and destroys the body, that which leads upward and not down, that which brightens, not dulls and stunts the intellect, that which elevates and exalts the spirit and not that which clogs and depresses it. So shall we please the Lord, enhance our own enjoyment and save ourselves and our children from impending sins, at the root of which, like the evil genius, lurks the spirit of cards and gaming."

You will find that in *The Improvement Era* of June 1911.

"It is not an uncommon thing for women, young and middle-aged, to spend whole afternoons and many of their evenings as well, in playing cards, thus wasting hours and days of precious time in this useless and unprofitable way. Yet those same people when approached declare they have no time to attend either Sunday School or meetings. Their Church duties are neglected for lack of time, yet they spend hours, day after day, at cards. They are thereby encour-

aged and become possessed of a spirit of indolence, and their minds are filled with a vile drunkenness, hallucination, charm and fascination that take possession of the habitual card player to the exclusion of all spiritual and religious feelings. Such a spirit detracts from all sacred thought or sentiment. These players at length do not quite know whether they are Jew, Gentile or Saint, and they do not care a fig.

Cards are the most perfect and common instrumentalities of the gambler that have been devised, and the companionship of cards, like the companionship of most other games, is that of the gambling den and of the saloon, but cards do not stand alone in our enticement to evil. Any game that ultimately leads to questionable society, because it is the chief pleasure of such society, should be excluded from the home where innocent games cannot satisfy the required pleasures of the home without encouraging card playing. (Juvenile Instructor, September 1, 1903.)

Now, I say, that it has come to my attention so frequently that I thought it would not be amiss to call the sisters' attention to it, and I think you ought to use your influence to stop it, in your wards and in your stakes, by teaching your sisters, through the Relief Society and other organizations, the evils of this thing which the Lord has condemned through His servants, the prophets.

The Saviour said to His disciples one time when he got very much annoyed: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.)

We raise our hands and say we will support the President of the Church and the Authorities of the Church. Are we doing it? I am speaking, when I say that, of the members of the Church.

Now I say, these are perilous times. The Devil is raging, and there are more temptations, more avenues for sinning today, among our people, than ever before in the history of the Church.

Every good thing that comes for the benefit of man, the Devil takes possession of: the radio, for instance. What a wonderful instrument it is, what a means to educate the people, and yet ninety per cent of the programmes that come over the radio should not be heard at all. You can hardly ever turn one on without hearing a tobacco ad, a very alluring one, or something else of an evil nature. In the programmes, many of them, that are given for entertainment, things are presented that are, well, shady; the jokes, and all these things are listened to by our young people. How can they grow up in the knowledge of the truth, in the love of the truth, with such things before them?

Another thing we ought to keep our children from, and you as mothers should use your influence, is the public dance. I do not

know of anything which is a greater evil than the public dance, where, promiscuously, people gather, no questions asked as long as they pay their price, and out of it comes sin.

Again, may I, dare I, speak about it, even to you mothers, of modern dress. It is not what the Lord has indicated He would have. He gave to the Church a law which you can find recorded in section 42 of the Doctrine and Covenants, in which He says, "Let all thy garments be plain, and their beauty the beauty of the work of thine own hands," but they are not. I am speaking of the women's dress. I do not think they dress modestly. This comes from the world and we partake very largely of these fashions. I suppose perhaps the women think they are pleasing the men. From my understanding, and considering the men I associate with, they are not pleased, not at all. Men in the world may be, I do not know, but not men in the Church, Latter-day Saints. And why do we have to follow the customs and the fashions of the world?

Now, there are so many other things that are evil I cannot take time to mention them, that are placed before our people today, both old and young, and I want to tell you sisters, many among us cannot help, when we see things constantly, from being influenced. All the time we have portrayed before us the advertisements of tobacco and liquor, and all kinds of ads in the magazines, that are unwholesome. In some magazines that many among us like to buy, there are pictures of scantily dressed women. Can we expect our young people to grow up very much with the spirit of the gospel in them under such conditions? I wonder if we, ourselves, are not more or less affected by it, seeing and hearing these things constantly.

Now, the papers are telling us all the time that the conditions throughout this nation are terrible in regard to divorce. We find it right here among our own people. There was a time when divorce was much less within the Church than it is today, but in recent years it has been increasing. Why? All of these modern sins tend to it, everything to weaken and destroy the influence of the home. People are losing the love for the home, for the family, today, and that brings upon us these divorce difficulties. And so many of our young people are not looking upon marriage as the Lord would have them look upon it. They do not realize what it means. They are willing to be married outside of the Temple. Why? Because their mothers have failed to teach them the proper kind of marriage. Fathers have failed also, but the mothers are with the children more of the time in the home. And young people born under the covenant are being married outside of the Church, or outside of the Temple, and oftimes we see in the papers their pictures, and the parents seem to be elated over it, and so they put the pictures in the papers and advertise the fact that the marriage is to be outside the Temple. I should think they would be ashamed.

May I tell you this? In the early days of my life occasionally my father would hold a meeting with his family, and he would talk to us. And he has told us in those meetings, time and time again, he would rather take his children to the grave and lay them away, knowing that they were in their purity and entitled to come up in the resurrection to receive the blessings and exaltation in the Kingdom of God, than to have them marry out of the Church or out of the Temple if that would deprive them of these blessings, which it would, unless they should repent. And yet a lot of people are telling their sons and daughters that it does not matter.

It comes to my attention that mothers are telling their daughters not to go to the Temple. When they get old then they can go to the Temple, but they do not want to go to the Temple until they get old, until their "charms," whatever that means, have disappeared. Maybe you know what that means. I do not think a woman's charms should ever disappear. I do not think age should make the difference. And so I would like to read to you just one paragraph that I wrote a long time ago, and that is all I will have time to do:

"Nothing is more pitiful than to see a broken, dismembered family where husband and wife have separated and children know not what to do. Sad are the stories which come to the officials in the Temples and difficult are the problems which they are asked to unravel. Parents, think of your children. Do not let petty troubles, trifling difficulties and misunderstandings come between you. Children have a right to the blessings of the sacred union, love and happiness which belong to the family. They have an eternal claim upon their parents, and when these parents, through some foolishness, some whim or needless anger, permit themselves to be separated, the children are the great sufferers. What will the Lord do with you if you are guilty of this far-reaching offence? What will become of your children? Do you think the Lord will countenance your evil in which so many are made to suffer? Do you think that you can take another covenant when you have not been justified in the breaking of a former covenant, which brought misery to the children God entrusted to your care? Do not be deceived. The Father will not be mocked, nor will he permit us to trample his holy ordinance under our feet at will simply because of some trifling dissatisfaction. There will have to be many adjustments and our plans, if they are not in harmony with the law the Lord has given, will not stand in and after the resurrection. Some of us may find that we have deprived ourselves of these eternal blessings because of our petty and evil actions. Let us beware how we hold the covenants of the Lord, lest we be judged, and, being found guilty, lose the whole.

The Lord bless you, I pray,  
in the name of Jesus Christ, Amen

## Repentance

BY ELDER GUY SMITH FOOTE

*Elder Foote arrived in this country on March 29, 1946, and comes from Welling, Alberta, Canada. After Hui Tau he was assigned to the Waikato District, in October was transferred to the Taranaki District, and is now in the Hawke's Bay District.*

We are living today in one of the most wicked periods of the world. There is more sin now than at any other time in the history of the earth and people are living "faster" than they have ever done before. Why is this so? Why is there more sin?

The war that has recently come to a close may be the answer to these questions. "But," you may ask, "how can the war be responsible for the 'faster' living and the increase in sin?" For one thing, in the years since the beginning of the war to the present time, the people have been making more money than they have at any other time in their lives. Because of their increased earnings they have taken up habits that are not for their best good and which certainly will not lead them to heaven. When many of the young men who went into the services found that they might not come back, they started to live with the idea of just for today. They said, in substance, "Eat, drink, and be merry, for to-morrow we may die." Because of this idea of the servicemen and because of the extra earning power which the majority of people had, sin and wickedness have increased.

What are we, as members of this church, going to do? Are we going to continue in the manner in which we have in the past? The members of this church are not without sin and fault. Sad to say a great number of our saints are just as bad as the rest of the people. Are we going to be content to continue in the ways of the world or are we going to realize our mistakes and put on the armour of our God?

This will require that we repent of our former sins. When we talk of repentance, do we mean feeling sorry for the wrong we have been doing? Yes, repentance consists of feeling sorry for our past deeds, but it goes much farther than a mere feeling of sorrow. True repentance consists of sorrow for sins, asking forgiveness from God and fellow men, and then requires that a new start is made to live a completely new life, one that has turned from evil to good and righteousness. This will take a great deal of faith as well as will power of mind and body. God will only accept true repentance.

From Alma we get a good idea of how important repentance is: "Yea, I would that ye would come forth and harden not your hearts any longer, for behold, now is the time and the day of your salvation;



and therefore, if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you. For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labours. And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labour performed. Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit doth possess your bodies at the time that ye go out of this life, that spirit will have power to possess your body in that eternal world. For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked." (Alma 34:31-35.)

We see from the words of Alma that it is in this life that we are to repent. We cannot wait until we are on our death bed and then say that we are going to repent and turn unto God, for we have procrastinated the day of our repentance. The only way that we are going to be able to be sure that we have repented is to show it by our action and our work.

We all know the story of the prodigal son. He asked his father for his share of the inheritance and then went out into a far country and spent his substance in riotous living. When he had spent all he had, he fed swine for a living, and because of a famine in the land was forced to eat with them. When he realized that his father's servants had plenty to eat, he decided to return to his father's house as a servant. When his father saw him coming he prepared a feast to welcome him back. The older brother, who had stayed with his father during the years, saw the preparations for the feast and was angry with his father and would not come to the feast. "And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." (Luke 15:31-32.)

Let us be like the prodigal son, in that when we have seen our mistakes we are willing to repent and return unto our Heavenly Father who will receive us back as willingly as did the father receive his prodigal son.

May we members of the Church of Jesus Christ of Latter-day Saints be able to repent of our sins and return unto our Father's fold. None of us is wholly without sin; there has been only one perfect man upon the earth. Let us remember that without repentance we cannot enter into the Kingdom of Heaven.

# Let Our Light so Shine

BY LUXFORD PEETI WALKER

It is with great pleasure that I take this opportunity of expressing my appreciation for the many blessings that we have recently received, not the least among which is the privilege of having missionaries from Zion once again in our midst. Surely my gratitude to our Father in Heaven is shared by the whole mission.

Now that God has seen fit to so favour us, let us try and show our gratitude. That we can most certainly do by living more righteously, honouring, obeying, and sustaining the law, renewing our covenants and partaking of the Sacrament worthily, loving God with all our hearts, souls, and minds, loving our neighbours as ourselves, keeping the Word of Wisdom, fulfilling the callings which may be our privilege to have, and carrying out all our duties in the Gospel with as much vigour and enthusiasm as we possess, whether they be great or small. It isn't the magnitude of the task that matters but the spirit in which we do it. The rewards and blessings we receive from heeding the call and humbly officiating in the callings and duties asked of us are directly proportioned to the quantity and quality of the spirit with which we do them.

The primary purpose of sending missionaries out into the fields of God's estate is not so they may take over the offices and tasks which could adequately be done by ourselves but that they may labour so the church will grow in numbers and in spirit. Their main duty is to "Go . . . and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you." (Matt. 28:19-20.)

Secondary to that is the duty of supervision whereby they watch God's flock to see that there is no wandering away from Christ's precepts and making sure that the labourers in each field are organized in the correct manner and that the various officers are functioning according to the requirements of their particular duty. Accessory to these the missionaries give unto us words of advice and wisdom, administration to the needy, and encouragement to all, especially those of us who may lag. However, the things they do and the duties and deeds they perform are manifold and cannot be adequately or justifiably confined to mere word or humble pen.

Nevertheless, their main objective is to preach the Gospel unto every kindred; nation, and tongue, so that those who haven't heard may hear and have the opportunity to refuse or accept its doctrine and its blessings; so that the privilege of baptism by immersion for the remission of sins and the gift of the Holy Ghost by the laying on of hands may be theirs; so that as many of God's children as possible may at least have the opportunity of entering into His kingdom, for Jesus answered, "Verily, verily, I say unto thee, Except a man

be born of water and of the Spirit, he cannot enter the kingdom of God." (John 3:5.) If the nations do not hear God's law how can He judge them in the last day, since the responsibility will not be theirs? The sooner the Gospel is preached to everyone, the sooner our Saviour will come to earth to reign and the shorter will be the devil's time in our midst.

How can our missionaries devote all of their time to these matters if they are being continually asked to fulfill duties which could easily and adequately be done by ourselves. If the Gospel of Jesus Christ meant as much to us as it should, no supervision of our organizations would be necessary and our missionaries could devote more time to the spreading of this great work to those who may be unenlightened. Because they are here does not mean in any way that we should slack on our duties and turn the jobs over to them. Rather we should work all the harder so as to allow them more time to do their work.

Please don't let us be selfish. Think of all the people who are ignorant of the gospel, and then let us become truly active so that they too, may receive the Word and enjoy the fruits of a knowledge thereof.

By our labours let us show our faith in and appreciation of God's blessings, for "faith without works is dead." By our fruits we shall be known and by our works we shall be judged for "not everyone that saith unto me, Lord, Lord, shall enter unto the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) So, brothers and sisters, "Let our light so shine before men that they may see our good works, and glorify our Father which is in heaven." (Matt. 5:16.)

When we are about God's work let us have faith in the knowledge that He will bless us sufficiently to accomplish that which is asked of us, providing we humbly pray for His assistance. Let us fast and pray often that we might be humble and find favour in His sight. Let us not consider how we are going to do this or that, but trust in the Lord implicitly and the way will be opened unto us. "Behold the fowls of the air; for they sow not, neither do they reap nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? For your heavenly Father knoweth that ye have need of all these things." (Matt. 6:26-27-32.)

In conclusion I wish to say that one infallible way of finding a solution to all our problems is to "seek ye first the kingdom of God and His righteousness; and all things shall be added unto you." (Matt. 6:33.) I know that if we do this "He will open the windows of heaven and pour us out such blessings that we shall not find room enough to receive them."

I bear you my testimony to the truthfulness of this Gospel and pray that God will bless each and every one of us to the end that we may become true, honest, worthy Latter-day Saints.

## LOCAL MISSIONARIES REMEMBERED

In addition to the Zion missionaries there have been a number of local people serve as missionaries whom we would like to acknowledge. These have all served two months or more and the work which they have done has been very commendable and worthwhile. They are as follows: Clara Greening, Teiwi Edwards, Tuhaka Babbington, George Rance'l, James Puriri Jr., Angus Christy, Hare Nehua, Anaru Kohu, Taka Panere, Albert Whaanga, and Horace Forbes. The last four named are now serving, while the others have been released from their labours.

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## Going to Hui Tau

By the time this issue of Te Karere reaches you, you will be about ready to start your trip to Korongata to attend the Hui Tau. There seems to be a lot of interest throughout the entire mission and we are happily looking forward to seeing more of the Saints gathered at Korongata than we have ever had the privilege of seeing in any one place at one time in New Zealand.

There is something about travelling to such gatherings that makes our hearts light and happy, and in spite of the long tiresome trips some have to make there is still a lot of joy even in the travel. There are certain things that can take the good time out of one's trip to Hui Tau so perhaps a little warning won't be out of place.

If you are ill and weak I think the Lord would not expect you to further tax your strength by taking a long hard trip and living under Hui Tau conditions for a few days. I have felt sorry for some people who have been confined to their tents and in their beds all during the conference. Of course, we may become ill after we arrive at the marae and such can't be helped, but it is always wisdom to take care of the bodies the Lord has given us.

On many occasions while President Heber J. Grant was presiding over the church he gave instructions to people travelling to and from conference to drive carefully and safely. Many will be travelling this year by car and bus. The important thing is to get there safely, so travel with that thought in mind so there will be no regrets in connection with our travels to and from Korongata.

Many favourable comments have been freely made by people all over the dominion about the good conduct of the Latter-day Saints. Only occasionally does some member of the church, especially among those who go to conferences, do or say something that casts reflection upon the church. As we travel in groups we will be known and it is nice to be known as a people with clean appearance, clean habits, and a clean record of conduct.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

**1947**

## *Hui Tau Programme*



### THURSDAY, APRIL 3:

- Arrival day at Marae.
- 5:00 Kai for all.
- 8:00 Dance.

### FRIDAY, APRIL 4:

- 6:30 Morning karakia in sleeping quarters. Stuart Meha and Wi Duncan will appoint officers to conduct these services.
- 7:00 Kai.
- 10:30 Opening session of conference.
- 12:00 Kai.
- 2:00 General meeting under direction of Genealogical committee.
- 5:00 Kai.
- 7:30 General meeting.

### SATURDAY, APRIL 5:

- 6:30 Morning karakia.
- 7:00 Kai.
- 8:30 Special meeting: branch and district presidencies and secretaries meet with mission president and secretary. Primary officers' meeting.
- 10:00 General conference session.
- 12:00 Kai.
- 2:00 General conference session.
- 5:00 Kai.
- 7:30 Chorus and choir competition.



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## SUNDAY, APRIL 6:

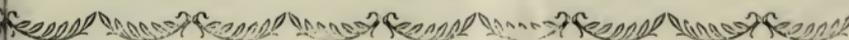
- 6:30 Morning karakia.
- 8:00 General priesthood meeting. General Relief Society meeting.
- 10:00 General session under direction of Sunday School. Theme: "The Pioneers of 1847."
- 12:15 Sunday School officers' and teachers' meeting.
- 2:00 General session.
- 2:00 General session.
- 4:00 Kai.
- 6:00 M.A.C. Old Boys meeting.
- 7:30 General meeting under direction of M.I.A.

## MONDAY, APRIL 7:

- 7:00 Morning karakia.
- 7:30 Kai.  
All Maori items and all other M.I.A. activities not yet completed will be finalized. (Some M.I.A. activities will be held during earlier days of conference.)
- 5:00 Kai.
- 8:00 M.I.A. Ball.  
Special entertainment and variety features will be presented at opportune times. Korongata will present a play and action songs depicting "The Coming of the Canoes."

## HUI TAU BOARD

A. Reed Halversen (mission president), Rahiri Harris (chairman), George Watene (secretary), Hirini Christy, Henare P. Wihongi, Henare Marshall, Wiremu Karaka, Eru Kupa, Hohepa Heperi, Henare Hamana, Turi Ruruku, Tuati Meha, Hone Paki, and George Randell.



## Te Aranga o te Hunga Mate

He mea tango i nga kauwhau me nga tuhituhinga a Hohepa  
F. Mete i roto i te pukapuka "Gospel Doctrine."

Na Hori Hooro i whaka-maori

Ite mea kote wairua o te Ariki o Ihu Karaiti kei te tohutohu, a, nate whakapono hoki ki te Atua, me nga kupu whakaari a ana poropiti, ki nga karaipiture ano hoki, kua pupu ake i roto te whakaae ki nga tikanga katoa e whakaako ngia nei, mo te Aranga ake ite mate.

Hou rawa ki roto i toku manawa te koa ki ta te Ha i whakau ai, i hokihoki tonu mai ai enei mahara i nga ohonga katoatanga o te ngahuru.

Kua whai kupu mai te wairua o te Atua, kua whakakite mai ano hoki kia au, i tatu ai oku mahara, ae, he ora ano kei tua o te arai, a ko te tinana i mahue nei ki te oneone, ka honoa ano ki te wairua hei manawa ora e ahei ai te tomo atu ki roto i te hari nui i te aroaro o te Atua (Imp. Era, vol. 16, 1912-1913; pp. 508-510.)

He pono ano kua whaka kakahungia tatou katoa ki te kahu o te mate, otira no mua ke noa atu i tenei te oranga o tatou wairua; no mua ke noa atu i to ratou kuhunga ki roto i te tapenakara kikokiko noho titergi ai; i te matenga o te tinana, mau tonu te ora o te wairua, he ora mutunga kore, a i te wa ka motuhia atu i te tinana, ka whakaangi te hoki o taua wairua ki te wahi i whakaritea mona, ki reira tatari ai i te wa e ara ai te tinana i whakarerea atu ra e ia, e hoki ai ki te hapai ake ano i taua tinana hei tapenakara tuturu mona i roto o nga wa mutunga kore, kua hemo atu ra hoki nga wahi kurupopo o taua tinana.

No te aranga te kororia nui, kua waiho hei kaupapa mo te whai whakaaro nui ki tenei take, i mohiotia ai e hara enei korero i te mea hanga noa na te tangata; pera hoki te whakaaro o etahi. Ko tenei mohiotanga kua tuturu, kua ngoto ki roto rawa o te hinengaro, kua hipa ki tua noa atu o te mahara ruarua, o te ngakau tautohetohe ranei.

No mua ke noa atu a Hopa ia te Karaiti. Ia Hopa te wairua poropiti; i matatau ai tona titiro atu ki te wa me te ra o te aranga; ngoto rawa ki roto i tona whatu-manawa tena take, i whiwhi ai ia ki tena matauranga, i mohio ai ia ki to te Atua kaha kite kawe ki te tutukitanga. Anei ta Hopa i whakaatu ai, "E mohio ara hoki au, kei te ora toku kai hoko, a i nga wa i muri nei ka tu ia ki runga ki te whenua, a ahakoa i muri i toku kiri, ka pau tenei tinana ka titiro atu ano ahau, i roto ano i toku kikokiko ki te Atua." (Hopa 19:25-26.)

I whakamau tonu tona titiro atu ki tetahi mea kaore nei i mohio-tia, i rangona ranei i te nehera o mua atu, a tatu noa mai ki tona wa; a kaore e puta, e tutuki ranei mo nga tau maha o muri i a ia. A nate mea kua whakawhiwhia a Hopa ki te wairua o te rongopai, hei matakite, i ahei ai ia te titiro atu ki roto i te hohonutanga o nga whakatupuranga tangata e whanau ki te ao, i kite atu ai ia i te kuru-popotanga o tona tinana hei puehu; e whakaaranga ana i te mate ki te ora. Ko ta Hopa i kite ai i roto i ana matapihi o te whakapono, kua mohiotia nuitia e tatou i naianei, a kua uru ki nga wharangi hitori, kua apitia hoki e ta te wairua tapu i whakaatu ai kia tatou, i rahi ake ai ta tatou whakaatu i ta Hopa; tana, "ka tutuki"; ta tatou "kua tutuki."

Kei roto tatou i nga ra whakamutunga, nga ra whakaotinga o nga tikanga nunui, whakahiapu ana i te kororia o te tutukitanga o ena mea, a ko te kororia tino nui ko to te aranga ake o te hunga mate, kua kore nei e waiho i runga i te kupu poropititanga anake, i te tumanakotanga, i te atarangi-tanga anake ranei o nga kupu whakaari; engari kua tuturu ki roto i te manawa, he take kua oti, kua tutuki i mua noa atu i o tatou ra.

Ko te Karaiti te mataamua o te hunga i mate, nana nei hoki i wahi te pa tuwatawata o te urupa; ana i piki te tuaahu o te poka o te reinga, a puta ana mai ia, i roto o enei here hei mataamua mo te hunga i moe.

Ka uiui ano te whakapono iti, "me pewhea tatou e mohio ai, ko Ihu i whakamatea i ara mai ranei? Kia tatou, ka nui nga whakaaturanga, ko Ihu i ripekatia, a i ara mai ano. Kei a tatou hoki nga kupu waihotanga iho a ana akonga. I kite ratou i tona ripekatanga, me nga nawe o nga neera, nga wero hanga a te pia, i a ia i runga i te ripeko; te whakatakoto ranga i tona tinana ki roto i te tomo, kaore ano nei he tangata i takoto ki reira; i te huriranga atu i te kohatu hei kati i te tomo; mahuetia iho, haere ana te hunga i tuku i a ia.

Takatu tonu nga mahara o nga tohunga nui me nga Pariha, i te ripekatanga me te nehunga i to tatou ariki, kai whakaora ano hoki. I mahara tonu hoki ratou ki Tara i korero ai i te wa e ora ana ia, i Tana i ki ra "I muri o nga ra e toru, ka ara ake ano ia i te mate."

Ite wehi kei tikina mai Tona tinana e ana akonga kei whanakotia, waiho ana e ratou nga hoia hei tiaki i te tomo; whakamaua ana te hiiri ki te kohatu, he tupato kei ki ana akonga, "Kua ara a Ihu i te mate," a ka mau hei korero teka ki te ao.

Tirohia, na, tenei mahi a ratou, riro ana ko nga kai tiaki, whakapono kore nei, hei whakaatu, i tino kite ratou, he tangata note rangi i tae mai; nana i wahi te hiiri, nana i huri te kohatu, i whakataka ki wahi ke a puta ana mai a Ihu.

I whakaatu ano hoki ana akonga i tona aranga mai. I whai kupu nei hoki ratou, a kaore ta ratou whakaatu-ranga e taea te pehi; tu tonu hei whakaaturanga pono ki nga iwi katoa.

# Sunday School

## SACRAMENT GEM

God, our Father, hear us pray,  
Send Thy grace this holy day;  
As we take of emblems, blest,  
On our Saviour's love we rest.

### KINDERGARTEN (4 to 5 years):

- "*The Long Lost Son*" Joseph—Genesis 44, 47. The Lord helps a loving, dutiful son. He overrules evil for good.  
 "*Saved by a Princess*" Moses and Miriam—Exodus 2. The Lord can save.  
 "*A Mighty Leader for God's People*" Moses—Exodus 11, 15. The Lord uses humble people for great things.  
 "*The Ten Commandments*" Moses—Exodus 19, 20. The Lord teaches His children how to serve Him.

### PRIMARY (6 to 9 years):

- "*Mobbed and Arrested*" Acts 21:27-40.  
 "*Conspiracy Against Paul*" Acts 23.  
 "*The Examination by Felix*" Acts 24.  
 "*Before Festus—Appeal to Caesar*" Acts 25.

### CHURCH AND A DEPARTMENT (10 and 11 years, 12 to 15 years):

- "*History of Joseph—Israel in Egypt (B.C. 1727-1635)*" Genesis 37-50.  
 "*The Delivery of Israel from Bondage (B.C. 1706-1491)*" Exodus 1-11.  
 "*The Exodus (B.C. 1491)*" Exodus 13-34.  
 "*The Tabernacle (B.C. 1490)*" Exodus 36-40.

### GOSPEL DOCTRINE, B AND C DEPARTMENTS:

- "*The Scriptures Given For Instruction*" Isaiah 8:20; 1:70; 16:29-31; John 5:39, 45-47; Acts 17:11; II Timothy 3:15, 16.  
 "*The Bible Not The Complete Word of God*" II Nephi 3:12; 29:2-13.  
 "*Books of Prophets Not Contained in the Bible*" I Chron. 29:39; II Chron. 9:29; 12:15; 13:22; 20:34.  
 "*Writings of the Disciples not in the Bible*" Luke 1; I Cor. 5:9; Col. 4:16.

## KARAHE MAORI

### RATAPU TUATAHI

Mo te mana o te Pateriaka kua ki te Ariki: ko tenei ritenga o te Tohunga-tanga i whakapumautia kia heke iho i te matua ki te tama, a e tino tika rawa mo nga tino uri ake o te purapura i whiriwhiria, i hoatu hoki nga kupu whakaari ki a ia. Ko tenei ritenga no nga ra mai ra ano o Arama i whakatungia ai, a i heke iho i te matua ki te tama. (Ako. me Kawa. 107:40-42.) Otira i tua atu o tenei turanga o te mana Pateriaka he maha atu ano nga Pateriaka i whakaritea mo ia wahi i roto i nga takiwa o te Hahi; kei raro katoa i te whaka-haere a te tumuakitanga tuatahi a te kaunihera ranei o nga apotoro tekau ma rua otira, kei a ratou ano taua whakahaerenga, me taua mana i roto ake i o ratou takiwa pera ano me te tumuaki Pateriaka puta not te Hahi. "Ko te mahi ma te Te Kau ma Rua i roto i nga peka nunui katoa o te Hahi, he whakatu i etahi tangata hei minita, kia rite tonu ki ta te whakakitenga whakaa-turanga. (Ako. me Kawe. 107:39.)

*Nga Patai:* (1) Pehia ta te Ariki kupu mo te mana o nga Pateriaka. (2) No tehea wa i timata mai ai tenei mana? (3) He aha tetahi o nga mahi ma te tekau ma rua?

## RATAPU TUARUA

Ko nga apotoro e karangatia ana hei kai whakaatu tuturu mo te ingoa o te Karaiti i roto i te ao katoa. (Ako. me Kawe. 107:23.) Kua whakamanangia ratou ki te hanga ki te whakatu hoki i nga peka o te Hahi; e ahei ana hoki ki te mahi i tetahi i katoa ranei o nga tikanga tapu. Me haereere ratou i waenganui i nga Hunga Tapu, ki te whakatikatika i nga take o te Hahi i nga wahi katoa e haere ai ratou tera noa ake ia ki nga wahi kahore ano kia tino tu nga whakahaere mo tana takiwa. Kua whakamanangia ratou ki te whakapa Pateriaka me era atu apiha i roto i te Tohungatanga, i runga ta te Wairua o te Atua e whakaatu ai. Ko a ratou mahi minita katoa e mahi ana i raro i te Tumauakitanga Tuatahi o te Hahi. Nga apotoro tekau ma rua, he mea ata whakarite, ko ratou te korama, ko te kaunihera ranei o te takau ma rua.

*Nga Patai:* (1) I karanagatia nga apotoro hei aha? (2) I whakamanangia ratou ki te aha? (3) I roto i a ratou mahi whakarite Pateriaka me era meme o te tohungatanga ko wai hei arahi i a ratou? Kei raro hoki ratou i te mana o wai?

## RATAPU TUATORU

Te kupa whakakite mai a te Atua kua takoto ke mo te whakaturanga o nga apiha tumuaki, i tupu ake, i whakaritea ke ranei, he mea tango mai ranei i roto i nga mea kua whakaritea ki te maha o nga turanga i roto i enei tohungatanga e rua. I roto i nga tikanga e whakahaeretia tonutia ana te takoto tika ko ia nei hoki te ahua o ana mahi katoa, kua whakahaue e te Ariki ko nga kai mau i te Tohungatanga me whakarite kia whai korama, kia pai ai hei awhina i a ratou i roto i nga akoranga me te whakatutukitanga o nga mahi i roto i te karangatanga o tenei o tenei o ratou. Ko etahi o enei korama e whanui ana te nui me te mana, ko etahi te mana ano te wahi kau hei reira ia. Nga ropu nunui whakahaere to te Hahi me nga apiha katoa ahakoa mo te katoa mo tona wahi anake ranei me tautoko i roto i o ratou turanga maha me pooti e te iwi kua whakaritea nei ia hei tumuaki mo ratou. Nga apiha o nga takiwa me o nga peka, e pootitia ana ena e nga ropu o a ratou takiwa. Ko te Hunga whai mana mo te katoa me nga apiha hoki mo te katoa ma te Hahi e pooti ratou i nga wa e huihui ana te katoa. Nga Hui o te hahi e tu ana ia hawhetau, ko nga hui takiwa me nga hui peka e tu ana i a koata, a i enei hui ko te pooti o te iwi he mea nui mo nga mea e whakaritea ana ki nga turanga. Ko te tikanga o te whakaae a te katoa e mau ana i roto i nga ropu katoa o te Hahi.

*Nga Patai:* (1) He aha te kupu mai a te Ariki mo nga mea e whai wahi ana i roto i nga tohungatanga? (2) Ma wai e pooti nga Apiha nunui o te katoa me nga hunga whai mana o te katoa. (3) Ma wai hoki to nga takiwa me to nga peka?

## RATAPU TUAWHA

Ko te tumauakitanga tuatahi te Korama Tumauakitanga o te Hahi. I runga i ta te Atua whakaaturanga, ka whakaturia he tumuaki no roto mai i nga mema o te Tohungatanga Nui hei tumuaki mo te hahi katoa. E mohiotia ana ia ko te tumuaki o te Tohungatanga Nui o te Hahi, ko te Tumauaki Tohunga Nui i runga i te Tohungatanga Nui o te Hahi. Kua karangatia ia hei matakite, kai whakakite, kai whakamaori, hei poropiti hoki, kei a ia hoki nga homaitanga katoa a te Atua e uhia nei e Ia ki runga ki te mangai o te hahi. E whakaritea ana tona turanga e te Ariki ki tera ki to Mohi o onamata, ko ia nei te mangai o te Atua ki a Ihairaira. I roto i tana mahi teitei i roto i te Hahi, ko tenei Tumauaki Tohunga Nui e awhinatia ana e nga toko rua i waho atu i a ia, kei a raua nei ano taua tohungatanga, a ko enei tohunga nui e toru nei he mea whakarite t'ka a he mea whakapa, he mea ata whakarite hoki a he mea tautoko na te whakaaro tapatahi, na te whakapono me te inoi o te Hahi e tu ana ratou hei korama tumauakitanga mo te hahi.

*Nga Patai:* (1) Ko wai te korama e mau ana te mana Tumauaki mo te hahi katoa? (2) Na wai i mea kia whiriwhiria mai he tumuaki no roto i te tohungatanga nui? (3) He aha nga karangatanga kei runga i te tumuaki o te Hahi?

# News of the Field

## PORIRUA BRANCH

By Amiria Katene

Changes have been made in the branch with the reorganization of the Sunday School and Mutual. Bro. Ru Tarawhiti has been sustained Young Men's president, and Sis. Polly Tarawhiti as Young Women's president. Bro. Sam Elkington has been appointed Sunday School superintendent, with Bros. Madsen Elkington and Joe Hippolite as counsellors, and Chief Elkington as secretary.

Under the direction of Primary president, Sis. Olive Elkington, a picnic was held at the Plimmerton Beach resort. The parents, as well as the children, enjoyed a happy day.

Sis. Terewai Elkington has returned to Christchurch to further her college studies. Puoho Katene has also returned to that city to further his studies at the Canterbury University.

A birthday dinner was held at the Elkington home recently to celebrate the twentieth birthday of John Ruruku.

Under the direction of Bro. James Elkington, a party of young people was taken to Plimmerton to assist in a concert which was held to raise money to build a dance hall in that area.

A film was shown recently in the Porirua meeting house by members of the Salvation Army. The film showed life and scenes of New Zealand and was enjoyed by all.

On Saturday, February 22, a Maori welcome was held on the Ngati Poneke marae for Sir Bernard Freyberg and Lady Freyberg. Many members of various Maori tribes gathered there, as well as the Wellington Elders and members of the Porirua branch. The Vice-regal party was received by Lady Pomare and welcomed with a pohiri by the Young Maori Club, under the leadership of Kingi Tahiri, who also acted as master of ceremonies.

A Founder's Day Boy Scout Service was held in the Wellington Town Hall, on February 23. Present at the gathering were 1500 Scouts, including the patrol of the Porirua M.I.A. The boys were accompanied by assistant Scout Master Madsen Elkington.

Elder Roberts and Synder made a visit through the district visiting Saints and contacting members. They also organized Sunday Schools and Primaries in various branches among which was a neighbourhood Sunday School and Primary at the home of Bro. Taylor Brown of Pulls. Another Sunday School, at Rangitoto, has Bro. Fitzgerald as superintendent. A Primary there is now directed by Sis. Paki. At Palmerston North, the Elders blessed John Herbert Holloway, son of Sis. Mary Thorne. Baptisms performed were those of Ivan Lewis McDonald, John and William Brown, and Katie Taumou Brown.

## TAMAKI BRANCH

By William Harris

The death of Bro. Eriata Nopera came as a great shock to all members of the branch. We join with the rest of the

mission in expressing our sorrow and deepest sympathy in the loss of a prominent Latter-day Saint.

A very warm welcome was extended to our district Elders, Persons and Andersen, on their first visit to our branch. They spent almost a week visiting the homes of the Saints, but their stay was far too short.

Bro. Lufford Walker, who has been spending his summer vacation at home, has returned to Dunedin to continue his dental studies. He was a great asset to the branch, being very active in church activities.

Bro. Rahiri Harris, our branch president, went home to Taheke, North Auckland, to visit his people. From there he visited Pres. Halverson and then went to the Hui Pariha at Tauranga. Sis. Polly Duncan also attended the Hui.

Bros. Peter Edwards, Sid Kaumau, and Rabbington, with Sisters Edwards and Hawea, all of Koronata, were visitors to our branch on March 2.

A Sunday School garden party was held on the church grounds on Saturday, March 1. Ice cream and soft drinks were served. The funds of the Sunday School were greatly swelled.

Bro. Moku Takerei is in the public hospital; we wish him a speedy recovery. Sis. Una Thompson is also a patient in the hospital, but it is reported that she will be out soon.

## CHRISTCHURCH BRANCH

By Noelene Thomson

Christchurch has been silent for several years but with the welcome return of the Elders we are pleased to say that we are once again able to attend meetings on Sunday evening. If any church members or friends visit Christchurch we would be glad to see them at the Orange Hall, 163 Worcester St., room 7 upstairs, on Sunday evening at 7:00.

We have already had two meetings and have been delighted with the attendance. At the first meeting there were twelve present and at the second, twenty-two. As only seven of these are members it appears that Elders Baker and Hunsaker have been doing some good work among investigators. It is very gratifying to see the interest taken by these people and we hope it will continue.

The youngest son of Sis. Perriton, Alan Gordon, was blessed by Elder Arnold C. Green.

All members of the branch extend greetings to the new Elders and wish them every success.

## WAIKATO DISTRICT

By Elder Jack Judkins

The Elders have been travelling many miles to search out the Saints in their district. Elders Crandell and Bradshaw spend the greater part of their time at Hoeatainui and vicinity, while Elders McMurray and Judkins are working at Waikato Heads. Many of the Saints haven't seen the Elders for from 7 to 10 years, and the Elders' visits are great events for them.

Huntly and Hamilton have their M.I.A.'s functioning after grand openings. They are working diligently in preparation for Hui Tau.

Bro. James Puriri and Sis. Olive Edwards have accepted a call to come to this district and help the members in preparing for Hui Tau.

The Elders have an M.I.A. softball team among the Huntly boys and so far they have met with good success.

Elias Watene, son of Rose Beazley, was recently married in Auckland.

#### NUHAKA BRANCH

A group of Saints from this branch travelled to Tokomaru Bay recently to attend the Hui Pariha and unveiling of the memorial for Sis. Teiwingarua Clark.

An unveiling ceremony was recently held for Runga Te Ngaio. Among those attending were Olive Edwards and Moana Rarere from Korongata, Rau Webber of Raupunga, and Winnie and Lucy Ping of Muriwai. Bro. Eru Te Ngaio presided, while William Christy conducted. Speakers were Bros. Te Ngaio, Hemi Puriri, Iriparete Pomare and Christy. Various numbers were presented by the Singing Mothers. After the unveiling, the group returned to the dining hall where a coming-of-age party was held for Sammy Edwards, son of Peter and Olive Edwards.

A bazaar was recently held, the proceeds of which are to assist the officers in preparing for the anniversary of the Relief Society.

Memory Mitchell and brothers and Ella Godding spent their vacation in Rotorua. Kay and Myra Christy visited with their grandmother in Hastings.

Bro. Joe Te Ngaio is Young Men's Mutual president with Bro. Angus Christy as first counsellor and Jimmy Whaanga as secretary. Uniting with the Young Women's Mutual, of which Sis. Manu O'Brien is president, a social was held recently to open Mutual.

Lola Walker, a pupil of the Wellington College, has returned to her studies.

Mahlon Nepia and Peter Ormond have gone to reside with Raiha Te Ngaio in Hastings. Sis. Te Ngaio, who was with us about three weeks, has returned to her home.

Sis. Clara Greening is on a visit to her folks at Tauranga.

Riki Smith and Gladys Mitchell were among a tennis party which went to Bridge Pah.

Sis. Lucy Marsh has been visiting with her children, Heni and Bill Christy. Bro. Rangī Greening, from Horohoro, has been visiting his mother, Sis. Pessie Waitiri.

Bro. and Sis. Benjamin Goddard Christy are the parents of a new baby girl.

Sis. Molly Toroiwhiti, Young Women's Mutual district president has selected for her assistants, Sis. Clara Greening as secretary and Horiāna Reti as organist.

Bro. Riki Smith, his mother, and Sis. Mereaira Whaanga attended the Hui Pariha held at Tauranga.

#### TE HAUKE BRANCH

By Waihirere Raihania

Many of our Saints went to the Tokomaru Bay Hui Pariha with Elders Parsons and Anderson, Bros. Stuart Meha and Rahiri Harris.

Arthur Myles was baptized by Elder Parsons on February 15, 1947. Mr. and Mrs. George Lee adopted a baby girl named Pauline. The baby was blessed by Patu Wairama.

Elders Parsons and Andersen set apart Patu Wairama and Tanemate Waretini as chorister and music director for the Hui Tau items. Poto Panere was set apart as first counsellor of the Y.W.M.I.A. by Tumanako Raihania; Penetana Hawea was set apart by Patu Wairama as first counsellor in the Y.M.M.I.A.

#### WAIROA BRANCH

By Moewai Stewart

The Y.M.M.I.A. has been organized as follows: president, Richard Marsh; first counsellor, Scotty Walker; second counsellor and secretary, Douglas Hapoka.

The Primary officers who were set apart on February 9 were: president, Julia Hapoka; first counsellor, Hana McGregor; second counsellor, Sarah McGregor; secretary, Okeroa Marsh.

Bro. Hemi Kara is still in Wairoa hospital and is in a very serious condition. Sis. Raroa Porou and two young children are here to be near him. Another branch member in the hospital is Julie Paul; we pray that her treatment may be successful.

Elder Wayne Leavitt and Bro. Anaru Kohu paid us a recent visit.

#### WAIROA BRANCH

By Ray Ormsby

The Wairoa branch Sunday School has been reorganized with Bro. Richard Ormsby as superintendent, Bro. Oliver Ormsby as first counsellor, and Bro. George Ormsby as second counsellor. Since this reorganization there has been a baptism, that of Sis. Sadie Tuahi.

The infant daughter of Bro. and Sis. John Ruru passed away.

Bro. and Sis. Bill Ormsby have a baby daughter. Pres. Halvorsen visited with us and blessed little Richard Michael Ormsby.

We had a visit from Sis. Stinson, of the Wellington branch.

Elders French and Nelson have also been recent visitors.

#### TAHAENUI BRANCH

By Rebecca Smith

The Hui Pariha held at Tokomaru Bay attracted a number from our branch: Bros. David Smith, Jr., Willie Walker, and Turi Walker, Sisters Tulate Soloman, Rikia Nepia, Horiāna Reti, Tewai Haronga, Rita Winiana, and Rebecca Smith. A monument was unveiled to the memory of Sis. Clark and the Hui was one of the most instructional we've had.

Bro. Perea Smith and counsellors, and Sis. Sarah Harvey and counsellors have all been released from the M.I.A. Bro. Munro Smith has been appointed head of a joint presidency, with Sis. Rebecca Smith as first counsellor, and Bro. Joseph Winiana as second, with Sis. Riria Nepia as Maori arts and crafts teacher.

The Sunday School has held the last of its "hot dinners." They now have enough finance to secure two dozen Deseret Song Books.

The Hui Atawhai held its first Wednesday meeting at the beginning of the month. The presidency treated its mem-

bers to a delicious light luncheon.

The primary has also commenced. The Primary district presidency has given us the honour of presenting a "Puppet Play" in the next Hui Pariha.

Elder Wayne Leavitt and Bro. Anaru Koku have been recent visitors here.

With Hui Tau ahead everyone is busy learning the competition pieces and making other preparations.

Bro. Dartell Smith has been removed from the hospital to his home; the doctors are unable to do any more for him.

#### KORONGATA BRANCH

By Artemesia Heke

February 3 was a very sad day for us for it was then we heard of the death of Bro. Eriata Nopera, Hawke's Bay district president. The choir joined with others at the funeral in singing his favourite hymns.

New Y.M.M.I.A. officers are: first counsellor, Paul Randell; second counsellor, Claude Hawea; secretary, Gage Parahi. Y.W.M.I.A. has as first counsellor, Margaret Tihema; second counsellor, Amelia Crawford; secretary, Raiha Randell.

We are pleased to have two new missionaries in our midst, Elder Guy S. Foote and Bro. Horace Forbes; they make four altogether now.

The Nuhaka tennis team, comprised of 12 players, favoured us with a return match on February 22; they permitted Korongata to win with a score 19-5. Heretaunga brought their basketball team to challenge us but were unsuccessful in the attempt.

Sis. Olive Edwards and Bro. James Puriri are going to the Waikato district to help with the choir work up there.

Potahi Randell and Pai Osborne have returned from the Hastings Memorial hospital where they have been for the past few weeks.

#### KAIUKU BRANCH

This branch was well represented at the Tokomaru Bay Hui Pariha. We enjoyed the spiritual uplift derived from the meetings.

The Primary board has been visiting the branches of the district; all Primaries have resumed their work. Wairoa has a new Primary, the officers being as follows: president, Sis. Julia Hapoka; first counsellor, Sis. Hana McGregor; second counsellor, Sis. Sarah McGregor; and secretary, Sis. Okeroa Marsh.

Visitors this month have been Sid Christy, Tamahou Haronga, Stewart Whaanga, Emma Brown, Molly Toroiwhiti, and Clara Greening. Sid Christy brought these people to have the Mutual card sustained and set apart: Sis. Molly Toroiwhiti as president; Sis. Emma

Brown as first counsellor, Moewai Stewart of Wairoa as second counsellor, and Sis. Clara Greening as secretary. Bro. Turi Walker, of the Genealogical board, was also present.

On March 2, Bro. Koku baptized Islet Karenza Urikore Greening, after which Elder Wayne Leavitt confirmed her.

Sis. Celia Apirana is now the visiting teacher for the Relief Society.

Bro. Dave Smith visited us in an effort to obtain our cooperation in the Tahaenui Branch sports meeting which is in aid of their chapel building fund.

#### OPOUTAMA BRANCH

By Monica McKay

The following officers were recently released: Emma Rarere, Relief Society and M.I.A.; Sarah Whaanga, Primary; and Rau Williams, Sunday School. Bro. Pautama McKay was set apart as secretary for the Kaiwaitau Neighbourhood Primary and as secretary for the Sunday School. Sis. Sarah Whaanga was sustained as a Primary teacher and Joylene Ormond was made first counsellor for the Primary. First counsellor and teacher for the Kaiwaitau Neighbourhood Primary is Sis. Milly Taumata.

The local missionary, Ruku Rarere, has been active and has visited his area.

The M.I.A. has resumed its activities and is busy preparing items for Hui Tau. Sis. Sarah Whaanga is second counsellor, and Sis. Emma Brown is the secretary.

Visitors during the month were Sisters G. Webber and M. McKay and Bro. and Sis. Toroiwhiti.

#### RAROTONGA BRANCH

Through the efforts of Bros. Manu Cummings and Harry Strickland, and Elders Hamon and Delamare, work on the kitchen of the missionary home was completed during the week of January 13. The home now contains one large meeting room, an office, two rooms for missionaries, and the much-needed kitchen-dining room.

Relief Society members are quite proud of their latest achievement: a large, rose-design quilt with pillow shams to match. Also during the month, the Sisters donated some cloths to improve the beauty of the Sacrament service.

Tuesday, February 11, the branch members held a farewell social for Sis. Mi Henry before her departure for New Zealand. Refreshments were served, songs were sung, farewell speeches were given, and everyone present at Bro. Sam G'lassie's home had an enjoyable evening. Sis. Henry left by plane on February 12, and is now residing in Brown's Bay, Auckland.

#### NOTICE TO ALL REPORTERS

If you don't find your news here it's because it wasn't in to this office by the fifth of the month. As explained in the letters which most of you have received, the news must be received here by that date so that we can get our magazine out on time. Please co-operate!



On . . .

## Lying Without Speaking

BY RICHARD L. EVANS

There has sometimes been an all too common assumption that truth pertains merely to what one says or writes—an assumption that if we give a wrong impression with the right words, we are still within the truth. But words are not the only way of conveying meanings. And whether or not we are truthful depends not only upon the words we use, but also upon what our intention is, and what impression we give. The truth has not been told unless there is an honest transference of thought—an honest conveyance of meaning—regardless of what words have been used. The impressions we leave deliberately are as binding as the words we speak, and if we knowingly leave a false impression, to that extent we are not truthful, no matter what we say. Indeed, the untruth of impressions can be more vicious and more misleading than the untruth of words. A picture, an act, a gesture, may tell a thousand untruths without audibly saying a word. It is a relatively easy matter to convict a man of a spoken or a written lie, but it is often difficult to convict him of deliberately making a false impression. You can analyze words; you can read them; you can record them; you can define them; you can hear the true or false ring of the voice that speaks them. But an unspoken lie is an illusive deception. It is akin to the kind of lying a man does when, for example, he falsely wears a uniform of some kind or other, which, without his saying so, gives the impression that he is something which he is not. For this kind of impersonation there are specific penalties. But for some kinds of impersonation, the penalties are difficult to invoke. Nevertheless, he who acts a lie, he who lives a lie, or he who knowingly permits a deception, is guilty on moral grounds with him who deliberately speaks a lie, because both contrive to mislead the minds of others. To those with many years ahead of them, to our youth especially—and to all others—let it be said convincingly that if you would live in honour, and with peace in your hearts, don't offer a half-truth to anyone who has a right to the whole truth. Don't warp the facts, either by word or by a deliberate misimpression—because he who deliberately falsifies without words is guilty with him who does it with words. And even though the rules of legal evidence may not always be able to hold him accountable, the rules of moral evidence will.

—The Improvement Era.

# The First Easter

BY EVELYN WOOSTER VINER



The lush grass ran in rippling waves before the whispering breeze. Unyielding spikes of hyacinths starred the shimmering green, and heavy-headed daffodils gleamed golden and nodded with each undulation. Dew-diamonds trembled on leaf and blade and flashed into prismatic colour.

In the lovely garden of Joseph of Arimathea birds welcomed the new Sabbath with a burst of song. Into the peace and quiet of the garden came a woman bearing in her hands a box. Her voluminous robe brushed the wet grasses bordering the path and tumbled a multitude of the translucent jewels to the moist earth where they at once disappeared, their brief beauty gone.

The sweetness of her face was accentuated by a sadness which deepened as the path neared the sepulchre that had been hewn from the solid outcropping of rock which showed where the hill veered sharply upward.

Preoccupied with her own sad thoughts, she noticed nothing wrong until the trail ended under the ancient olive tree where glossy leaves dropped in silent benediction above the tomb.

Now, however, she saw that the great rock which had so carefully been sealed into the opening was rolled back and the cavelike place yawned vacantly. Peering into it, she perceived that it was indeed empty. Fear and wonder were written on her face, and turning she ran swiftly away, her robe fluttering wildly.

After a short interval she reappeared, accompanied by two men. Both men entered the sepulchre, but, finding it empty, they soon went away, but the woman stood weeping under the olive tree.

As she was turning away, she saw a man whom she mistook for the gardener, and when he inquired the cause of her distress she said pleadingly, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

What a wealth of tenderness he condensed in that one word, "Mary." With a glad cry of recognition she threw herself at his feet. To Mary Magdalene's joy and wonder, the resurrection had been accomplished, and as she bowed in reverence it seemed as if the sun shone a little brighter, the birds sang a little louder—and why not? It was only fitting that all nature should celebrate the first Easter day.

—The Relief Society Magazine.



**Te Karere**

MEI 1947

WAHANGA 42 NAMA 5



## **Elder Clifford E. Young**



Elder Clifford E. Young, who is shown on this month's cover, is another one of the four assistants to the Twelve, sustained in General Conference, in April, 1941.

A son-in-law of the late President Grant, Elder Young was president of the Alpine Stake, at the time of his appointment to the position which he now holds. His is a lifetime of faithful work in the church, and he is loved and respected by his associates.

For many years, he has served as president and manager of the Peoples State Bank of American Fork, Utah. His efficiency and service to the community in which he resides has been never-ending and has endeared him to the community.

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## **105,000 Members in Relief Society**



Averaging a thousand new members every year since its organization, March 17, 1842, the Relief Society boasts a membership of one hundred five thousand on its one hundred fifth anniversary, according to the Presidency of the Relief Society General Board.

Celebration of the actual anniversary was observed by each Relief Society and officers during the month of March and included a programme presented by the Sisters on the first Sunday night of the month. Other activities have been largely social.

The presidency also announced that correspondence connections have at last been completed with most of the European countries since the war, and explained that in many cases this is the first time since 1938 that this contact has been made.

Letters are now being received from such places as Denmark, France, Holland, Hawaii, New Zealand, Palestine-Syria, South Africa, Sweden, Swiss-Austria Mission and Tonga.

Many of these letters are expressions of appreciation to the Relief Society for their part in sorting, renovating, and packing welfare supplies for European countries so much in need. The following paragraph is a quotation from one of these letters.

"My husband and I want to thank you all personally from our hearts for your kindness. I ask myself the question, are we all worthy of so much love and kindness, which the members in America showed toward us. It is impossible for us to pay back the love and kindness. We can only ask our Heavenly Father to bless all members, yes a hundred fold . . ."

Care of the needy has been a fundamental part of the Relief Society since its inception, and one hundred five thousand members, engaged in furthering this worthy aim can perform countless deeds of kindness.

—The Deseret News.

# Te Karere

Established 1907.

Wahanga 42.



Mei, 1947.

A. Reed Halversen . . . . . Tumuaki Mihana  
Meryl Reber . . . . . Etita

*"Ko tenei Pepa i whakatapua hei hapai ake i te iwi Maori ki  
roto i nga whakaaro-nui."*

## Address Correspondence:

Box 72, Auckland, C.1, New Zealand.

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## Editorial.

### A GENTLE REMINDER FOR THIS MONTH OF MAY

This is the month of May. In New Zealand it is one of the first months of autumn, in the United States, where I come from, it is a month of spring. But be it fall or spring, United States or New Zealand, there is a day in May that has come to mean much to every individual who has any love at all in his heart. Surely you've guessed: it's Mother's Day.

Not that I mean that only on this day does each individual with love in his heart love just a little more. Our love of our mothers is certainly not restricted to this one day. We do not have to depend upon acts of government to officially designate a day upon which to love our mothers. The official decree of Mother's Day does not limit our love. But on this one day in the year, we pause to express what we feel daily—that is, a sincere appreciation for the love, devotion, and sacrifices of our mothers.

On the second Sunday of May, mothers will be praised and honoured. The divine duty they have of bearing children and rearing them to be upstanding men and women will be beautifully eulogized and their faithful services will be greatly extolled. But all the praises given them will not in any way counterbalance the measurement of love which they render daily, year in and year out. Motherly sacrifices can never be repaid, but they can be, in part, returned if the children whom they have striven to rear will hold to the way of life upon which they were fondly launched, if the children will hold to the course which their mothers so lovingly charted. Let each one of us, especially us younger people, redeem the bond which our mother has on our lives by living our lives so that we may accomplish the greatest amount of good at all times. Let each one of us lead a life that will be a monument to our mothers. It must not be a weak and shoddy monument, built on a sandy foundation, but one firm and deeply rooted, made of materials that will stand always. We must build this monument slowly, but surely; it must be free from every form of licentiousness and sin; we must keep it free from moral contamination and from the poisoning influence of certain drugs. We must avoid anything that tends to weaken our will, our soul, or our character.

The mother is a co-partner with God in that she is placed here on earth to care for His children. The Latter-day Saints realize that every child born is vitally important and precious in the sight of God. In realizing this, we must realize just how important a mother's job is then, in caring for her children. They have been given to her as a sacred trust, to rear to manhood or womanhood and from there on to Godhood. When we stop to think of this we realize the honour and responsibility that is attached to motherhood. To a very large extent, men are what their mothers make them.

Mothers, are you proving yourselves worthy of the heritage that is yours of caring for the spirit children which are entrusted to your care by God? May we appeal to you to use all the power and influence that God has so abundantly bestowed upon you to make better mothers of your daughters, and better fathers of your sons. Generation after generation of mothers, good mothers, mothers made and kept after the pattern that God designed and planned will be our best guarantee that the children of each generation will be men and women of quality.

I never knew in childhood days,  
What mother meant to me;  
I could never quite appreciate,  
How kind and good she'd be.

It seems that I was careless,  
But, oh, she was good,  
I had to grow to manhood,  
Before I understood.

She taught me life's great lesson,  
Which I can ne'er forget,  
Just mere appreciation,  
And love which God had let.

As I look back on years gone by,  
And think how near she came to die,  
To bring me forth on earth to live,  
O God, be kind, she lives to give.

My mother now is in her years,  
I'll try to keep her eyes from tears,  
I'll try to make life's pathway bright,  
By trying hard to do what's right.

Author Unknown.

—M.R.



## President's Page

### HUI TAU THOUGHTS

We are all happy and grateful because of the very fine Hui Tau we have had the privilege of enjoying. Truly we were blessed by our Heavenly Father in many ways. In spite of the interruption in railroad transportation, there were comparatively few who really wanted to attend the conference that were left without a way to go. However, we do know of several who were keenly disappointed. We are indebted to the many people who owned or operated buses for their co-operation in transporting us from all parts of the island. Even the New Zealand Army assisted by making available at least four of their best passenger trucks for saints from the Auckland and Wellington areas. We appreciate the lenience of the transportation department of the Government in granting permits for the Army trucks and other buses to carry our people to Hastings. It was a great thrill to see the many loads of saints arriving at the marae, tired and weary of the long trips but glad in heart because their desires to attend the Hui Tau had been realized. Ahakoa te ua me te paruparu hari tonu ratou i te taenga atu.

It seems that in many ways the Lord did His part in making possible a successful Hui. The weather, though bad at first and predicted to continue so, was practically ideal and all activities were concluded in fine shape.

The music of the conference was indeed an inspiration. With twelve choirs prepared and participating, and many male and female choruses, quartettes, and trios, we heard much inspirational singing of some inspired compositions. The combined choir, made up of saints and friends from all over the mission, sang wonderfully under the direction of Brother Sidney Crawford. The Singing Mothers and the number they rendered will long be remembered. The activities on Monday, wherein we were entertained with the many action songs, pois, and hakas, were a thrill to everyone. We are mindful of the many hours that went into the preparation of all the fine things we saw and heard, and of all the effort expended in getting to the Hui. We want to express our sincere appreciation to all.

The talks and addresses by M Men and Gleaners and by all others, both old and young, who spoke during the sessions of the conference were full of inspiration and instruction, much of which will undoubtedly be carried back to stimulate the activities of the church throughout the mission. The special programmes by the auxiliary organizations were outstanding.



It was wonderful to again have a large number of missionaries in attendance. Merely being there, though but few had the privilege of speaking, gave inspiration to the meeting and encouragement to the saints.

We can't help but feel proud that Mr. A. Warren, the United States Minister to New Zealand, took time out of his busy life to pay us a visit, and we appreciate the fine way in which he was welcomed and entertained.

What would have been a highlight in the conference came a little too late. Though thousands of miles separate us from those who have been with us in the past, their hearts are still with this mission and the good people here. We received the following cablegrams that came too late to be read at the Hui:

Hui Tau, c/o. President Halversen,  
Bridge Pa, Hastings, N.Z.

Kia ora mai ano i roto i to tatou Hui Tau. Tena Koutou. Me Nopera kua riro nei, ka aroha hoki. Ma te Atua koutou e manaaki. Na Kauri.

The Hui Tau, c/o. President Halversen,  
Korongata, Hastings.

Wife, two sons, and I send aroha nui to President and Sister Halversen, Missionaries, and all Saints at Hui Tau. Bishop Glen Rudd.

Ka nui te aroha me te mihi ki enei tangata mo raua i whakaaro mai ki a tatou i roto i to tatou Hui Tau. Me he mea i tutuki a raua hiahia kua tae mai raua ki te hui. Kei te pera nga whakaaro o nga kaumatua katoa kua hoki atu.

To the good people of Korongata we all owe a debt a gratitude for the work they did in preparing buildings, grounds, and tents to take care of the crowd; to them and all the other saints and friends of Hawke's Bay district who assisted them in furnishing, preparing, and serving our meals, we say "thanks." Everything was wonderful. Ma te Atua koutou katoa e manaaki i nga wa katoa. Many others could be named who contributed greatly to the success of the conference in various ways, and to each and every one of them, as well as to every individual who attended, which in itself is a support to the Hui Tau, we extend our thanks and appreciation.

May we be inspired and assisted to live the gospel and to serve as leaders of righteousness among the people wherever we may be. It is hoped that our choirs and choruses and all other musical groups will continue to work and serve in their various branches and districts, lending inspiration to church gatherings throughout the year. And may Hui Tau be a reminder and an encouragement to live the Gospel of Jesus Christ every day.



## Women's Corner

BY LUANA HALVERSEN

With a sincere hope that everyone reached their homes in safety after the Hui Tau, we take this opportunity to express our thanks and gratitude for each contribution, whether great or small, towards making the Hui Tau a success.

The sisters who gave of their time and means to decorate the Korongata Chapel with new drapes, carpeting, and furniture, are to be congratulated. As we entered the chapel we could feel the spirit of love, harmony, and reverence, and we appreciated the privilege of

holding our officers' and teachers' meetings there.

The handwork on display, brought in by the sisters, was beautiful and well done. From the many favourable comments, we feel that the work and efforts of these sisters have not been in vain. We thank you for your co-operation.

Our first try at a combined Singing Mothers Chorus has been a good one. We hope it is a good beginning to something bigger and better as time goes on.

There are many things we could mention, but space will not permit. We will just say that we do thank our Heavenly Father for people of faith who are willing to give of their time, talents, and means, to further His work here on this earth. We hope the same spirit of enthusiasm will carry on throughout the coming year and that the 1948 Hui Tau will show even greater accomplishments.

While trying to think of a good message to give to the sisters in the mission I ran across an article which appealed to me very much. I pass it on to you with the hope that you will get the same enjoyment from reading it that I did.

### "PATIENCE IN SPIRIT"

Patience is a virtue which enjoined many times in Holy Writ upon those who would be, in reality, the children of God. It is classed with such other qualities as faith, virtue, knowledge, temperance, brotherly kindness, godliness, charity, humility, and diligence. Patience, as an attribute of character, is extolled in the Epistle of James:

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandmen waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh . . .

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

Behold, you count them happy which endure. We have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. (James 5:7, 8, 10, 11.)

The "patience of Job" has come to be a common saying among men, and anyone can learn a lesson in patience from studying the life of this "perfect and upright" man.

It is usually the case, that one who habitually exercises patience has acquired this virtue from years of constant striving for its possession. Few individuals seem to be so fortunate as to be endowed with patience from birth. It is a priceless acquisition for the wife and mother. Children rarely realize the major role which patience plays in their home life as the mother guides the daily affairs of the home. But when a daughter assumes the responsibilities of wifehood, she soon awakens to the necessity of being patient in order that her new home may be permeated with a spirit of love and understanding. With the addition of the duties and cares of motherhood, a still greater need for patience is felt. If it is difficult to be patient in one's own affairs, it is still more difficult to be patient in directing the conduct of others.

Too many mothers impulsively slap or berate a child without stopping to use a more effective means of correction for the lasting benefit of the child. It also requires patience to cheerfully perform, hour after hour, day after day, month after month, the same household tasks over and over again. A spirit of patience is needed in order that joy may come from such inevitable tasks and not discontent or grumblings at the monotony and drudgery of a woman's housework.

Only one who has learned by patience to curb hasty actions and govern an unruly tongue, allowing matters to proceed in a natural manner, realizes the constant surveillance he must impose on himself. The tendency on the part of most people to seek to force an issue without letting the individual, properly guided, work out his own problems and thus gain invaluable experience for himself, is directly traceable to a lack of patience.

Blessed is the home where patience abides as a cultivated and nurtured member of the family. Blessed is any group which is presided over by one who is "patient in spirit." From an intimate association with patience one grows ever stronger in living according to the admonition of the Lord:

"In your patience possess ye your soul." (Luke 21:19.)

—The Relief Society Magazine.

## Clifford E. Young

### ASSISTANT TO THE COUNCIL OF THE TWELVE

*Address delivered at the Sunday afternoon session of the 115th semi-annual conference October 8, 1944, in the Tabernacle.*

My brethren, as I look over this congregation, and as I have been sitting here this afternoon, impressed, as I know we all have been, in listening to those strains of sweet music, I have wondered just how the gospel of Jesus Christ will finally take root in the hearts of the children of men and how peace will finally come.

I would like to read a few verses from the words of the Saviour, which are found in the fourteenth chapter of John. Some of his apostles had asked him a number of questions; they were troubled; they no doubt had many things in their day to trouble their thinking. They did not quite understand his divine ministry and how the kingdom of God would come, and so a number of questions were asked. So we find Jesus saying to them:

Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Then Jesus answered and said unto him:

. . . I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father! and how sayest thou then, Shew us the father? Believest thou not that I am in the Father, and the father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask anything in my name, I will do it.

If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

And that day ye shall know that I am in my Father, and ye in me, and I in you.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (John 14:1-21.)

It is a great promise, my brethren. It does offer the way and the means by which we may live in harmony with those injunctions that we have received here in this conference.

I recently had the privilege of visiting the North Central States Mission. I would like to say just a word or two regarding those who preside over these missions. I never realized before what a tremendous responsibility it is. The men who are called to preside in these missions must take the young boys and girls who come to them and help them make their adjustments. They are called from all over the Church, they are not trained in the same homes, nor by the same home standards; they are not alike in their education, nor in their gospel training. Their temperaments and dispositions are different, and yet these mission presidents, with their wives who stand by their sides, take these young girls and boys and help them to adjust; and the marvel, my brethren, is that they do adjust, and very quickly do they get the spirit of the mission, and do a marvellous work. This is not a trite expression. It is a reality.

They make friends, and are invited into their homes; they bear their testimonies, and people are responding to those testimonies, and are impressed with the majesty and the bigness of their message. Little by little this work in which you and I are engaged is growing and gradually spreading. As we think about it in terms of our present day conditions, we wonder sometimes how the little stone that was cut out of the mountain without hands will eventually fill the earth; but if we will just look back, it is not very long when we had in sections, for example like California, New York, Denver,

Chicago, just missions, just small branches; today we have large stakes of Zion in all of these places.

Throughout the mission fields the branches are growing. I realize with you that there is a slowing up now because of war conditions, because of lack of missionary help, but even with that lack there is a growth that is heartening, and it gives to you and me assurances that the gospel of Jesus Christ, this message of Jesus—the good tidings, is taking root in the hearts of the children of men, and they are translating these principles of truth into their lives and living them.

We had the good fortune to visit a little branch away up on the south shores of the Lake of the Woods—just a few Scandinavian Saints. They had not had the Elders there for a long time. They are carrying on by themselves, they have built their own chapel, and when we entered that little chapel, President and Sister Killpack, and Sister Young and myself, we found a neat, clean chapel. We found a branch of faithful Latter-day Saints, away off from everybody. The nearest doctor, we were told is twenty-five miles away, and yet they were carrying on in the ministry of the Church, and were living the gospel of Jesus Christ.

The chapel itself is a credit to the Church, made of rustic lumber, the benches are crude, with a pine floor, but just as clean and neat as it could be. Around the chapel were little flower boxes made of rustic pine, decorating that lovely place. I thought to myself: "What a fine example of beautification."

Here is the Church in action, away out in these little outlying places. One of the brethren in his prayer the other day, thanked the Lord that we were here in the tops of the mountains. We are grateful for that, but this Church is no longer a Church of the tops of the mountains. It is a Church of the plains, it a Church of the islands of the sea, it is a Church of the world, and everywhere we go where the message of Jesus has been taught we see the reflection of these truths, and men and women are living them, and are reflecting them in their lives, and that is what we found in the mission field.

In one of the meetings of the missionaries, with the local missionaries, one of the sisters who has been a member of the Church for only about two years, and who has now been called as one of the local missionaries, bore her testimony. Her husband is not a member of the Church. She comes from a family of refinement, her associates are people of education, and she herself impresses one as being a woman of culture and of good faith. In bearing her testimony she related this experience. She said: "My associates, many of my friends do not subscribe to the things that I am trying to live. We are frequently invited out in company where smoking is indulged in, and where cocktails are served. There is no moral issue with my friends regarding these things, and it does provoke a challenge with

me, my husband not being a member of the Church. The other evening we were at a dinner party and cocktails were served. I pushed mine to the side, and my friend sitting next to me said: 'Aren't you going to drink your cocktail?' I told her no, and she said, 'What's the matter with you?' I said: 'Nothing's the matter with me. I am living a great principle, and I would not let a little cocktail rob me of the strength and power of living that principle.'"

Another instance. In one of our meetings in Minneapolis there came into our meeting an officer of the air force and his wife. I did not recognize them until at the close of the meeting they came up and lo and behold, it was a boy from my own stake. In the evening at St. Paul, where we held another meeting he was called upon to speak, and bore a fervent testimony. The humility of it was impressive. But here is the lovely thing about it, my brethren: That boy had been over in Europe, in combat service, I don't know how many missions he had had over Germany, but on his last mission he was severely wounded, and his co-pilot had to take over. His plane was damaged, but fortunately they were able to get back to England. The boy was hospitalized, and finally sent over to this country, where he convalesced in the Bushnell Hospital. His leg is still stiff, and he will never again be able to go back into combat service. He is now teaching, training. After his return, while he was in Bushnell, he came down one night to visit his worthy father, Bishop James W. Vance of Alpine, one of the stalwarts of my stake. We invited him into our home. I had recommended that boy for the mission field, and so I said to him, "Paul, tell me, how did you adjust yourself. You had been out preaching the gospel of peace, and on your return you were inducted into the service; you went over Germany, perhaps over the very land where you had laboured. How did you make the adjustment?"

He said: "Brother Young, I learned one thing. As I flew over Germany I felt in my heart that I was shooting down bombers and not people, that I was bombing installations, and not people. I kept that uppermost in my mind, and I believe the Lord has helped me to preserve that attitude in my military service."

The gospel, my brethren, does translate itself into the lives of our people if we will permit it. It is for us. These injunctions that we have had given us in this conference, they mean for us strength and power, and they mean for us the power and ability to make for us the power and ability to make our lives real, harmonizing with the gospel of the Lord Jesus Christ, and only in living it may we be able to do that.

I bear you my testimony, my brethren, I am grateful for the testimony that I have of this work. I cannot go out and prove its divinity—no man can do that—we may offer every inducement and

do everything in our power to make people feel that our message is scriptural, but when it comes to the last analysis of the thing, it is the testimony that is in the human heart that bears witness of the divinity of this work.

While labouring as a missionary in England, over thirty-eight years ago, one of our investigators, a whole family of them, in fact, the mother being the leader, said, "Brother Young, we have found that your doctrine is scriptural, believe in that, but if you can convince us that Joseph Smith was a prophet of God, that he saw God and that Jesus Christ talked with him, we will be baptized."

"Sister McManus," we said to her, "we cannot do that or prove that to you, but if you would know the will of the Father, if you would know of the truthfulness of our message, you, yourself must do the will of the Father, and you shall know. 'He that will doeth the will of the Father shall know of the doctrine, whether it be of God or whether I speak of myself.'"

We bore that testimony to her, and she made it a matter of prayer, and later she and her family were baptized. That is the way it works, my brethren. It is through faith in God, it is through testimony that this work will be carried forward, and it is the living of the gospel, and the testimony that will finally bring peace into the establishment of the kingdom of God in the earth. May it speedily come, I humbly pray, in the name of Jesus Christ. Amen.

**IMPORTANT:** There are copies of pakeha Doctrine and Covenants available at the mission headquarters. They sell for 6/- each. Books of Mormon are also available in unlimited quantities at 2/6 each. Maori Pearl of Great Price and Doctrine and Covenants combination are available at 2/6, Maori hymn books at 4/-.

**IMPORTANT:** Word has been received that the two vacancies in the General Authorities have been filled. Elder Henry D. Moyle has been sustained as a member of the Council of the Twelve, to fill the vacancy caused by the death of Charles E. Callis. Since its inception, he has been chairman of the Welfare Committee. Elder Eldred Smith is the new presiding patriarch, replacing Elder Joseph F. Smith who recently resigned because of his health.

## Apostle Cowley Visits in Hawaii

*The following was written by John M. Clarke, in Honolulu, Hawaii. Bro. Clarke is the son of Wi Clarke, Tokomaru Bay, but has been living in Hawaii for a number of years.*

Kia ora, e nga Hunga Tapu.

While at work, I was called to the phone and the voice at the other end said, "Te na koe e hoa." My heart leaped. It was Apostle Cowley. After a brief talk, he asked me to attend church on Sunday.

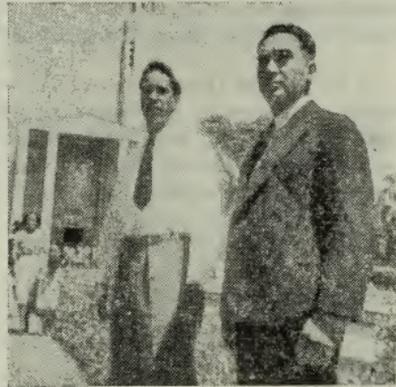
Sunday, March 9, was quarterly conference of the mission. When I entered the tabernacle every seat was taken; I had to take my place in the aisle. I saw Apostle Cowley seated among the mission leaders. There was harmony in the assembly; there was a spirit of truth throughout the building.

I looked up as the Apostle pointed me out to the secretary. The secretary then came down the aisle and greeted me, called me by name, and asked me to sit with the Apostle. As I approached Apostle Cowley he shook my hand and greeted me with a hongī. There was a dead silence in the building; the spirit of God was present. I tremblingly kept back the tears as the people witnessed the love for the Maori people which was shown by Elder Cowley.

Elder Cowley took the stand to talk. He spoke of you people and introduced me as a Maori. His talk was so striking and filled with the spirit of the Lord that the people, after the service, roamed about trying to shake his hand. I spoke briefly to him and returned home.

In the evening the M.I.A. conducted the programme. Again the building was filled to capacity. The choir sang Hawaiian songs that soothed the hearts of many. Again Apostle Cowley took the stand and my eyes and ears were strained to see and to hear the powerful talk.

He spoke slowly and sternly. He said that he did not want to come on this mission but wished that others could have been sent so



*John M. Clarke and son in front of tabernacle in Honolulu.*

as to receive the blessings. Almost at the end of his talk he said that one day he will see the Maori choir and orators, along with those of Samoa, Tahiti, and Tonga, assembled to mingle with the Hawaiians when they celebrate the one hundredth anniversary of the coming of the Church of Jesus Christ to the Islands.

At this point I thought of the M.A.C. and wondered if the preachings of Tuta, Duncan, Tuati Meha, Takerei Ihaia, Kamau, etc., were to come to pass: the gathering "o nga Tauwiwi a Eparaima."

If so, the time is near; Apostle Cowley has been set aside and chosen. May you all put your faith and prayers in him, that his work may be in accord with God. Save up your shillings and pennies that you may be present at that great day in Hawaii. God has made a promise which he will keep.

Ka nui te Aroha kia koutou katoa.

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## Sister Mihi Ormsby

NA HORI HOORO

Paoa atu enei korero, tirohia iho e te hunga katoa i mohio kia Sister Mihi Ormsby, hoa wahine o brother John Ormsby o Rotorua i tuatahi mahara ahau kia tuhia Pakehatia, kati maharatia iho ano, ko te hunga i mohio kia Mihi, mai o tona tamarikitanga kua kaumatua i naiane, a kaore e matatau iho ki nga reta pakeha.

No te tekau-ma-tahi o Aperira nei i hemo ai, a i huia atu ai a Mihi ki ona tupuna i takoto ai i te moerua roa, i te urunga e kore e taka. Haere e whae i runga i o iwi i o maunga i whaka-tauki-tia nei e ratou, heke nui kua whiti ki tua o te aukati. No roto i te hunga tapu, he kaunihera tuatahi no te Hui Atawhai o te takiwa o Hauraki; i mohiotia nuitia ai ia i roto i ena rohe, i Tauranga, i Turanga, i Haki Pei, i Wairarapa i Ngapuhi ano hoki, i aroha nuitia e ona iwi, mo nga mahi ataahua i waiho e ia hei taurira kia ratou. Tekau-ma-rua ona tau i taku kitenga i a ia i te Hui Tau i te Aroha. I haere mai ia ki taua hui ma runga hoiho raua ko tona papa ko Pouaka Paki, otira i etahi o ana haerenga ma runga tereina, he kotiro ataahua i tona tamahinetanga, a i tona kaha ki te whai haere i nga hui, ka tupu ake tona matauranga ki nga tikanga o te rongo pai, kaore rawa i taea te whakangauere, a mate noa nei ia. Ana tamariki e ora nei tekau-ma-toru; e wha kua mate; e toru-tekau-ma-ono ana mokopuna; katoa, i mahue iho i a ia hei tangi i tona wehenga atu; e ono tekau-ma-wha ona tau.

## Our Recent Hui Tau

BY KELLY HARRIS

Korongata is a small Maori settlement of about four hundred people, ninety per cent of whom are church members. The village is set among poplars and weeping willows which grow in profusion and seems to be nestling snugly at the feet of the hills which encircle the lovely valley in which it is situated.

The thirty homes of the village surround the pa which covers about seven of the twenty acres which comprise the total area of the settlement. The pa, which is a Maori word with the modern meaning of "meeting compound," has two native meeting houses and a large whare-kai (dining hall) with a capacity of four hundred and eighty persons.

Add to the several buildings of the pa, one large marquee, thirty-five by one hundred and five feet, which was used for meetings, half-a-dozen slightly smaller tents and more than fifty small tents which were used for sleeping accommodations. Add, also, about two thousand people, visitors from all parts of New Zealand, Maori and European, member and non-member, and you have the setting for the fifty-fifth Hui Tau (Annual Conference) of the Church in New Zealand.

The conference convened on April four and lasted four days, until April seven. The people of this mission were meeting in their conference at the same time the General Authorities and others in Zion were convening in General Conference in Salt Lake City. The conference here was designed to celebrate the founding of the Church on April 6 and to commemorate the centenary of the arrival of the Saints in the Great Salt Lake Valley.

Apart from the gigantic task of preparing the grounds and facilities for the convenience of the two thousand who were expected to attend, and of preparing a total of twelve meals for them, the gravest concern was in respect to transporting the people to the conference.

Preliminary arrangements with the Government, pertaining to railway travel, ensured adequate and satisfactory transport from all parts of the country. At the last moment, however, the Government was forced to curtail normal train service because of an acute coal shortage. This drastic action "all but wrecked the Hui Tau." With only two days left before the scheduled time of departure, and fired by the unshakeable faith of the mission president, A. Reed Halversen, contacts were made with all kinds of transport agencies, including a shipping agency, until the Army and a few private trucking interests were able to help. Thus, nearly a thousand persons crowded into

covered Army trucks, private trucks, and buses, and embarked on their journey, which for some was as long as a thousand miles, round trip. Perhaps, in effect, this was not so much unlike the covered wagon pioneer caravans of a hundred years ago.

As each bus and truck load of Saints arrived at the marae during Thursday, Friday, and Saturday, the mission president soon sought them out to express his aroha and appreciation for their efforts in getting to Hui Tau. No serious accident of any kind bothered the hundreds who travelled the difficult roads.

When rain fell Thursday evening and part of Friday, much of the happy enthusiasm of the people deteriorated somewhat. Yet the rain proved to be a blessing in disguise, for the Saints were subdued and made humble which allowed a better spirit of worship, appreciation, and friendliness to permeate the remaining days of the conference. Every heart and soul could not help but absorb more of the true tone of the vital messages delivered.

The several general meetings of the conference, from Friday morning to Sunday night, all held in a huge tent equipped with loud speakers, were well attended. At each session, a different choir furnished inspirational music. A combined choir of more than three hundred voices sang during the Sunday afternoon session and a combined chorus of Singing Mothers also participated. Speakers included the majority of the fifty missionaries present, as well as several of the local brethren and sisters, varying in age from ten to ninety years.

Of particular interest was the fact that many of the Elders spoke in Maori to the congregation. To the Maori people, this effort was important. They saw in it the same conviction, the same spirit, the same ability, the same kind of people, and above all, the same truths being taught and shared with them that many experienced years before. The music of Maori words expressing simple testimonies and sublime scriptural truths seemed to fill all hearts with appreciation for the past and present.

Perhaps the most colourful and intriguing part of our Hui Tau deals with competition work. Competitions date back to 1927, when solos and trios were made competitive. From then until 1936, there was a remarkable advancement in the quality and standard of the works presented. In that year, competitions were expanded to include trios, quartettes, choruses, choirs, sport and field events, orations, short-story telling, haka, poi, action songs, hand work in Maori arts and crafts, modern hand work, and cooking. Under the mellowing influence of the gospel, and under the personal influence of the various mission presidents, many of the known evils of competition were overcome. Now, however, only singing, oratorical, and Maori items, besides tennis and basketball, come within the framework of competition at Hui Tau.

This year, there were twelve choirs, ranging from twenty to eighty voices each. The same number of ladies' choruses and fifteen trios competed at this Hui Tau. The interest and enthusiasm taken in these activities make richer all who attend a conference. Unique interpretations of songs, which make no two alike, the natural sweet singing of the Maori people in particular, the haka, poi, and Maori action songs are a thrill. All the competitions were sandwiched between the meetings, until on Monday when every effort was made to finalize the tennis, basketball, and Maori items.

The United States Minister Plenipotentiary to New Zealand, Mr. Avra Warren, kindly accepted the invitation of President Halversen to attend the Hui Tau. A special reception programme was arranged on Monday afternoon as the Minister arrived. Every effort was put forward to allow the distinguished visitor and his party to see a programme that was representative of the activities put on during the Hui. No distinguished visitor to any Maori community is allowed to go onto the marae without receiving a welcome in oratory by elders of the people. It was a great thrill, indeed, for the Maori people assembled, to hear Mr. Warren respectfully reply to the Maori speeches in Maori. There was the mark, not only of a distinguished gentleman, but to the Maori, a rangatira. He was consideration indeed.

Presentations to the winners of the various competitions took place at the M.I.A. Gold and Green Ball held in the Assembly Hall at Hastings, on Monday evening. This last function of the conference was thoroughly enjoyed by all who attended. Spectacular crowning of Sister Una Thompson, outgoing Y.W.M.I.A. mission president, was a surprise and thrill to all, and was the highlight of the evening.

As midnight struck, many left to prepare for their long trek home. Several hundreds left the marae for their homes by buses, trucks, and cars, in the early hours of the morning.

The breaking-up of a Hui Tau is always sobering, sometimes tearful. Yet there is thankfulness in every word or song heard as the various groups depart.

The little village of Korongata was a hive of activity, as the people left, with hundreds of people bidding farewell to old and new friends; the handclaps, though short, were firmer. Nothing and nobody would be still until nightfall, until the last group of visitors had left and the work-weary people who fed and catered them would take a well-earned rest.

So ended this Hui, the fifty-fifth annual conference of the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints.

## M.I.A.

Hui Tau is now over and we are pleased with the interest shown by the members of the Mutual in the presentation of the various items. The standard maintained, which is equal to any of the previous years, reflects the great amount of hard work and sacrifice of time put in by the officers and members alike.

We thank you for your efforts and though you are not all winners, you have gained that much more knowledge and experience which you must continue to build up throughout this year's work. So, keep your quartettes, trios, choruses, etc., together for they are necessary in your branch activities.

### DISTRICT MUTUAL BOARDS

From now on the mission board will contact the various branches of the mission through the district boards. In this matter we ask for the co-operation of the district presidencies in seeing that the M.I.A. district boards are organized. It is the duty of these district boards to watch over the work of the branches:

1. Visit them regularly.
2. See that they are holding meetings, closely following the pattern which is given herein.
3. Have them send their reports to you regularly, and in turn, you send another copy to the mission board secretary.
4. Send in also, a list of the branches in your district, along with the names of their respective officers.
5. It is necessary that you learn the duties of every officer's work; write to our office, Box 61, Dannevirke, and we will gladly send you a handbook, free of charge.

### PATTERN OF PROGRAMME

Officers' meeting (commencing at 7:00)

Song.

Prayer.

Minutes read.

Check up on the evening's programme, including the preparation of the teachers of the four cultural arts.

Prepare next week's programme.

Discuss anything of interest to the Mutual, if time permits.

Prayer.

## General Meeting (commencing at 7:30)

Five minutes is allowed for assembling; thus the meeting commences for a 15-minute preliminary programme at 7:35.

Announcements.

Song.

Prayer.

Song.

Theme.

One or two items.

## Class period (7:55 to 8:25)

Five minutes is allowed for dividing to the various classrooms. Manuals: Adults, "Special Interest Manual," 25 years and up; M Men and Gleaners, "M Men and Gleaner Manual," 17 to 24 years; Beehive girls, "Beehive Manual," 12 to 16 years; Junior Boys or Scouts, choose suitable lesson material for 12 to 16 year old boys.

## Cultural arts period (8:30 to 9:00)

The four cultural teachers take charge, each teaching his or her own special subject to one class only throughout the period and moving in rotation every week. The manual is "Manual for Community Activity Committees."

## Reassemble for closing exercises (9:05 to 9:15)

Five minutes is allowed for reassembling.

Late announcements.

Song.

Benediction.

## Recreation.

Thirty minutes is allowed for this period.

## HUI TAU CONTEST RESULTS

## M Men oration (5 entries)

1st: Korongata

2nd: Auckland-Mangere

3rd: Nuhaka

## Men's Chorus (3 entries)

1st: Korongata

2nd: Auckland-Mangere

3rd: Heretaunga

## Quartette (5 entries)

1st: Auckland-Mangere

2nd: Korongata

3rd: Nuhaka

## Gleaner Oration (4 entries)

1st: Korongata

2nd: Tamaki

3rd: Heretaunga

## Ladies' Chorus (11 entries)

1st: Auckland-Mangere

2nd: Huria and Tamaki

3rd: Korongata

## Ladies' Trio (13 entries)

1st: Auckland-Mangere

2nd: Tahaenui

3rd: Te Hapara and Wairoa

Action Song (8 entries)	Junior Girls' Action Song (4 entries)
1st: Tamaki	1st: Korongata
2nd: Auckland-Mangere	2nd: Nuhaka
3rd: Hiona	3rd: Heretaunga
Men's Haka (5 entries)	Junior Men's Haka (2 entries)
This contest was cancelled owing to defaults and delays.	1st: Tamaki
Ladies' Poi (3 entries)	2nd: Tahaenui
1st: Nuhaka	Men's Tennis Singles (16 entries)
2nd: Tamaki	1st: Nuhaka
3rd: Tahaenui	2nd: Auckland-Mangere
Women's Tennis Singles (17 entries)	Ladies' Doubles (14 entries)
1st: Wellington	1st: Te Hapara
2nd: Wairoa	2nd: Wairoa
Mixed Doubles (15 entries)	Basketball (13 entries)
1st: Heretaunga	1st: Korongata
2nd: Nuhaka	2nd: Huria

Owing to the late hour, the finals in all sections of the tennis had to be suspended; however, with the approval of those in charge the finalists were drawn.

#### AGGREGATE POINTS

Korongata .. .. . 72	Wellington .. .. . 17
Auckland-Mangere . . . 61	Opoutama .. .. . 8
Tamaki .. .. . 58	Hamilton .. .. . 8
Nuhaka .. .. . 54	Porirua .. .. . 7
Heretaunga .. .. . 28	Rotorua .. .. . 7
Tahaenui .. .. . 25	Te Hauke .. .. . 6
Huria .. .. . 19	Waituhi .. .. . 5
Te Hapara .. .. . 19	Waimarama .. .. . 5
Wairoa .. .. . 18	Hiona .. .. . 4

Thus, Korongata wins the "Gaisford Cup" and in the tennis award of points, Nuhaka wins the "Te Horo Horo Tennis Shield."

We specially thank Bro. Joseph Te Ngaio and his hard working assistants and umpires for conducting the tennis, Bro. Wipere Amaru and his team of timekeepers, scorers, bell-man, and team of referees for conducting the basketball competition, and Elder John Hyde for assisting the board officers. Last but not least, we are very

grateful to Bro. Walter Smith for judging the singing contests and to Mr. Tira Rautu who judged the Maori contests.

Again we thank you all. Ma te Atua tatou katoa e manaaki.

—Mission Mutual Board.

### M.I.A. REGISTERED COLOURS

Awarua : Red, Gold.	Auckland : Cambridge Blue, Gold.
Huria : Black, Lemon.	Hastings : Grey, Wine.
Hiona : Black, White, Silver.	Korongata : Grey, Pink.
Kohunui : Yellow, Black, White.	Kaikou : Blue, White, Gold.
Mokau : Red, White, Blue.	Muriwai : Blue, Lemon.
Madsen : Royal Blue, Gold.	Mangamuka : White, Gold.
Matakowhai : Black.	Mangere : Maroon, White.
Nuhaka : Royal Blue, White.	Porirua : Brown, White.
Punaruku : Red, Black.	Puketapu : Grey, Green.
Rotokawa : Scarlet, Grey.	Tamaki : Maroon, Grey, Red, White, Black.
Te Hauke : Black, White.	Tokomaru Bay : White.
Utakura : Nigger Brown, White.	Waimarama : Scarlet, White.
Wairoa : Yellow, White.	Wanganui : Grey, White.
Whangaroa : Maroon, White.	Waihou : Black, Gold.
Whangara : Blue, Red.	Whangaruru : Brown, Apricot.
Opoutama : Black, Blue.	Gladstone : Navy Blue, White.
Okautete : Grey, Purple.	Ohiti : Navy Blue, Pink.
Frankton : White, Green, Tan.	

### HE MATENGA

TE PERE HOORI HEREORA i mate i te 6 o nga ra o Maehe, 1947, i tana kainga i Pukatea. I tae ia ki te hohi-pera o Kawakawa, a i te mea kihai he painga ka hoki ia ki te kainga ka mate nei.

He nui nga iwi i tae mai ki te tangihanga. Na Hirini T. Heremaia i whakatapu te rua, a na Piripi Kopa i whakahaere nga karakia.

Kua mahue iho tana wahine a Ruma P. Hereora me a raua tamariki e waru kei to ratou kainga i Ruatangata e noho ana.

## Missionary Ranks Increased

Transferred from the Samoan Mission, Elder Jerry Daniel Reaux arrived here on April 3. He is now labouring in the Wairarapa district. Elder Reaux (pronounced Rowe), is from San Francisco, California, and was transferred to this mission from Samoa for health reasons.

Arriving in Auckland before President Halversen returned from Hui Tau, were six Elders, one of whom brought his wife with him.

Elder Rulon Gerald Craven comes from Boise, Idaho, and has been assigned to the Taranaki district. Elder Elden Stokes, now in the Mahia district, is from Salmon, Idaho. Elder Perry La Mar Nebeker comes from Newton, Utah, and is in the Whangarei district now. Elder William Morris Dale, of Salt Lake City, Utah, has been assigned to the Poverty Bay district, and Elder Paul Jensen Allen, who is also from Salmon, Idaho, is now labouring in the Otago district in the South Island.

Elder and Sister L. De Mar Holdaway are from Salt Lake City, Utah, and are working at Thames, in the Hauraki district.

Elder Stanley Hay, of Maromaku in the Whangarei district, has been called, with the consent of the First Presidency, to fulfill a two-year mission in the New Zealand Mission. At Hui Tau, he was assigned to the Taranaki district and went directly to his field of labour. Several Maori brethren have been called on missions, also. One is Te Iwi Edwards who has been assigned to the Whangarei district; it will be remembered that Te Iwi fulfilled a six months mission last year at mission headquarters. Bro. Papa Hirini has been called to labour in the Taranaki district.

### TRANSFERS WITHIN THE RANKS

Leaving for Rarotonga on April 3, was Elder John L. Sorenson, who has been labouring in the Auckland district since his arrival several months ago. Also labouring in the Auckland district, was Elder James W. Poulson, who has now been transferred to the Poverty Bay district.

Going to the Whangarei district, to labour in the town of Whangarei, are Elders Leonard McKee, who has been labouring in Wellington, and Nels Nelson, who has been in the Hauraki district. Taking Elder McKee's place in Wellington is Elder Floyd Hawkins who comes from the Otago district in South Island. Elder George R. Clawson is being transferred to the Hauraki district from the Whangarei district. Elder Howard Eckersley is in the Taranaki district now, after having been transferred from Wairarapa. Taka Panere, who has been in the Hauraki district is beginning his labours now in Whangarei district.

# Kaore He Wehenga Iwi, Hapu Ranei i Roto i te Hahi

He mea tango mai i roto ite pukapuka "Gospel Doctrine"  
a Hohepa F. Mete.

Na Hori Hooro i whakamaori.

Ina korerotia te korero mo nga mana o nga iwi o te ao, me ata marama ano tatou, kaore he wehewehenga iwi, hapu ranei i roto i te Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei. Kaore e kawea mai ki roto i te hahi nga karanga wehewehe i te tangata, ara he Wiiti (Swede) etahi, he Tiamana, Ruhia, he Ingirihī he Marikana ranei. Ko nga ingoa whakamanene i te tangata kua akiritia ki wahi ke; i roto i te hahi, kua meinga tatou katoa he taina, he tuakana he tuahine i roto i te whare o te whakapono; a me aroha tatou ki te hunga katoa o waho, me te hunga ano i tu mai nei hei hoa riri kia tatou, me aroha i te aroha atawhai.

Kaore ano hoki e kore te pupu ake o te mahara aroha i te tangata, ki nga whenua i whakaturia mai ai ratou, i mua atu i to ratou whitinga mai ki tenei whenua o Amerika, ahakoa kua u o ratou wae-wae ki konei, tera ano te hokihoki o ratou mahara ki o ratou wakainga, ki o ratou iwi i mahue atu ra i a ratou, no reira, ko te hunga tapu i ahu mai i te nuku o nga whenua, ara i Ingarangi, i Paranihi, i Tiamana i Kaniwenia (Scandinavia), i Horana ranei, kua e waiho hei rurenga ma te korero amuamu; hei pehitanga hei whakahenga ma te tangata whenua, kaore tatou e tika kia wehe i a ratou, ki te ki ranei he manene ratou i runga i tenei whenua. E hara nei hoki i a ratou i tohu te whenua hei whanautanga mo ratou, engari na to ratou whakapono ka tohu ratou i tenei hahi hei hahi mo ratou, a, i tena tohu ka uhi iho te ingoa o te Runga Rawa, hei whakangungu rakau mo ratou, hei ariki atu i te manenetanga; ka kiia ratou he hunga tapu. Ka waiho ratou hei tangata tika, piripono hoki ki te mana kawatanga o nga teiti (States) o te kotahitanga o Amerika; o etahi atu motu, whenua ranei e noho ai ratou; i nga wahi mamao i te mata o tenei ao, hanga kainga tuturu mo ratou i ena rohe katoa.

Me Piri Pono te Hunga Tapu ki te Kotahitanga o Nga  
Teiti o Amerika

Me waiho tonu tenei hei mahara tuturu mo tatou mo te hunga e noho ana I Amerika nei, ahakoa tatou no te kahui o te rangatira-tanga o te Atua, he mema ano hoki tatou no te kotahitanga o Amerika. Kei te awhitia tonutia tatou ki roto i te uma o te hahi o te Atua; kei te piripono ano hoki tatou ki te mana kawatanga o Amerika.

Kaore e whai wahi mo te ao ki te tawai mai i a tatou, kua uru nei hoki tatou ki roto i nga pakanga me nga whawhai i whawhaitia

e to tatou kawanatanga; me to tatou noho rite ki te awahina, ki te tautoko i to tatou kawanatanga; ki te karo i nga patu mona, ki te hapai ake i tona honore, kei tuaahu tapu mo nga tikanga katoa i whakatinanatia ki roto i te Kawenata (constitution) o tenei whenua, hei tiaki i nga iwi kua whakaawhingia nei e ia, ka piripono tonu te hunga tapu taea noatia te mutunga.

Mo te Piripono ki te Kawenata (Constitution) i Hangaia  
mo te Kotahitanga o Amerika (U.S.A.)

Kei te tumanako i roto rawa o toku wairua tenei, ara, ma nga mema o te Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei, kia uru ki roto rawa i o ratou whatu-manawa, me o ratou wairua, te piripono ki ngga tikanga katoa i whakatinatina mai ki roto i te kawenata o tenei whenua, i noho ai tatou i runga i te here-kore, i whiwhi ai i te taanga manawa, tae atu hoki ki te manene me te manuhiri, i uru mai nei ki roto i nga kuaha o tenei whenua.

Whakarongo ra e nga iwi katoa o tenei whenua, puta noa ona rohe, taiawhio atu i ona wahi katoa, kua noho nei tatou i roto i te here kore, i runga i te taumata tika; kua tatou e hoki whakamuri, e takatakahi i nga tikanga o tenei Kawenata. Ko te hunga whakahawea, ko ratou ta tatou e takatakahi.

Ina kotiti ke nga whakataunga a nga kai whakarie whakawa i to te ture, kua puare i te kawenata te huarahi e ahei ai i a tatou te akiri atu i a ratou ki waho. Otira kia mahara ano tatou kite whakamana-wanui ki nga he ririki e pa ana kia tatou, e pipi ana mai i roto i te kawenata me te ture, kei whawha atu tatou ki aua he pakupaku, ka whakahuaranga i etahi raruraru kino ke atu.

Te koa mo te Kotahitanga o Amerika; kei te ihiihi a roto i au ma tenei iwi e kii nei no reira tatou; ko te take, e tino mohio ana ahau i roto rawa i oku whakaaro, kaore he whenua i wahi ke atu, o runga i tenei ao, i whakawateatia perahi me tenei, hei whakatunga ma te Atua o Runga Rawa i tona hahi; he whenua hoki i ruarua noa nga hoa riri i tu mai ki te Apitihana i te whakahokinga mai o te hahi. He whenua tenei kei runga i te here kore, a kua whakawateatia mo nga mahi karakia katoa e pupu ake ana i roto i nga whakaaro o te iwi.

He whenua tenei i rahuitia mo te hunga i pehia e nga taumaha-tanga; mo te hunga ano hoki e hihiko ana ki te whakatuturu kainga hei nohoanaga, hei okiokinga mo ratou, i raro i te tau-marumarutanga o tenei kawenata.

Ko enei nga ahuatanga me nga tikanga i te wa i whakahokia mai ai e te Atua tora hahi ki tenei ao. Mai ra ano Tona kaha ki te tiaki, ki te awahina i Tana hahi i roto i nga rureatanga, taea noatia tenei ra. Kua tu ki runga ki te kamaka rangatira, o te matauranga; i te pono e pipi ana mai i roto. Te ma, te kori, te tapatahi rite katoa ki ta te Kaihanga i whakaaro ai.

# Sunday School

## SACRAMENT GEM

*God, our Father, hear us pray,  
Send Thy grace this holy day;  
As we take of emblems, blest,  
On our Saviour's love we rest.*

### KINDERGARTEN (4 to 5 years):

"A Golden Calf" Exodus 32, 34. To God, our Heavenly Father, we owe all our worship.

"Living to Bless Others" Ruth—Book of Ruth. The Lord remembers a kind and loving heart.

"A Home in the Temple" Samuel—I Samuel 1, 2, 3. Little children can serve the Lord.

"The First King of Israel" Saul—I Samuel 8-10.

### PRIMARY (6 to 9 years):

"Defense Before Agrippa" Acts 26.

"Voyage Toward Rome" Acts 27:1-40.

"Paul Shipwrecked" Acts 27: 41-44; 28:1-11.

"Paul in Rome" Acts 28:11-31.

### CHURCH AND A DEPARTMENT (10 and 11 years, 12 to 15 years):

"Wanderings in the Wilderness (B.C. 1490-1451)" Numbers 10-21.

"The End of the Wandering (B.C. 1451)" Numbers 21-32; Deut. 33-34.

"The Passage of the Jordan (B.C. 1451)" Josh. 1-6.

"The Conquest of Canaan (B.C. 1451)" Josh. 7-11.

### GOSPEL DOCTRINE, B AND C DEPARTMENTS:

*Book of Mormon.*

"The Stick of Ephraim" Ezekiel 37:16-20; II Nephi 3:12; D. & C. 27:5.

"The Sealed Book" Isaiah 29:11-14; Joseph 2:62-65.

"Thy Speech Shall Be Low Out Of The Dust" Psalm 85:11; Isa. 29:4; 45:8; II Nephi 26:16; 27:6, 13; 3:19, 20; Moses 7:62.

"The Plates" Mormon 8:14-17; Esther 5:1-5; D. & C. 3:16-20; 5:11-15; 10:38-46.

## RATAPU TUATAHI

Te korama o nga Apotoro Te-kau-ma-rua. Te-kau-ma-rua nga tangata, kei ia ratou nei te turanga Apotoro, he mea ata whakatu marike. Ko ratou te korama o nga Apotoro Te-kau-ma-rua, e karangatia ana ano Ko te Kaunihera o nga Te-kau-ma-rua. Ko enei kua kiia e Te Ariki, ko Te Kaunihera haereere, me te mahi i raro i te whakahaere o te Tumuakitanga Tuatahi o te Hahi i nga wahi katoa o te ao. He korama ko a ratou nei i whakatau ai i runga i te whakaaro kotahi, te kaha me te mana i rite tonu te paiheretanga, ano ko ta te Tumuakitanga Tuatahi o te Hahi. Ki te hapa te Tumuakitanga o te Hahi i runga i te matenga, i te korenga ranei e ahei ki te whakatutuki i tona mahi, te mana whakahaere kawanatanga ka tuku iho i taua wa ano ki te korama o nga Apotoro Te-kau-ma-rua ma ratou nei e whakaingoa te Tumuakitanga Tuatahi.

*Nga Patai:* (1) He aha te Korama Te-kau-ma-rua? (2) Kei raro ratou i te whakahaere o wai ma? (3) Ina raruraru te Tumuakitanga Tuatahi i runga i te matenga, i te raruraru ranei ka riro kia wai te mana whiriwhiri whakakapi?

## RATAPU TUARUA

Te korama tumuakitanga o nga whitu-te-kau. Te korama o nga whitu-te-kau he ropu ko a ratou whakataunga i runga i te whakaaro kotahi pera ano te paiheretanga me to nga Apotoro i runga i nga take he mea ata mau mai ki mua i nga whitu-te-kau hei whiriwhiri ina taua ropu. He maha tonu nga korama whitu-te-kau e hiahiaia ana i roto i te hahi. Tenei me tenei o nga korama kei raro i te whakahaeretanga o nga tumuaki e whitu. Otira ko nga tumuaki e whitu o te tumuakitanga tuatahi o nga whitu-te-kau ko ratou te tumuaki o era atu korama katoa o nga whitu-te-kau me o ratou tumuaki.

*Nga Patai:* (1) Pehea te mana o te korama o nga whitu-te-kau? (2) Ko wai te tumuakitanga o nga korama katoa o nga whitu-te-kau. (3) E hiahiaatia ana ranei e te Hahi kia maha nga korama whitu-te-kau?

#### RATAPU TUATORU

Te tumuakitanga o nga pihopatanga. I te ahuatanga o naiane, ko te Pihopa tumuaki o te Hahi me ona kaunihera e rua. Ko te mana kei tenei ropu e pupuri ana ko ratou kei runga ake i era atu Pihopa katoa o te hahi i roto i nga mahi, me nga whakahaere me nga whakaturanga i roto i te Tohungatanga o Arona. Ko te matamua o nga tamariki e ora ana i roto i nga tane o Arona e tika ana kia tu i tenei turanga tumuakitanga, mehemea ra ia e noho tika ana, e whai take ana hoki mo taua turanga; otira ko ia ma te Tumukitanga Tuatahi ra ano e waitohu e whakapa hoki mo tenei turanga. Ina kitea taua uri tuturu no Arona a ka whakapangia, ka ahei ia ki te whakahaere, kahore ona kaunihera, haunga ia ina noho ia i roto i te whakawakanga mo te whakawa i tetahi o nga tumuaki o te tohungatanga nui, i roto i taua ahua ka awhinatia ia e nga tohunga nui tekau ma rua. Otira ina kei te ngaro tetahi o nga uri tika o Arona e tika nei ki taua turanga, hei te tohunga nui o te tohungatanga o Merekihereki ka karangatia a ka wehea, ka whakapangia e te Tumukitanga tuatahi o te Hahi ki te turanga Pihopa tumuaki. Ka awhinatia e era tohunga nui e rua he mea ata whakapa, wehe hoki hei kaunihera ma ana.

*Nga Patai:* (1) Pehea te whakaturanga o te tumuakitanga Pihopa inaianei? (2) Pehea te rereketanga mehemea no nga uri tuturu o Arona? (3) E taetae ranei te whakahaere ona take kahore ona kaunihera e te uri tuturu o Arona?

#### RATAPU TUAWHA

Te whakaturanga o te tohungatanga i ona takiwa tuturu.

I nga wahi e whakanoho tuturu ana nga Hunga Tapu, a whakaturia ana hei takiwa mo Hiona. Ko aua takiwa he maha ona peka. I roto i a takiwa e whakaturia ana he tumuakitanga takiwa ara te tumuaki me ona kaunihera tokorua; ko ratou he tohunga nui he mea wehe mo tenei turanga. Ko te tumuakitanga o te takiwa e awhinatia ana i roto i nga take whakawa e te Hai Kaunihera tuturu, tekau-ma-rua nga tohunga nui he mea whiriwhiri ka wehea mo tenei turanga. Ko tenei kaunihera kei raro i te tumuakitanga o te takiwa a ko ratou te kai whakawa nui rawa o roto o te takiwa.

*Nga Patai:* (1) Ina whakanoho tuturu nga Hunga Tapu ki tetahi wahi, pehea te whakahaere mo taua wahi. (2) I roto i nga whakawakanga o te takiwa ko wai hei awhina? (3) Ko wai te kai whakahaere o te takiwa?

## News from the Field

### CHRISTCHURCH BRANCH

By Nolene Thomson

We are still continuing with our weekly meetings, of which two have been partially given over to testimony meeting. These two meetings have proved very interesting.

We very much appreciate the musical items given by Noel Walker. This young man travels several miles every Sunday evening to help with our music.

To all members attending Hui Tau this year, we take this opportunity of extending good wishes.

### TE HUE HUE BRANCH

Sis. Mariehau Hone Witehira was married on January 30, to Mr. E. Edmands, at Ngawha. This good sister has been active in Primary work and has been succeeded as president by Sis. Charlotte J. Witehira. We are happy to say that we

have quite a number of non-member children attending our Sunday School. Occasional visits to our branch by Elders Herlin and Chapman help a good deal to explain the gospel to members as well as non-members.

Sis. Tikawe Mahia, who is attending Hukarere College at Napier, spent her Christmas holidays here with us.

The home of Bro. Hone Witehira was recently destroyed by fire. The Relief Society sisters of Ngawha, Mataraua, and Tehuehue raised funds to aid the stricken family, the amount being about £30.

A new convert to the church is Te Huranga R. Horomona who was baptised by Bro. Hemi P. Witehira, and confirmed by Hemi W. Witehira.

In November, 1946, a son was born to Walter and Te Aroha Ruwhiu which was recently blessed by Bro. Hare Herewini and given the name Penehau Ruwhiu. On

December 15, 1946, a daughter was born to James and Charlotte Witehira which was blessed and named Rangimotuhia Witehira by Bro. James Witehira.

We are pleased to know that our branch tumuaki, Bro. Haua, and Sis. Miriana Witehira are able to travel to Hui Tau.

#### NUHAKA BRANCH

After a long illness, Bro. Dartell Smith passed away at Tahaenui on March 7. The saints journeyed from here to Tahaenui to the funeral service held on Sunday, March 9, at 11 a.m. After the funeral, the party proceeded to the Tahaenui cemetery where the body was interred.

On the first Sunday of March a special programme was given by the sisters of the Relief Society under the direction of Sis. Heni Te Ngaio. A special feature was a talk by Sis. Parae Walker on the welfare plan.

The fifteenth of March was the day selected on which to celebrate the birthday of the Relief Society. The sisters journeyed to Morere Hot Springs where a programme was presented. A sumptuous spread was enjoyed by all present; the anniversary cake was cut by the oldest person, Bro. Te Kauru Hohepa.

Sisters Ranzi Te Ngaio, Bessie Whaitiri, and Ellan Mataira were invited by the Tahaenui Relief Society to assist them in their anniversary programme. A programme was presented, the old folk were honoured, handwork was demonstrated, and a special banquet was served.

Sis. Monica McKay recently visited the Primary officers and children.

Bro. Turi Walker paid us a visit on the fourth Sunday.

The fifth Sunday was turned over to the genealogical committee. Bro. Joe Te Ngaio conducted the programme which concerned temple marriage and the importance of temples.

Poneke, son of Bro. and Sis. Te Kauru, who was a prisoner of war for four and one-half years and who has been a patient in several hospitals since his return to this country, is now home. Though still under observation he hopes to leave for Wellington after Easter for study under the Rehabilitation Board.

Mary Mataira left for Wellington where she will take up nursing.

Sis. Heni Smith of Wellington has spent a brief visit with her parents, Bro. and Sis. Te Kauru. Polly and John, children of Mereaira Whaanga, returned home to attend their brother's funeral.

#### WAIKATO DISTRICT

By Elder Jack Judkins

Welcome guests were Bro. James Puriri and Sis. Olive Edwards who came to help the Hamilton and Huntly branches with the choir number for Hui Tau. Their efforts were appreciated by all and we wish to extend our thanks for all their work.

A priesthood meeting was held in Frankton on March 9 in which there was a representative from each branch, the number present being 29. The meeting was called for the organizing of the coming Hui Pariha. The Hui will be held May 24 and 25, at Te Kuiti. The com-

mittee is as follows: president, Kio Tarawhiti; vice-president, James Forbes; secretary, Maurangi Pere; with Ngaha Rotana, George Stockman, Don Coromandel, and John Paki as members. We wish to extend a hearty invitation to all to attend the Hui.

John Paki and George Stockman were set apart to fill the vacancy in the district Sunday School superintendency.

We are happy to announce the marriage of Harry Puke to Daren Springhall which took place at Gordonton Pa on March 22, with Elder J. Talmage McMurray officiating.

Elder Albert Crandell recently went to Auckland to play pro-softball for the South Auckland team; though he played a good game, the Auckland team won, 10-7.

Mrs. Moses Tarawhiti, of the Puke Tapu branch, has been released from the Waikato Hospital in Hamilton, where she has been receiving treatment for the past several years.

#### ROTORUA BRANCH

By Rangī Davies

About twenty of our Saints travelled to the Hui Pariha at Huria. Some items were given by Sis. Lena Waerea and choir members.

Bro. Rahiri Harris, with Bro. Tumanako Raihanea and family, were recent visitors here.

On March 16, the Relief Society celebrated their birthday by presenting a special programme in the branch.

We were saddened by the news of the death of Sis. Ormsby. She was in the district presidency for several years and was a faithful worker. We extend our deepest sympathy to her family.

A party was held by the branch in honour of Sis. Joy Hamon on her twenty-first birthday. Elders French and Nelson, and companions, Bros. Whaanga and Panere, arrived just in time to help celebrate.

President Halversen paid us a visit on the twenty-fifth of the month and returned to Auckland the next day.

Our Sunday School attendance has been over 40 for the last several times; our branch is functioning very well.

#### TE HAPARA BRANCH

By Hine McGhee

The M.I.A. has recently been organized with officers in the Y.W.M.I.A. as follows: president, Sis. Margret McAneney; first counsellor, Sis. Hana Cotter; second counsellor, Sis. Zoe Kahuroa; secretary, Sis. Whaiti Ormond. The Young Men's officers are: president, Bro. Eru Tawiri; first counsellor, Bro. Whakae Matenga; second counsellor, Bro. Sam Edwards; secretary, Bro. Suna Matenga.

We welcome to our district, Elders Hale and Low. Elders Leavitt and Low have been away visiting the Saints along the coast, as far as Hicks Bay. Elders Hale and Wardle have been labouring in the Gisborne area.

The officers of the district met at Tolaga Bay, Sunday, March 16. A district presidency meeting was also held.

Bro. Wipere Amaru visited the branch concerning the M.I.A. music. Bro. and Sis. Mahanga Pere also visited us. He is district M.I.A. president and gave some good instructions and encouragement in Mutual work.

M.I.A. Ladies' and Men's basketball teams have been organized. American basketball has been very popular in the district.

The Relief Society held a special programme on March 1. Sis. Sara Tawiri was in charge; each sister was able to take part on the programme which was very interesting to all. They also celebrated the birthday of the Relief Society with a beautiful cake and dainty supper.

We welcome Bro. Sam Edwards of the Korongata branch. We hope to see a lot of him as he will be a great help in our Mutual work.

#### TAMAKI BRANCH

By William Harris

The seventeenth of March was the birthday of the Relief Society and a very enjoyable evening was held. Besides items of singing, action songs, etc., Sis. Pare Duncan, Sis. Ngete Mihaere, and Bro. Rahiri Harris spoke. Supper was served and the ladies are to be congratulated. The birthday cake was cut by Sisters Mamae Reweti and Waitokorau Tamihana. The Relief Society is to be commended for the lovely evening which was enjoyed by all.

The following Elders recently visited us: Norman Larsen, Charles Bytheway, David Pitcher, Howard Eckersley, James Snyder, and Connell Roberts.

Bro. Moku Takerei has been discharged from the hospital and is gradually gaining strength.

The death of Bro. Ivan Thompson, seventeen-year-old son of Bro. and Sis. Harry Thompson, occurred on March 29. A funeral service was conducted by Bro. Tapsell Meha, the speakers being Bro. Moku Takerei and Elder Connell Roberts. The grave was dedicated by Elder James R. Snyder.

Bros. Kaahu Te Maari and Edward Pearce were baptized on March 23 by Bro. Mihaere and confirmed by Bro. Rahiri Davis.

#### DUNEDIN BRANCH

By Blair Nicholls Wixon

On the fifth of March, Elder Green returned to Dunedin, after having spent some weeks in Christchurch. Our new Elder, Wayne Lowder, came with him. The following Monday they left to labour in Tuatapere.

Cottage meetings have been started and are held every Tuesday night at the Cockburn family home. A priesthood meeting is held every Sunday morning, also.

The Sunday School recently organized a picnic which was held at Small's Beach. Everyone present had an enjoyable time eating, playing softball, etc.

Elders Hawkins and Olsen and Sis. Audrey Constable are preparing for the trip to Hui Tau.

Elders Green and Lowder returned from the south on March 21 and will labour here until Hui Tau.

#### MANGAMUKA BRANCH

By Karena T. Heiheii

I te Rntapu, Maehe 16, 1947, ka tae mai nga Kaumatua Vern L. Chapman raua ko Robert Douglas Low. Nga mihi i mihia mo raua tae not ki nga Kaumatua katoa kua tatu mai ki te whakamataara i te Hunga Tapu o Niu Tirenii.

Ko nga kai korero ko Karena T. Heiheii, Timuaki o te Kura Hapoti; Hohania P. Tiwini, Sister Pouaru N. Otene, Thompson Wi Moka, Nopera Ihimaere Otene, Timuaki Peka me nga Kaumatua e rua.

E rua nga Rikona i whakaritea— a Kerei Kerei Otene na Kaumatua Robert D. Low i whakarite, a na Kaumatua Vern L. Chapman a Riapo Paikaraihe Otene i whakarite.

Maui Paikaraihe Otene i mate i te 31 o Maehe 1947, ki Mangamuka. Na Nopera Otene, Timuaki Peka o Mangamuka i whakahaere te karakia nehu i te 2 o Aperira. Ko te mate o te tamaiti nei he "kohi."

#### WAIROA BRANCH

By Ray Ormsby

During the past month, the Primary has been re-organized with Sister Irma Horscroft as president, Sis. Rachael Marsh as first counsellor, Sis. Selina Ormsby as second counsellor, and Sis. Celeste Ormsby as secretary.

Bro. and Sis. Taylor Ormsby had a visit from their daughter, Sis. Clara Greening, from Nuhaka.

A fund has been started for a new chapel, so we hope to increase our numbers. We recently had a visit from several non-members who were very interested in the church teachings.

#### PORIRUA BRANCH

By Amiria Katene

On March 8, the Young Ladies sponsored a gift evening in honour of Sis. Te Utanga WiNeera. Sis. WiNeera is being married to Mr. Reginald Harawa, of Opapa, Hawke's Bay, on April 12. She is the daughter of Bro. and Sis. Ben WiNeera, of Porirua. Many friends and relatives gathered to enjoy the evening; the hostesses were Sisters Maraea Katene and June Warren.

Elders McKee and Williams visited our branch with the two new Elders, Bingham and Cordery. These four Elders are working in Wellington. Bro. Rahiri Harris also visited us recently; while here he stayed at the home of Bro. James Elkington.

A Relief Society birthday party was held on the seventeenth of March with the president, Sis. Charlotte Parata, as hostess. The cake was cut by the oldest mother present, Sis. Hohepa WiNeera, aided by the youngest, Sis. Angus Elkington. The programme consisted of dancing and items given by the Primary and Scouts.

The Scout Patrol are going ahead with their work now that their leader, Taylor Mihaere, is home after a long illness. On the week-end of March 22 some time was spent by them at the scout camp at Pukerua Bay.

An M.I.A. dance was held March 29, which was enjoyed by all.

Elders Lloyd and Chamberlain, of the Wairau district, visited us on their way to Hui Tau.

*Continued from Outside Back Cover*

to insist that when we are out in the great outdoors, in the temple of God, we are truly worshipping him. If we are out skiing on Sunday, we are thinking of skiing. If we are attending a basketball or football game we are thinking of that game. We can hardly suppose that the Lord will be content for us to hallow only a part of his sacred day. It requires considerable imagination to say that we hallow the Sabbath by playing basketball or going skiing or otherwise enjoying recreation on that day.

Brigham Young at one time said:

“Now remember, my brethren, those who go skating, buggy riding or on excursions on the Sabbath day—and there is a great deal of this practiced—are weak in the faith. Gradually, little by little, the spirit of their religion leaks out of their hearts and their affections, and by and by they begin to see faults in their brethren, faults in the doctrines of the Church, faults in the organizations, and at last they leave the kingdom of God and go to destruction. I really wish you would remember this and tell it to your neighbours. The Lord has directed his people to rest one seventh part of the time and we take the first day of the week and call it our Sabbath. This is according to the order of the Christians. We should observe this for our own temporal good and spiritual welfare. Six days are enough for us to work and if we wish to play, play within the six days; if we wish to go on excursions, take one of those six days, but on the seventh day, come to the place of worship, attend to the sacrament, confess your faults one to another and to our God, and pay attention to the ordinances of the house of God.”

—The Deseret News.

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## **Important**

Because of the increased cost of materials, the price of some of our church magazines has been raised. In the future, the prices of the magazines will be as follows: Improvement Era, 15/6; Children's Friend, 8/6. The Relief Society magazine will remain at the price of 6/6 for the time being. All subscriptions that have been paid will be furnished at the price paid, but any new or any renewal subscription will be at the new rate.

A. Reed Halversen.

## Shall We Play On The Sabbath?



From time to time, young people raise questions about various forms of recreation on the Sabbath day. They ask, "Is it right to go to the beach on Sunday? Is it right to play games on Sunday? Is it right to go skiing on Sunday? What can we do on the Sabbath day?"

Some take the position that if they go to church for one service in the morning they are free for the rest of the day and can do almost anything they like, just so they do not work. Others say, "If we go to Sunday School and priesthood meeting in the morning, and go to sacrament meeting at night, why shouldn't we go out to the beach in the afternoon? We will just have an innocent good time and come home and go to Church. Can there be anything wrong with that?"

Has the Lord at any time said anything about pleasure seeking on the Sabbath day, and if so did he approve or condone it? This was a topic in the day of Isaiah. In the 58th chapter of this book, beginning with the 13th verse we read: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day and call the Sabbath a delight, the holy of the Lord, honourable; and shall honour him, not doing thine own ways nor finding thine own pleasure nor speaking thine own words, then shalt thou delight thyself in the Lord and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob, thy father, for the mouth of the Lord hath spoken it."

Here the prophet specifically says that if we refrain from seeking pleasure on the Sabbath and if we will honour him, we shall be blessed.

When the Lord gave us the Sabbath, he specifically said he blessed and hallowed it. It was made a sacred day and we are expected to regard it as such. What are we to do then on the Sabbath? We are to do things which are in keeping with sacred purposes. Most people will be glad to admit that when we are enjoying recreation we have in mind recreation and not worship. It is stretching the point

*Continued Inside Back Cover*

*Hiria Waito  
Nara*

*Gladstone*



**Te Karere**

HUNE 1947

WAHANGA 42 NAMA 6



## **Elder Alma Sonne**

Elder Alma Sonne, who is on this month's cover, is the fourth and last of the Assistants to the Twelve, being appointed at the April conference in Salt Lake City, in 1941. One of the original five who were appointed, Elder Nicholas G. Smith, has since passed away, leaving the four men who are now serving and whose pictures we have recently shown on our covers.

Elder Sonne was recently appointed head of the European Mission and arrived in England last December to take up his duties.

## **A Dog Went Tracting**

BY ELDER CHARLES A. CALLIS

Once upon a time, in the great city of Atlanta, Georgia, a common nameless street dog decided to do some missionary work.

On the porch of the mission home he found an L.D.S. Song Book. He took this book in his mouth, trotted down the street and placed it at the door of a house where a prominent Presbyterian family resided. Returning he secured an "Improvement Era" and took that to a Methodist family. Being a good finisher and thorough in his work, the dog returned a third time to the mission home, laid hold of a copy of the "Liahona" and humbly presented it to a family of the Baptist persuasion. The dog never came back, evidently being satisfied with his work.

And well he might; for these good people read this Mormon literature with keen interest. They brought it back to the mission home, stating that a dog had brought it to their homes.

As a result of this intelligent animal's good work, homes were opened to the missionaries and opportunities given them to preach the Gospel both privately and in large public gatherings. The Presbyterian lady was particularly impressed with the hymn, "In Our Lovely Desert." She said she wished the Presbyterian children could have a similar song to sing.

The beautiful truths of the Gospel took root in many hearts and the fruits have been delightful and converting.

# Te Karere

Established 1907.

Wahanga 42.



Hune, 1947.

A. Reed Halversen . . . . . Tumuaki Mihana  
Meryl Reber . . . . . Etita

*"Ko teni Pepa i whakataɸua hei hapai ake i te iwi Maori ki  
roto i nga whakaaro-nui."*

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## Editorial . . .

### FACT OR FICTION?

At one time a great student of the law, a man who had successfully seen many a case through the courts of the land, one who had, by experience, come to know what brings success and victory, said, "There is no substitute for facts—there is nothing which can take the place of truth."

This man had come to this conclusion after years of study. He had seen statements riddled through and through by cross-examination in the court room, when those statements were not based on truth; he had seen what appeared to be the most auspicious promises of success melt away when the spotlight of truth was played upon them; and he had seen a set of established facts stand up against all opposition, and come through unsullied and unshaken—because they were true.

Success is based upon truth. Progress rests upon facts and their proper application.

Many people attempt to get through life on half truth. If it seems the convenient thing to do, they lie a little, or fail to present a full picture. Some cheat a little, give less than they should for what they receive; deprive others of what is theirs and feel they are ahead that much; put up what is known as a "front" in the vernacular, to hide a shabby situation; and some are plain wolves in sheep's clothing.

Upon what are you basing your life, fact or fiction? As surely as we live, we will reap according to the manner in which we sow. If we sow fiction and fancy, untruths and misrepresentations, we shall reap the crop which results from such action. The person who lies must continue to lie to cover up the former lies, and thus he goes on until he finds himself embroiled in an impossible situation of his own making. The liar becomes known for his lies, and eventually no one will take what he is, and is so treated by others who will have little or nothing to do with him; the man who thinks he can dance without paying the fiddler soon discovers that nothing is free in life, but that all values must be earned.

Character and truth are inseparable. The shady and the dark side of life are similarly the fellow travellers of falsehood. Joy is the fruit of truth; sorrow the result of untruth.

Every person desires to be happy in life, and to enjoy whatever measure of prosperity he may. But let him remember that when he plans his life, as the great attorney said, "there is no substitute for facts—there is nothing which can take the place of truth."

Probably the greatest American was Abraham Lincoln. The trait for which he was most widely known was his love for truth. To high and low alike, he was "Honest Abe." To us of this generation, he is still the symbol of honour. It was he who demonstrated that a person of the most lowly birth could rise to the topmost position in our nation. Men opposed him, yea; even men with great promise. But when those opponents faced Lincoln, they faced a spotlight of truth, and if their positions were based on false premises, they melted away before the truthful Lincoln.

One of the great facts of life, the very basis of true success, was stated as follows by the Saviour:

"Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock; and the rain descended, and the floods came and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock. And everyone that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand, and the rain descended and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it."

Untruth is like the sands; truth is like a rock; our lives are like the house. As we build our future, let us build upon the rock of truth which is the only way to security.

—The Deseret News.

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Truth is the rock foundation of every great character. It is loyalty to the right as we see it; it is courageous living of our lives in harmony with our ideals; it is always power.

Truth ever defies full definition. Like electricity it can only be explained by noting its manifestation. It is the compass of the soul, the guardian of conscience, the final touchstone of right. Truth is the revelation of the ideal; but it is also an inspiration to realize that ideal, a constant impulse to live it.

## President's Page

### THE CHURCH IN RAROTONGA

Possibly the last group of islands in the Pacific Ocean, which are inhabited by remnants of the Children of Israel, to receive the restored gospel is that group known as the Cook Islands. Although an attempt was made years ago by Elders of the Tahitian mission to enter the island and preach to the people they were not successful. So this remnant of Israel has for years been denied the blessings of the gospel that have been enjoyed by their brethren in New Zealand, Tahiti, Tonga, Samoa, and Hawaii. The gospel finally entered the Cook Islands in a rather unusual manner.



Brother Fritz Bunge-Krueger, who had been in business there as a baker for several years, was set apart by President Cowley as a missionary and was instructed to spend what time he could, in teaching the gospel to the people of Rarotonga. He and his good wife went ahead to do their best in a quiet and rather unassuming manner, and in the course of two years their teachings had been recognized as the truth by many and a little branch was set up consisting of between 35 and 40 members. Some of these people became outcasts among friends and relatives because they had learned the truth and had the courage to forsake their old ways of living and the traditions of the people around them to join a new church. As in the days of the pioneers, the gospel was made dearer to them because of persecution and these good Saints in Rarotonga were strengthened and blessed by the Lord.

While still there, Brother and Sister Krueger and the Saints worked to collect funds and gathered coral for making lime to assist in the erection of a small chapel in which the people could have their meetings and programmes.

Brother and Sister Krueger returned to New Zealand about May of 1946 and for some time, though without any Elders or even priests to direct their activities, the Saints in Rarotonga continued faithfully. They were visited by Elders Alma G. Burton and Frank J. Fullmer, who were making an inspection of buildings in some of the Pacific Island Missions, and two of the brethren, Samuel Glassie and Harry Torea Strickland were ordained to the office of elders. These two men were then asked to carry on with the meetings until other missionaries were sent to assist them.

In September, 1946, Elder and Sister Trevor C. Hamon were called as missionaries and appointed to labour in Rarotonga. They

were well received by the Saints there and a branch was organized with Elder Hamon as president. The counsellors and all other officers in the branch were appointed from among the good Saints there. Under Sister Hamon's direction, the Relief Society and Primary were set up and all the sisters went to work.

One of the first problems of the new branch was to build a place in which they could hold meetings. Through the faithful efforts of the Saints and friends working with Elder and Sister Hamon, a nice building was erected of materials that were available, which not only served as a chapel but contained sleeping quarters for the missionaries and an office room. Later, a nice kitchen was added.

On the second of January, this year, Elder Donlon P. Delamare sailed for Rarotonga to assist the missionaries already there, and on April 3, Elder John L. Sorenson left to take up his labours in this new field.

Sister Halversen and I have had the privilege of visiting this distant part of the New Zealand mission. Our stay there, though very brief, will always be remembered because of the joy we felt in seeing that the work of the Lord was at last firmly established in the Cook Islands and that the missionaries and Saints are enjoying to a great extent the friendship and goodwill of many people of the island. Not only are meetings being held with the Saints and with friends at Muri Enua where the chapel is located, but a Sunday School and Primary are functioning in Avarua and a neighbourhood Primary and cottage meetings are being held each week at a place called Black Rock. It is our sincere hope that not only in the island of Rarotonga, but on all islands of the Cook group, will our missionaries have the privilege of teaching the gospel to those of God's chosen seed who have been scattered there so many years and who, until now, have not had the privilege of knowing that the Gospel of Jesus Christ with all its powers and blessings has been restored to the earth in these latter days, and that God has set his hand to gather the remnants of Israel into his fold.

The people of Rarotonga are indeed Maoris. Their language is very similar to the Maori language of New Zealand and they call themselves Maori. The same fine spirit of love and charity is displayed among the people there that we see here, and we shall never forget our visits and meetings with them. Their songs and speeches, their lovely umu kai (Hakari), their leis, beads, and gifts were all a token of their love for the gospel and for those who are appointed to direct the activities of the church among them. We are proud of them and thankful for this group who are the first in their land to join the church and we are glad to have them as part of our mission. May the Lord's choicest blessings attend them and the missionaries there, and may many more in that land receive a testimony of the divinity of this work.



## Women's Corner

By LUANA HALVERSEN

At 7.30, on the morning of April 18, 1947, a Sunderland flying boat took speed and went off the water toward a certain island we had been looking forward to visiting for a long time. I breathed a silent prayer as I looked back over the land we left behind that all would be well with our loved ones, then settled back with a feeling of contentment that all was right with the world. We were not just on a new adventure, but we were flying toward friends, and to those with whom we knew we could feel at home, because they had the same love for the Gospel of Jesus Christ that we ourselves had.

The wishes for "smooth sailing" were granted and throughout the travels every effort was made to see that the passengers were comfortable and happy.

We arrived in Suva in the afternoon and were taken to the hotel for the night. Next morning, bright and early, we were off again, this time in an aircraft which took us on to our destination.

Life is full of surprises and this time they were happy ones, as we had the unexpected pleasure of meeting many of our friends, and were entertained in a most enjoyable way. Among them were Jack Richards, a former member of the Auckland Branch, and his wife, Kathryn, President and Sister Adams and missionaries, President and Sister Huntsman and missionaries, with whom we had a brief but interesting visit. Many of you will remember President and Sister Huntsman and their missionaries from their short stay with us as they were enroute to Tonga. Also among the Saints in these islands were several of the old M.A.C. Boys who are faithfully assisting in the work of the Church there. All these folk send their love and best wishes to their many friends in New Zealand.

On the afternoon of April 19, at about 2.30, we received orders to fasten our safety belts as the beautiful little island of Rarotonga came into view and we knew we would soon be on the ground again. We were met by our missionaries, and immediately our activities began.

Although our time in Rarotonga was short, we made the most of it and were able to meet all the Saints and enjoy many meetings in which the spirit of the Lord was always in attendance.

You sisters will be anxious to know what they are doing in the way of Relief Society and Primary. At present there is one Relief Society organization, and they are eager to learn of that work and are always busy. Regular meetings are now being held every Tuesday where they carry on their lessons as outlined. The hardwork of these sisters is outstanding. With nimble and expert fingers they are putting out some beautiful and useful work. At a special meeting on Sunday afternoon we all had the privilege of bearing our testimonies and at the close of the meeting they expressed their appreciation to the Relief Societies in New Zealand for the hope and encouragement they have given, and asked that their love and best wishes be conveyed back to them.

There are three Primaries functioning in Rarotonga; one at Black Rock, one at Muri Enua, and one at Avarua. We had a chance to see the Black Rock Primary in action, and the children are enjoying the variety of activities that Primary provides.

Although we didn't have the opportunity of attending the other two Primaries, we did meet the children, and were entertained by them in an evening programme. The parents of all these children see in the Primary programme something that is uplifting and good for their little ones.

Every visit we made we sat down to feasts fit for the king himself. We can assure you we didn't go hungry while there. The last evening will be long remembered, consisting first, of a most delicious kai, then a gathering in the chapel where everyone had their turn entertaining the group either by song, speech, or dance. These people, too, have their action songs, and native activities which furnish much of their recreation.

The plane was leaving very early the next morning and again the Saints assembled. The Relief Society sisters had prepared a delicious breakfast for us before we started our homeward journey. While we ate out under the trees, they again entertained us with action songs, and the singing of hymns. It was with rather a sad feeling we bade goodbye to them and our friends along the way. In exactly ten days from the time we left, we landed safely back in New Zealand, having had a wonderful time.

To you, dear friends in Rarotonga, we thank you from the bottom of our hearts for the hospitality and love you showed to us. It shall never be forgotten.

Although in reality, Rarotonga, is 1800 miles away, to me it is now much closer than that. It is attached to the New Zealand Mission. Our Saints in Rarotonga are part of us and we hope that the time will not be too far distant when we will meet again.

## Alma Sonne

### ASSISTANT TO THE COUNCIL OF THE TWELVE

*Address delivered at the Saturday afternoon session of the 116th semi-annual general conference October 6, 1945, in the Tabernacle.*

My brethren and sisters, no one can arise on an occasion like this, before an audience so large and so eager, without feeling a sense of deep responsibility. I rejoice with you in the growth and progress made by the Church. I have been greatly uplifted by the proceedings of this conference.

The other day, before a large audience of Relief Society workers, in this tabernacle, Dr. Howard R. Driggs made a remark that has been sounding in my ears since I heard it. "The word *light*," he said, "appears frequently in the scriptures." It is the responsibility of the Church to spread this light among men. Jesus is the light of the world. His gospel is the beacon light to direct you and me in our journey through life. Jesus also said on one occasion:

. . . this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds are evil. (John 3:19.)

He also admonished:

Let your light so shine before men, that they may see your good works, and glorify your Father, which is in Heaven. (Matt. 5:16.)

I feel that this Church, in carrying forward the great programme entrusted to it, is actually and truly spreading light throughout the world.

The Prophet Joseph Smith in a revelation has said this:

For thus shall my Church be called in the last days, even The Church of Jesus Christ of Latter-day Saints. Verily, I say unto you all: Arise and shine forth, that thy light may be a standard for the nations. (D. & C. 115:4-5.)

I wonder if you catch the boldness and the audacity of that statement, made in the early days when the Church was not so well established nor so well organized as it is today; and yet the Lord said through his servant:

Arise and shine forth, that thy light may be a standard for the nations. (D. & C. 115:5.)

Brethren and sisters, great things have been accomplished by the Church, but as we view the situation now, with its many problems, there is still much to be done. All of us can contemplate the history of the Church with supreme satisfaction. As I think of these things I feel that the Latter-day Saints will never surrender their heritage of faith. That faith has given purpose and significance to their lives. It has opened the Holy Bible to their understanding. It has sustained them in adversity and trial. It has offered them every inducement to

right living. It has been their refuge and their strength in sorrows and disappointments, and it has established their belief in moral and spiritual values, a most important belief. Faith in God is always the pathway to power and achievement; it is the motive power of progress and advancement.

On one occasion I discussed with a minister of another church some of our religious views. Finally, he said to me, "I cannot believe that Joseph Smith was divinely called, but I do believe," he said, "in the principle of tithing taught by your Church." "Why then," I asked, "is it not practiced by your Church?" He hesitated for what seemed to me a long time, and then replied, "Because we do not have the faith and the conviction among our members which is characteristic of the Latter-day Saints."

Brethren and sisters, I have always regarded that as a great compliment coming as it did from an outside source and certainly a worthy tribute to the faith and integrity of the Latter-day Saints.

Two weeks ago we dedicated a beautiful temple at Idaho Falls. Why do we build temples? Because we believe in temple work; we believe in salvation for the dead as well as for the living. It is a part of the gospel plan. We believe, too, in the eternity of the marriage covenant as solemnized in the holy temples. That doctrine is sound, reasonable, consistent, and in harmony with Paul's teachings when he said:

. . . neither is the man without the woman, neither the woman without the man, in the Lord. (1 Cor. 11:11.)

A year ago today I was travelling on a steamer headed for the Hawaiian Islands. On Sunday morning a beautiful service was conducted by a protestant minister. At the conclusion of the service the minister approached me. After asking some questions about our faith, he turned to me with this remark, "The greatest missionary enterprise in modern times," he said, "was launched by the Mormons on the Islands when they began to preach to the natives." As soon as I reached the Islands I began to inquire. I was told that three or four missionaries in the early days were labouring in Honolulu with little or no success. Finally, one of them suggested that they give up their missionary labours on the Islands and return to the mainland. George G. Cannon, then a young man of vigour and faith, said to his associates, "No, we cannot return home; we will continue our labours on these islands, not among the white population as we have done, but among the natives." The response to that missionary endeavour was great, and these people on the Islands in whom the spirit and blood of Israel were strong, joined the Church by the hundreds, and many of them have remained true and faithful to the covenant so that today branches, wards, and a stake are organized and functioning among them.

May God bless us in our responsibilities. May He give us faith, wisdom, and determination to carry forward His great work in these, the last days.

## A New Chapel in Rarotonga

BY ELDER T. C. HAMON.

This is a brief story of the erection of the first church building to be erected in the Cook Islands. By all who may come to these islands of sunshine and flowers, it can be found on Rarotonga in the centre of the village of Muri Enuu.

Our story starts back in the early part of 1946, when Bro. Krueger and members of the church gathered the coral needed for making lime. A deep pit was dug; wood and the coral were put in and piled to a height of eight to ten feet. The wood was then set afire and left to burn. After two or three days the lime had settled down to ground level. It was left three or four months before being used for the floor and painting.

We new missionaries arrived here early in September, 1946, and the plans for the church building were made and discussed with the members of the priesthood. On September 18, 1946, these men went into the bush and cut poles and posts with which to make the frame of the building. The small poles were prepared by bruising the top of the poles and peeling the bark off in long strips. The bark makes good rope. The bark on the larger posts was beaten off by using a short piece of hardwood, which is an excellent way to get blisters.

After the barking process was completed the men had to carry the bundles of poles on their backs for approximately three-quarters of a mile. This was the hardest and heaviest part of the work because the timber was green and the track rough. With all this hardship, however, the work was done without a frown or growl.

The first sod was turned on the nineteenth of September. The main building was completed enough to be occupied on October 9, the actual working time being nine days. The first meeting was held in the nearly-completed main building on that evening. The first Sunday sessions were held on November 3.

The kitchen was commenced the beginning of November and completed January 21, 1947. Elder Delamare arrived in time to assist us in completing this part of the building. The completed building contains two bedrooms, office, a large room for meetings, and a kitchen.

The total cost of materials used for building was sixteen pounds twelve shillings and sixpence. The Relief Society, Primary, and the Avarua Saints are to be thanked for their fine efforts. The Relief Society and Primary did a large amount of the beautifying of the grounds; flower beds were dug and the flowers which were planted are now beginning to bloom.

The Saints are proud of their work, and are now enjoying the results of their labours.

## Love and Service

BY ELDER CONNELL B. ROBERTS

*Elder Roberts, who is from Ogden, Utah, started his mission here upon his arrival on October 14, 1946. He was assigned to labour at Porirua, in the Manawatu district and is labouring there at the present time.*



In the book of Mosiah, of the Book of Mormon, we find a beautiful story concerning the reign of the great and God-fearing King Benjamin. His reign was one of countrywide peace and happiness, a condition arising through the living of God's laws by the people. When good King Benjamin felt that he was about to die, he desired to leave with his people a message which would be of the most value to them when he was gone. So he instructed his son, Mosiah, to gather all the people of the kingdom together, that he might give them his last message. When they had assembled, King Benjamin proclaimed his message from a high tower near to the temple, and the substance of his great message was that he desired his people to work and serve one another for he said, "When ye are in the service of your fellow beings ye are only in the service of your God." King Benjamin considered this message of such importance that he called his kingdom together that he might give it to them with the convincing power of the Holy Ghost.

Approximately one hundred and fifty-five years after King Benjamin had delivered his address, Jesus Christ, our Saviour, was asked by a lawyer what was the message of greatest worth to the children of men, or in the lawyer's words, "Which is the great commandment in the law?" Our Lord's answer to this man and to the world was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it. Thou shalt love thy neighbour as thyself." This is the commandment of most worth to the children of men, as given to us by our Lord and Master.

King Benjamin's great message was that of *service* to our God and fellowmen, while Christ's great message was that of *love* for God and fellowmen. It is my purpose to show that these two are inseparable; that love begets service, and that service results in love. If we truly desire to love our God and our fellowmen, only service to them will create this love within us.

We Latter-day Saints desire to reach eventually the highest degree of exaltation; to become sons of God, and heirs of all that God has; or in other words, to become Gods ourselves. To accomplish this tremendous task alone would be too difficult an undertak-

ing, in fact, would be impossible; but with the guidance and help of God, it is within the range of possibility. In accepting this great goal of existence and to have a possibility of success, we must follow God's word and example.

If we are to become Gods, we must learn to love as God loves. Our scriptures tell us that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." He so loves the souls of men that He is constantly striving that men might repent and come to Him. Through our modern prophet, Joseph Smith, we learn that God's work and glory is to bring to pass the immortality and eternal life of man. This irrepayable service of God to man results from His love of man. Conversely, His love is kept perfect through His continual service to men throughout all ages, in the present time as in times past, in times past as in times to come!

One of the strongest examples of human love on the earth is that love which a mother has for her children. Many mothers will sacrifice all, including their own lives, for the welfare of their children. This love is kept alive and growing only by the continual service which a mother gives her offspring. Should she refuse to help her children her love would grow cold and die, as is evidenced in many sad instances today. Thus it is seen that love is kept alive and growing only through service and it cannot exist alone.

Brothers and Sisters, let's examine ourselves individually at this time. Is there anyone in your community toward whom you have any ill-feelings? Is there anyone whom you would not be truly happy to welcome into your home for a visit? Would you feel hesitant about visiting anyone in your neighbourhood? As you answer these questions don't say, "Yes, but it's his fault, because he's done this or that." God has said, "Judge not," and He also has said, "Love your enemies." We cannot love our God and dislike a single fellowman at the same time.

If your answer has been, "Yes," to any of these questions, I humbly offer this suggestion: ask God to give you an opportunity to be of service to that man toward whom you have ill-feelings, and I promise you that with your first small act of unselfish service your ill-feelings will depart. Continued service will develop a lasting friendship which will bring you much happiness.

Our goal in existence will depend upon whom we choose to follow. If we choose to follow God, our reward is eternal life, exaltation, and joy in God's presence. In choosing to follow Satan we reap only unhappiness and sorrow. God's example is that of love and service; Satan's is that of hate and opposition.

It is my prayer and hope that we all will devote our lives to the service of *all* our fellowmen, and through that service learn to love God and *all* our neighbours.

# The Lord's Day

BY GEORGE RANDELL.

The Lord has always given prominence to the law pertaining to the weekly rest. It is one of the first on record in the Bible. God had no sooner completed the creation than He blessed the seventh day, and sanctified it in that He rested from all His work. (Gen. 2:3.) That the seventh day thus was separated from others days, by God Himself, accounts for the fact that the division of time into weeks has been almost universal. Noah certainly counted days by sevens. (Gen. 8:10-12.) So did Laban. (Gen. 29:27-28.) Israel observed the Sabbath before the law was given on Sinai (Ex. 16:23) but when the Dialogue was promulgated, the Sabbath law was incorporated in it among the commandments dealing with man's duty to God.

That the Sabbath was observed by the first Christian churches, with the sanction of the Apostles, is beyond doubt. Jesus proclaimed Himself "Lord also of the Sabbath" (Luke 6:5) and His followers honoured Him by observing His day. The Saints at Troas assembled to break bread on the Lord's day. (Acts 20:7.) Paul counselled the Galatian and Corinthian Saints to make their donations on that day, as part of their worship. (1 Cor. 16:2.) John observed the Lord's day, even in his exile. (Rev. 1:10.) In the Book of Mormon, we read that the people of Nephi kept the Sabbath, and that Alma commanded his people to keep the Sabbath day holy. (Mosiah 18:23.)

From the Doctrine and Covenants, section 59, we learn that the Sabbath law was among the first of the laws given in the land of Zion, after the place for the city had been located and the temple site designated. And again, when the pioneers had entered Salt Lake Valley, Presiden Young advised them, and all who should come after them, to observe the Sabbath.

"He told the brethren," says Apostle Woodruff, "that they must not work on Sunday; that they would lose five times as much as they would gain by it.

It is certain that a community which ignores the Sabbath and the services of the Lord's house will become pagan and sink to a low level of morality. It is true that a man can worship alone and on any day with as much benefit as he can derive from worshipping in the assemblies of his brethren on the day appointed by the Lord. The "reign of terror" stands on the pages of history as an illustration of human government without a Sabbath.

The question may now be asked, "Is the observance of Sunday as the Sabbath acceptable to God?" There is a great deal of confusion in the world on that subject.

Christian observers of Saturday as the Sabbath tell us that some Pope is responsible for the change from the seventh to the first day of the week, and almost in the same breath they declare Constantine the Great to be the author of it. Roman Catholics accept the responsibility for the head of their church, but the change was made long before there was an ecclesiastical head in Rome. There is no uncertainty in the minds of the Latter-day Saints on the question. This revelation recognizes Sunday, the Lord's day, as the Sabbath in this dispensation.

It might be further observed that the Sabbath does not, primarily, set apart either Saturday or Sunday as the Sabbath, but a seventh part of the week. "Six days shalt thou labour, but the seventh is the Sabbath of the Lord thy God." It is immaterial where you begin counting as long as the rule of working six days and resting on the seventh is observed. The rule is the same as that which governs tithe paying. One shilling out of ten belongs to the Lord. Which one? Any of them. Which day of the seven belongs to the Lord? Any of them, but as the Sabbath is for the entire community, one day must be agreed upon for the good of all.

Which day of the week was observed before the exodus of Israel from Egypt is not known, but whichever it was, some change must have occurred, for a new reckoning began with that event. (Exodus 12:2.) The month of the exodus became the first month of the Jewish ecclesiastical year, and the Sabbath was accordingly rearranged. The beginning of the year was counted from the new moon of the passover, which festival was celebrated between and including the fourteenth and twenty-first of the month. The tenth, fourteenth, and sixteenth were work days and could never be Sabbath. (Exodus 12:3-24.) From the fact that the Hebrew festivals seem to have been observed on fixed dates as our Christmas and were not movable holidays, like Easter, it has been thought that the weekly Sabbath also was celebrated on fixed date. If that is correct, the Hebrew Sabbath must have fallen on every day in the week in rotation, as does our New Year's Day.

Aside from this argument, it would be impossible to observe as Sabbath, one and the same day all over the earth simultaneously. What would be the beginning of the Sabbath, Friday evening, at sundown at a given point in Asia Minor would be Friday noon in Greenland, and Friday morning in Alaska. So, while the Sabbath cannot be observed all over the earth on the same day, a seventh part of the week can be dedicated to the service of the Lord everywhere.

Before the Mosaic dispersion, the Sabbath was observed in memory of the Creation; Israel celebrated it in memory of the exodus, and the followers of our Saviour hold the day sacred to the memory of His resurrection. Thus, those religionists who base their

salvation on the observance of the seventh day, or Jewish Sabbath, as the only day of rest and worship, and say that the present Sunday is out of order should also observe the Sabbath years, and the years of Jubilee, both being part of the Jewish law. (Lev. 25:1-22.)

The penalty of breaking the Jewish Sabbath was death; we know that the penalty was abolished. Then how can the law remain? We read in Hosea, chapter 2, verse 11: "I will cause all her mirth to cease her feast days, her new moon and her Sabbath and all her solemn feasts." The question may again be asked how and who changed the day from the seventh day to the first day of the week. Christ Himself said, "I came to fulfil the law." Christ came not to destroy the law nor the prophets but to fulfil it. (Matt. 5:17.) He taketh away the first to establish the second.

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### A QUESTION AND AN ANSWER

Question: Sometimes we break more bread for the sacrament than we actually use. What should we do with that which is left over?

Answer: In small groups it may be possible to break the bread into the right number of pieces to serve those present, and if this can be done, the sacrament may be administered without any bread being left over. However, in larger groups where this is impractical, the instructions are that the bread which is left over should be used as food, and not discarded.

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Report of meeting of the "Hui Tau Executive Committee": At a meeting of this committee, held at Korongata, on April 8, 1947, with Bros. Syd. Christy, Rahiri Harris, Syd Crawford, Wi Duncan, and George Randell present, a resolution was passed to the effect that all members of the Church of Jesus Christ of Latter-day Saints, sixteen years old and upwards, be asked to subscribe the sum of one pound (£1/-/-) towards the 1948 Hui Tau, and that the branch presidencies be responsible for the collection of the money. This resolution has the approval of Timuaki Halversen.

Branch presidencies: We advise that you start collecting this money and send it to the Secretary, Box 72, Auckland, or to George Randell, Box 502, Hastings, who is secretary of the Hui Tau Executive Committee.



## Repentance

BY TREVOR C. HAMON.

*Elder Hamon, whose parents are living in Rotorna, and his Canadian-born wife are fulfilling missions in Rarotonga. They left this country on September 7, 1946, and have since been doing a wonderful work among the people of that island.*

"Repent ye therefore and be converted." What is this repentance? Is it feeling sorry for what we have done, that what we know to be wrong? Yes, it is a sorrow for our wrong doings. But is that all? No, not by any means. That is only one minute part of repentance.

True repentance only is acceptable before God. Then what is true repentance?

It is not only being sorry, humble, and contrite before God for what sin we have committed; but it means that we have to completely turn away from our evil practices and deeds. It means changing from wrong to right, from darkness to light, vice to virtue. Even that is not all. Before true repentance is acceptable before God, we have to go a step further. This step is to put to right, as far as is humanly possible, every wrong that we have ever done. To pay our debts and restore to God and man that which belongs to them. This is true repentance. All the powers of body and mind are demanded to complete this glorious work of repentance; then the Lord our God will accept it.

We members of the Church of Jesus Christ have been baptized by immersion for the remission of sins and have received the laying on of hands for the gift of the Holy Ghost. Our bodies must be pure and clean before we can receive the Holy Ghost, for "the Spirit of God cannot dwell in an unclean tabernacle."

Therefore, repentance precedes baptism and the laying on of hands. The first fruit of faith in God and Christ is repentance of sin. Faith is the moving cause of all action, and it is that which moves us to repentance. Repentance prepares us for baptism by immersion for the remission of sins and this ordinance prepares us for the choicest of all gifts, the reception of the Holy Ghost.

Now we have come to the point where we are as a new-born babe. We stand cleansed of all evil and are pure and innocent before our Master. We have now signed a contract, as it were, with the Lord that we are prepared to "keep every word that proceedeth from the mouth of God."

We have now set foot on the road which leads to life eternal. But through the weakness of the flesh, assisted and prompted by the mighty workings of the evil one, we stumble and fall by the wayside, feeling sore and bruised. Why? Because we have called out, "Lord, Lord, and have not done the things which He has spoken." Therefore, that choice Spirit, He who "leads into all righteousness" has been aggrieved and departed from our "unclean tabernacle."

We had received remission of sins through baptism. This remission of sins is with us throughout our lives, so that through genuine repentance our sins are remitted or blotted out. But we must not repeat our evil doings and expect them to be continually forgiven. "Know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own." Then if we repeat these evil doings are we not mocking our Lord. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption . . . They which do such things shall not inherit the kingdom of God; But he that soweth to the Spirit shall of the Spirit reap life everlasting."

"Be wise in the days of your probation; strip yourselves of all uncleanness; ask not, that ye may consume it on your lusts, but ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God." How many of us who profess to be "Mormons" realize the importance and meaning of genuine repentance and the need for repenting each morning and evening, vocally and in secret? "Behold, . . . he that denieth these things knoweth not the Gospel of Christ; yea, he has not read the Scriptures; if so, he does not understand them." Why does he not understand them? Because he has sinned, the Spirit has departed; where there is no Spirit there is no light, and where there is no light there is no understanding.

There are too many among our ranks who treat this subject too lightly. We say we want the best prize offered by God, the Celestial Kingdom, "all that the Father hath." Are we preparing ourselves for it if we procrastinate the day of our repentance? Let us not deceive ourselves. We can no more attain that glory if we continue our evil ways than we can get the moon and put it in our pockets.

Let us see what words we find in the Sacramental prayers. ". . . and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of Thy Son, and always remember Him, and keep His commandments which He hath given them, that they may always have His Spirit to be with them, Amen." Now, if we partake of the Sacrament and have not the Spirit with us, what are we doing? If we have not the Spirit with us, it is be-

cause we have sinned; therefore, if we partake of the Sacrament we eat and drink damnation unto ourselves.

Let me conclude with words uttered by a man who will forever hold a high place in my heart. "Therefore remember, O man, for all thy wrongdoings thou shalt be brought into judgment: Wherefore if ye have sought to do wickedly in the days of your probation, then ye are found unclean before the judgment seat of God; and no unclean thing can dwell with God, wherefore, ye must be cast off forever." (1 Nephi 10:20-21.) "And thus we see that the commandments of God must be fulfilled. And if it so be that the children of men keep the commandments of God He doth nourish them, and strengthen them, and provide means whereby they can accomplish the thing which He has commanded them." (1 Nephi 17:3.) ". . . For I know that the Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the thing which He commandeth them." (1 Nephi 3:7.)

I pray that we may always repent and humble ourselves before our Maker and seek that which is of good report and praiseworthy. And let us hearken unto the words of the great prophets which have been quoted. To enjoy the Spirit and countless blessings of God, we must live in obedience to every word that proceedeth from His mouth. So let us repent.

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## HOW TO KEEP YOUR FRIENDS

Do things for them . . . send them books or other little presents within your means.

Do things with them . . . play golf, chess, tennis, attend movies.

Ask things of them . . . opinions, recipes for punch.

Compliment them . . . on their skills, their cars, their kids.

Tell people of them . . . their sense of humour, their keenness.

Learn things of them . . . forbearance, kindness, industry, determination.

Respect them . . . their confidences, their moods, their reticences.

Try them . . . in adversity; in sorrow; in hilarity.

Value them . . . above advancement, enrichment, amusement.

Never neglect them . . . or you risk losing them.

—Psychology Digest.

## More Property Acquired by the Church

Using the gold-pointed pen of Brigham Young, President David O. McKay recently witnessed the deed to property in Harmony, Pennsylvania, where the Aaronic Priesthood was restored. The pen is nearly a hundred years old.

The property, now consisting of about eighty acres, is listed in the township of Oakland, County of Susquehanna and the State of Pennsylvania. It was the first piece of property owned by the Prophet Joseph Smith and his wife, Emma, and has changed hands only five times prior to being secured by the church.

The foundation of the first home of Joseph and Emma Smith still stands on the property, and it was in this home that the Prophet and Oliver Cowdery read about baptism, prayed for information, and were directed to the banks of the Susquehanna River. On May 15, 1829, on the banks of this river the Aaronic Priesthood and the keys to baptism were given to Joseph Smith and Oliver Cowdery by John the Baptist.

Later, probably on the same piece of property, the Melchizedek Priesthood was also restored.

The property was secured by Wilford C. and Lillian W. Wood and during February was signed over to the "Corporation of the President of the Church of Jesus Christ of Latter-day Saints." It was witnessed by President David O. McKay with the gold pen that belonged to President Brigham Young while he was governor of the Territory of Utah and which bears the date 1858.

The property was secured from the heirs of Edward D. Beavan.

—The Deseret News.

### HE MATE AITUA

Kei te pouri te ngakau i te matenga of John Ripi, a whara i te mihini i nga mahi o K. Prosser, Westfield. He hunga tapu tenei tamaiti, ahakoa kua maha ke nga ra o tona hemonga hei aha, paoa atu tenei ripoata ki nga wharangi o te "Karere." No te 27 o Mache 1947 i hemo ai, ko ona tau e 26. I mauria atu tona tinana i Papatoetoe ki Parirau wahi o Northern Wairoa, no te 30 o Mache ka nehua; na te whakatau mai a te tumuaki ka tukua mai maku e nehu. He mokopuna na Manukura; he tupuna tenei nana nei i tua te kara o Ingarangi i te huaki tanga o te riri a Hone Heke ki Kororareka.

Rawiri Ihaka.

# Te Ora Mutunga-kore o te Wairua o te Tangata

He mea tango mai i roto i te pukapuka "Gospel Doctrine"  
a Hohepa F. Mete.

Na Hori Hooro i whaka-maori.

Anei ano tetahi take hei wananga ma te whakaaro, "E ahu whakawhei ana tatou?" Ite wa i whanatu iho ai o tatou wairua, ki tenei ao, ka mau ki te tinana kikokiko hei tapenakara mo ratou, pote nei te wa ki konei, ka ngaro; te katoa i whanau mai ki tenei ao, ko te mate te tutukitanga, a kaore rawa tetahi mea kotahi e rere ki waho i tenei ture; ko tenei te huarahi hei takahanga ma te katoa, kaore he renga. Ruarua nei i kapea kia ora tonu, a tae noa ki te wa o te haere; ga tuaruatanga mai o te Tama a te Tangata, hei reira ra ano te kuhu ai enei ki taua mate, ahakoa ra ko te kimonga kautanga te whakawhitinga atu ki tua o te aukati. Kua takoto te tikanga i tenei korero, "ko te ra e kai ai korua i nga hua o tenei rakau, ka mate korua," i tau tenei hei ture ki runga i nga tamariki a Arama o nga whakapapanga tangata o roto i nga tau maha taea noatia tenei ra. Mehemea he wairua ora tatou i mua atu o te whanautanga mai, he aha te mea hei whakakore i taua ora i te wa e mate ai o tatou tinana. I haere ora mai, he aha hoki i kore ai e hoki ora ano? Ko tona whakamaramatanga tenei, ka ora tonu o tatou wairua, pera me to mua orange, otira, i roto i te tinana kikokiko te whakawhiwhinga i a tatou ki te matauranga o tenei ao. Mehemea kaore tatou i whakakakahuria ki te tapenakara kikokiko-wheua e kore rawa tatou e rite kia pera me te Atua, he tapenakara penei hoki tona; pera ano hoki to tatou Ariki a Ihu Karaiti, i whanau mai Ia i Tona whaea i a Meri, i tango Ia i te tapenakara kikokiko-wheua; i hapainga ake ia ki runga i te Ripeka, i mate, a i whakaara ngia ake i te mate ki te ora mutunga kore. Nana i wahi nga mekameka o te reinga, i Tona aranga ake ki te hou tanga o te ora, i hono ai ano Tona wairua ki te tinana, hei manawa ora tonu, ora mutunga kore; he tangata te Ariki i haere nei i tenei huarahi, kua puare nei mo tatou katoa, e uhia ai, e hapainga ake ai ki te kororia o te Atua kaha rawa.

Ko tenei te koha a te Matua mo tatou tangata nei ara kia rite tatou ki a Ia; kia noho i runga i nga torona, pera me Ia, kia whakawhiwhia tatou ki te kaha, ki te mara; kia hua, kia tini, i roto i te kikorangi, ake tonu atu.

He tamariki tatou na te Atua: he wairua ora Tonu Ia, kaore Ona timatanga, kaore ano hoki ona mutunga. I ora tonu Ia, kei te ora tonu inaianei, a e ora tonu i roto i nga wa mutungakore, Pera ano tatou me to tatou matua. I puea ake to tatou Ariki a Ihu Karaiti i nga kuaha o te mate, i whakakakahuria ki te kororia, ki te orange tonutanga, a ki te tika ta tatou takahi i te huanui o te pai, ke pera

ano tatou me to tatou Ariki. Ka hono o tatou wairua ki o tatou tinana, hei manawa ora mo ake tonu atu; e kore e taea te wehe, te titoreke ranei, engari mau tonu i ta te Runga-rawa i waihanga ai.

Kaore nga ture a te Atua e whakarereketia; ana tikanga i whaka-kaupapa tia mo ara tamariki, i hangaia hei mea tuturu, kaore e taea te whakarereke; ka tu tonu ana ture katoa, pera ano hoki Ia, rite tonu i tenei ra, apopo, ake tonu atu.

Whakakitenga;=Nga koha pai o roto i te wairua whakakitenga;=

Ko te tngata kua whakawhiwhia ki te wairua whakakitenga, kua whakawhiwhia ki te mohiotanga hei tatai i ona hikoinga katoa; e oho ake ai i roto i tona manawa te whakaatu i ona takanga ki roto i te he, i ana haere tika ranei; kei te hapai ranei ia i tona turanga i roto i nga mahi a te Atua, kaore ranei; kei te whakatumeke te hopo i roto i tona manawa i nga wa katoa e titaha atu ana ia ki roto i te he. He tohu enei i rahuitia mo te hunga tapu anake, a kaore te hunga whakaponokore e whiwhi ki tenei wairua.

Te wairau tohutohu, whakakitenga, i ahu mai i whea? i ahu mai i te Ariki, he taonga nui, he taonga tuku noa mai; he kowhaki-tanga mai, ko tetahi wahi tonu o te wairua matakite. Kaore i rahuitia mo te tangata kotahi anake, mo te tumuakitanga anake ranei o te hahi, mo nga apototo tekau ma rua anake ranei enei homaitanga, engari i whakahorapatia mo nga mema katoa o te hahi e konohi ana ki tenei wairua hei arataki i a ratou. Mo te tane, wahine ranei, mo te tamariki kua eke nei nga tau e mohio ai ratou ki te pai ki te kino, te wairua o te matakite hei whakapaoho i o ratou manawa, kia kakama ki te whakatutuki i o ratou karangatanga i mohiotia ai ratou he mema no tenei hahi; kaore he mea i kapea ki waho o tenei koha, hei arahi hei arataki i o ratou hikoinga katoa, kia tika, kia marama. No reira, ka ki ahau i taku ki, e kore nei e taea te whaka he, "kaore he hahi i runga i te mata o te whenua, tetahi atu ropu karakia ranei, i penei te whakawhiwhia ki te wairua koropiko ki te Atua, penei te rite ki to nga mema o te hahi o Ihu Karaiti o te hunga tapu o nga ra o muri nei. Ko tenei te koha whakamohio i a ratou he poronga ahau na te Atua, na te tangata ranei. E mohio tuturu ai koutou, kei te tutuki tika i au, nga mahi i whakataka iho hei mahi maku, kaore ranei. I au e tu nei hei apiha tumuaki o tenei hahi, kei te tika ranei aku mahi i mua i o koutou aroaro, i mua ano hoki i te aroaro o te Ariki, kaore ranei. Kua whakapuare tia e te Atua te huanui e matau ai koutou ki te pono o enei tikanga me nga whakatutukitanga.

E uhi mai ana ano hoki ki runga i au aua tikanga, tangata kotahi noa nei hoki au, hei arahi hei arataki i ahau, pena ano i nga aratakitanga i a koutou, rahi ake ranei te kowhaki tanga mai ki au, i ahei ai ahau te korero i tenei whakaaturanga, "mai o te whakahokinga mai o tenei hahi, kei te tino kaha te kori o te wairau o te Atua e whakapaoho nei i roto i tona iwi o enei ra.

# Sunday School

## SACRAMENT GEM

*God, our Father, hear us pray,  
Send Thy grace this holy day;  
As we take of emblems, blest,  
On our Saviour's love we rest.*

### KINDERGARTEN (4 to 5 years):

- "Two Soldiers Against An Army"* Jonathan—I Samuel 14. The power of God is greater than an army of soldiers.  
*"A Shepherd Boy Chosen King"* David—I Samuel 16. The Lord does not judge by our looks, but by our feelings and actions.  
*"A Battle With A Giant"* David—I Samuel 17. Strength through faith is better than spear and shield.  
*"A Narrow Escape"* Saul's jealousy, David's wisdom. I Samuel 18. The good are helped in wonderful ways.

### PRIMARY (6 to 9 years):

- "Lehi Leaves Jerusalem"* I Nephi 1:1-20; 2:1-8. Obedience.  
*"The Liahona"* I Nephi 16:9-16, 26-33. Faith.  
*"Building of the Ship"* I Nephi 17:5-17; 18:1-9. Knowledge can be obtained by faith, also by study.  
*"Storm On The Ocean"* I Nephi 18:10-25. Forgiveness.  
*"Nephites and Lamanites"* II Nephi 5. Reward for obedience.

### CHURCH HISTORY AND A DEPARTMENT (10 and 11 years, 12 to 15 years):

- "Division of the Land (B.C. 1450-1444)"* Josh. 12-24.  
*"Events Subsequent to the Death of Joshua (B.C. circ. 1425-1406)"* Judg. 1, 2, 17-21; Book of Ruth.  
*"Othniel and Ehud—Beborah and Barak (B.C. circ. 1406-1296)"* Judg. 2-5.  
*"Gideon Delivers Israel From the Midianites (B.C. cir. 1256-1249)"* Judg. 6-8.

### GOSPEL DOCTRINE, B AND C DEPARTMENTS:

- "The Testimony of the Prophet"* Joseph 2:30-65.  
*"The Three Witnesses"* Testimony (Book of Mormon following title page); II Nephi 11:3; 27:12, 22; Ether 5:3, 4; D. and C. 5:11-15; 14:8; 17.  
*"The Book of Mormon Contains the Fullness of the Gospel"* D. and C. 27:5, 42:12.  
*"Ancient Prophecies and Their Fulfillment"* Genesis 15:13-16; 18:10; 21:1, 2; Exodus, 2:23; 6:5-8; 12:40, 41; Joshua 6:26; I Samuel 2:31-34; 4:10-18; 15:22-28; 28; 31:2-6; I Kings 13:1-5; 20:26; 14:10-15; 15:25-29; 16:34; 17:1; 18:41-45; 20:22, 26; 21:17-24; 22:34-38; II Kings 3:17, 20; 6:24-33; 7:1-20; 9:4-26, 30, 37; 10:1-11, 30, 35; 13:9, 14-19, 25; 14:16; 15:8-12; 19:6, 7, 35-37; 20:17, 18; 25:8-17; Daniel, 4:24, 25, 30-37.

## MO TE KARAEHE MAORI

Ko te pukapuka "Akoranga me nga Kawenata" te pukapuka rehana mo te Karahe Maori.

He inoi tenei kia koutou katoa kia tautokona tenei kaupapa rehana hou. Kei te tari o te Mihana enei pukapuka e takoto ana. Te utu e 2/6 mo te kape. Tukua nga tono mo enei pukapuka kia Elder Young, Box 72, Auckland C.I.

Ka tukua i roto i enei wharangi o ia marata etahi whakaaro, take, patai hoki hei whakakaha ake i te kai-whakaako me nga mema o te Karahe ki te rapu i nga hohonutanga o te rehana.

Kia kaha e hoa ma ki te hapai i tenei mahi nui.

Na te Timuakitanga o te Kura Hapati  
o te Mihana.

*Ratapu Tuatahi:*

"Whai Korero Tuatahi" me nga patai kei te mutunga o te upoko.

I te mea e marama ana nga patapatai o te rehana nei kihai he painga o te korero mo nga tikanga o te rehana.

*Ratapu Tuarua:*

"Whai Korero Tuarua" me nga patai ano hoki.

*Ratapu Tuatoru:*

Te whakaotinga o te "Whai Korero Tuarua."

*Ratapu Tuawha:*

"Whai Korero Tuatoru" me nga patai ano hoki.

*Ratapu Tuarima:*

Whakahokia ano te ahua o te rehana kia tino hou nga tikanga o nga "Whai Korero" e toru o tenei marama ki roto i te karahe.

#### "KI NGA KAI-WHAKAAKO"

Akona to rehana kia tino mohio koe, kia pai ai to hoatu i tetahi wahi o to matauranga ki nga mema o te karahe. Kauaka e whai ma te korero-a-reta (read) o te rehana ki te karahe te mutunga o to mahi whakaako.

Kia kaha e hoa ma ki tenei mahi tino nui—te whakaako i te Hunga Tapu ki nga tikanga o te Rongo Pai.

Na Kelly Harris,  
Timuaki.

[The following was recently received by the Editor and in order to comply with the wishes of the sender we are printing it. If any of our readers are able to help in any way we urge them to do so.]

To the Editor: I have been asked to edit a selection of the writings of Thomas Bracken and to supply a biographical introduction. I should therefore be grateful if you would let me appeal to any of your readers who may have letters or other papers that would help in my researches.

The Librarian of the Alexander Turnbull Library, Bowen Street, Wellington, has consented to receive material on my behalf. It will be returned after I have consulted it. Information and assistance will be gratefully acknowledged.

For those who may care to write to me personally my address is: 4 Newcombe Street, Naenae, Lower Hutt.

Signed: Robert Solway.

# News of the Field

## KORONGATA BRANCH

By Artemesia Heke

The Prime Minister, the Rt. Hon. Mr. Peter Fraser, honoured us with a visit two weeks before Hui Tau. He visited the marae and was pleased with the way the Hui Tau Committee was functioning; when asked for a subsidy to cover cost of sanitary arrangements, he readily agreed. His main object in visiting us was in answer to a petition from the parents for a native school and he promised to comply with this request.

On March 17, the Relief Society spent a very enjoyable day at Westshore beach. During lunch, toasts were given to the past and present presidents, to Sis. Halversen, and all mothers of our pioneers. The 29th of March they held a dance at the Assembly Hall in Hastings and on the 26th of April the Singing Mothers had their pictures taken.

Two of our boys, Papa Hirini and Dave Edwards, have left to do missionary work. Papa is labouring in the Taranaki district while Dave is in the Whangarei district.

We wish to thank the four elders who cycled from Wairarapa to help in Hui Tau preparation. Our own four elders are very busy just now visiting the saints of the district.

Sis. Wegener has been with us since Hui Tau and we hope she likes it here.

The tennis club was successful in winning in the Russel Memorial Cup tournament which was recently held at Ebbett Park. The cups were donated by Mr. and Mrs. James Russel, of Paki Paki, in memory of their two sons who died in this war.

Hockey, football, and basketball now occupy most of the Saturday afternoons of the saints.

Rebecca Crawford has been made a class leader in the Mutual and Teiti McIlroy and her officers have been released from the Primary.

## CHRISTCHURCH BRANCH

By Noelene Thomson

On the thirteenth of April, a conference was held in Christchurch. We were very fortunate to have six elders here, being Elders Green, Allan, Lower, Olsen, Baker and Hunsaker. Elders Hunsaker and Lower have since left to labour in Invercargill, Elders Green and Allan are now labouring in Dunedin, while Elders Baker and Olsen are still with us here.

We were happy to have three Saints from the Dunedin branch, Sisters Beatrice Dalziel and Audrey Constable and Bro. Bill Cockburn take part in the Sunday evening meeting. We all enjoyed this meeting very much.

This branch has decided to hold a sacrament meeting on the first Sunday in every month, in addition to the usual Sunday evening meetings.

At the present time we have Sisters Eleanor Hira, from Dannevirke and Ita Wineera, from Porirua, visiting here and trust they are enjoying their stay with us. We certainly enjoyed the musical item they and Bro. Puaha Katene gave at our Sunday evening meeting on April 27.

## INVERCARGILL BRANCH

By the Elders

Elders Hunsaker and Lower arrived in Invercargill on April 15; making the trip with them were Bro. Walter Heke and son who were going to that city to work.

Most of the time since their arrival, the Elders have been getting acquainted with the Saints as well as friends made by the Elders before the war.

An enjoyable evening was recently spent at the home of Mr. and Mrs. Maxwell who were acquainted with the old Elders.

The Elders have started tracting in Invercargill and are finding the people quite friendly with them; some, however, tell them to see their ministers.

## WAIHI HOME SUNDAY SCHOOL

By Ada Ormsby

Sunday, the 20th of April, the Hauraki district presidency, Bros. Toke Watene, Sam Hira, Joe Wharekura, and George Watene, accompanied by Bro. Oliver C. Ormsby, district Sunday School Superintendent, visited the Saints of Waihi to reorganize a home Sunday School. The meetings were held at the home of Bro. and Sis. Percy Richards. Although the weather was not the best, there was a good attendance and the meetings were enjoyed by all.

Bro. Percy Richards was set apart as superintendent by Bro. Toke Watene; Bro. George Savage was set apart as first counsellor by Bro. Norman Scott; Bro. Henry Ormsby was set apart as second counsellor by Bro. George Watene and was ordained a priest by Bro. Oliver C. Ormsby. Sis. Putan was set apart as secretary by Bro. Sam Hira.

Among those who attended were visitors from the Rotorua branch, Bros. Norman Scott and Ralph Hamon. Sisters Edna and Ada Ormsby of the Wairoa branch also attended.

## PORIRUA BRANCH

By Amiria Katene

In spite of the cut in railway transportation, about 60 people from this district journeyed to Hui Tau by army truck. There the spirit of Hui Tau was enjoyed by all.

During the Hui, one of the local girls, Sis. Olive Elkington, was married to Bro. Oliphant McKay, of the Mahia Peninsula. Many friends and relatives assembled to witness the ceremony which was performed by Pres. Halversen in the Korongata chapel. Sis. Olive will be missed in this branch for she has been very active in Primary work. We wish her best wishes for her future happiness.

On their return from Hui Tau, members of this branch and the Wairau district visited the Te Aute Maori Boys College. While there, they were entertained by the students with hakas and action songs. Speeches were given by Bro. Ben Wineera, a former student, and Bro. James Elkington, who also led the Porirua choir in several items.

We were happy to have in our midst for a short time, the Elders from the Otago district and Sis. Audrey Constable, of Dunedin. Visiting with us also, were the Elders and members of the Wairau district.

On the 12th of April, many friends and relatives were present at a wedding which took place in the Ngatitua meeting house. The bride was Miss Utanga Wineera, daughter of Bro. and Sis. Ben Wineera, while the bridegroom was Mr. Reti Tawera, son of Mr. and Mrs. Panere Tawera. The ceremony was performed by Elder Connell Roberts, and the branch choir sang the hymns. Following the ceremony, a wedding breakfast was served in the wharekai, about 200 guests being entertained there. The bride, who was given in marriage by her father, wore a slightly trained gown of white brocaded satin, trimmed with a lace yoke and sleeves. She was attended by Miss Utauta Rene and Sis. Maria Wineera, both of whom wore gowns of white moire taffeta and carried red roses. Bro. Eddie Wineera was best man, while Ngahina Wineera was groomsmen. In the evening a dance was held to celebrate the wedding day and the birthday of Elder Raymond Cordery.

An enjoyable evening was spent on the 23rd, when visitors from the Salvation Army attended Mutual and afterwards showed films of travel in America and England. The choir, led by Bro. James Elkington, sang several numbers.

One of the principal speakers at the Anzac Day programme here, was Bro. Taylor Mihaere.

The M.I.A. Scout Patrol spent Anzac week-end camping in the hills, with their leader, Bro. Taylor Mihaere.

Many of the young members of this branch are now wearing the uniforms of the Girl Guide and Brownie Patrols which have recently been organized in the vicinity of Titahi Bay.

We are happy to welcome into our midst, Sis. Joy Takere, of Tahoraiti, who intends to make her home here for a while. Also visiting here is Sis. Olive McKay, who is spending a fortnight with her folks.

A three stringed, white figured pearl necklace, which is of considerable value, was lost at Hui Tau. A reward is offered for its return; address any communication to this reporter at Porirua.

A week-end visit to the Saints at Foxton Beach was paid by Elders Snyder and Roberts. They stayed at the home of Bro. Chappy MacDonald where a service was held.

With Bro. Douglas Whatu as physical training instructor for all teams, a Women's Hockey Team, Men's Football Team, and a Wrestling Club have been organized for the winter sports.

## NELSON BRANCH

By J. R. Robinson

We have a branch now and the officials are: Bro. Ben Hippolite, president; Bro. Wi Selwyn, first counsellor and secretary; and J. R. Robinson, second counsellor. The Relief Society has been organized with Sis. Maria Hippolite as president, Sis. Ao Elkington as first counsellor, and Sis. Pauline Selwyn as second counsellor and secretary. Sis. May Elkington is treasurer and Maria Hippolite is class leader. The Primary has also been organized with Sis. Pauline Selwyn as president, Sis. Ao Elkington as first counsellor, Maria Hippolite as second counsellor, Wana Selwyn as secretary, and Puhanga Hemi as class leader.

A good representation of the Madsen and Nelson Saints was at Hui Tau and all seemed to enjoy it very much.

## TAMAKI BRANCH

By William Harris

On April 15, a farewell social was tendered to Sis. Una Thompson. There was a large crowd present and everybody enjoyed the very fine programme arranged. Principal speakers were: Bros. Wi Duncan and Francis Barclay and Sisters Awhtia Hiha and Waitokorau Tamihana. Sis. Thompson will be missed in the branch but we know she will do good work in her mission.

The news of the death of Bro. Edward Tari came as a great shock to members of the branch. Bro. Tari and his wife have been in the district for some months and have been constant visitors to our branch. Bro. Tari died in the Dannevirke hospital on April 21, as a result of an accident which occurred earlier that day at Woodville. Members of this branch travelled to Hastings where the deceased resided before coming to Dannevirke. Our deepest sympathy goes to his wife and other members of his family.

On April 23, the Assembly Hall was the scene of a very gay and happy twenty-first birthday party given in honour of Sis. Theodosia Miriama Barclay. Bro. Francis Barclay presented the 21st silver key to his daughter and she received many lovely gifts.

Bros. Moku Takerei and Tapsell Meha, and the latter's two children, Una and Howard, are patients in the hospital. We wish them speedy recovery.

On Anzac Day the choir and M.I.A. members entertained at the public hospital. A variety programme was thoroughly enjoyed by all present.

Bro. Rahiri Harris, who has been absent for four weeks, has returned home.

Sis. Kura Pearce, and son, Roger, have been admitted to the hospital, both suffering with poisoned legs.

Seaman Albert C. Harris, who has been stationed in Auckland, was home for a fortnight's holiday. He is due to leave for England very soon.

Sis. Apikara Pawa\* has returned from Auckland; she resided at the mission home while Pres. and Sis. Halversen were in Rarotonga.

Word has been received from Sis. Una Thomson that she is still in New Zealand as permission to land in Rarotonga has not been granted.

#### NUHAKA BRANCH

By Polly Irwin

After a long period of illness, Bro. Dartell Smith passed away at his home in Tahaenui on March 6. A most beautiful service was held on his funeral day and his popularity was shown by the large attendance of those who loved him.

Passerby will notice the large amount of timber on the L.D.S. Marae. We were thrilled to learn that the meeting house will be well on its way soon.

The fortunate Saints who were able to attend the Hui Tau have made many comments of its success. We take the privilege in congratulating Korongata on a well done effort.

Elder Stokes who arrived in New Zealand, April 8, and has since been labouring in this district has returned to Auckland to receive care from a doctor.

We pray for the speedy recovery of Sis. Nillie TeNgaio, Bro. Paul Whaanga, and the adopted son of Sis. Clara Greening who have been confined to the Wairoa hospital.

On Anzac Day, the Nuhaka R.S.A. held a service in the L.D.S. hall. The combined choirs of Nuhaka and Tahaenui branches rendered "What Shall The Harvest Be?" and "King of Glory," both of which were conducted by Sis. Mihi Nepia.

#### WELLINGTON BRANCH

By Fay Loader

First of all we wish to express our appreciation to those at Korongata for the splendid Hui Tau.

We are sorry to have lost Elder McKee who has been transferred to the Whangarei district. To fill his place, is Elder Floyd Hawkins who has been labouring in the Otago district. We wish to welcome him here, and needless to say we are making use of his musical talent.

Sis. Maddock, who has been confined to her bed for some time, is again able to attend our meetings.

Peter Johnson was ordained a deacon by Elder McKee, and Yvonne Domney was baptized by her father.

Our best wishes go to Bro. and Sis. Oli McKay and to Sis. Wineera and her husband.

#### MANAIA BRANCH

By Doris Manu

Regret has been expressed by the people of this branch at the loss of Elder Foote and Bro. Forbes who performed many great deeds in this branch. To show our appreciation a farewell was held by the M.I.A. at which gifts of remembrance were presented by the Young Men's president. We have had the privilege of giving Elders Hyde and Peterson a hearty welcome.

We are proud that we have five more added to the list of Saints; they were baptized and confirmed by Elders Hyde and Peterson and are Hine Waito Rei,

Te Mure Puhangahau Daymond, Tuma-huki D. Raymond, Hineronoa Carr, and Hinerangi Carr.

Bros. Te Hirini Katene and Ihakara Arthur were ordained teachers by Bro. Turake Manu, who also ordained Bro. Inia H. Daymond a deacon. Rahera Carr was blessed by Elder Hyde.

#### PUNARUKU BRANCH

Organization of the Sunday School, M.I.A., Relief Society, and Primary has recently taken place. Officers of the branch are Bro. W. W. Heta, president; M. Piripi, first counsellor; J. Matenga, second counsellor; J. Mapi, secretary. Sunday School: A. Thompson, president; J. Saul, first counsellor; J. Mapi, second counsellor; W. Matenga, secretary. M.I.A.: J. Saul, president; R. Hau, first counsellor; W. Matenga, second counsellor; A. Thompson, secretary; J. Mapi, treasurer. Relief Society: M. A. Heta, president and treasurer; H. Peri, first counsellor; H. Mokaraka, second counsellor and assistant secretary; H. Piripi, secretary. Primary: V. R. Matenga, president; E. Mapi, first counsellor and secretary; W. Saul, second counsellor and treasurer.

We appreciate the visits of our Elders, Walch, Clawson, Peterson, and Barney.

#### DUNEDIN BRANCH

By Mary Cockburn

On March 29, the Sunday School sponsored a picnic which was held at Brighton Beach. A variety of activity, such as boating, swimming, and games, not to mention eating, was enjoyed by all. The highlight of the day was the softball game which ended the day properly. The surprise right field smash by Sis. Ann Wixon furnished much merriment but Nell Sellar slid into third like a veteran.

On March 30, a fireside chat was held which proved quite successful. It is our hope they can continue.

It is with much regret that we say goodbye to Elder Hawkins who has been sent to Wellington to labour. We are happy to have Elder Green back with us after his visit in other parts of the district. With Elder Green, comes Elder Allen who has recently arrived from Salmon, Idaho.

We wish to extend a special thanks to the Saints of Korongata and all others who laboured to take such good care of the Elders and Saints at Hui Tau.

The Alan Hedges are the proud parents of a baby girl. Congratulations go to them from the rest of the branch.

We wish to welcome Bro. and Sis. Carr from Auckland; we know they will be a great help to us.

#### KAIUKU BRANCH

We welcome Sis. Olive McKay, formerly of the Porirua branch, to our midst. Pres. Halverson united her and Oliphant McKay in marriage at Korongata. They left Mahia for Gisborne where they were royally treated by Bro. and Sis. Robert McGhee. They will make their home on the Mahia Peninsula.

A bus load of Saints from here went to Hui Tau and from all remarks the Hui Tau was not only beautiful but spiritual.

Bro. and Sis. Tuhi Boynton and family, of Waimana, are visiting at the home of Sis. Boynton's parents, Bro. and Sis. Iripareti Pomare.

Bro. Paumea McKay visited the last Sunday of the month.

#### OPOUTAMA BRANCH

By Monica McKay

Many of the people from this branch went to Hui Tau and came back with a stronger testimony.

Sis. Lena Taurima was honourably released from the Relief Society presidency.

The Saints attended the unveiling of a memorial stone for Tom Taumata. Bro. Jas Brown dedicated the stone and conducted the ceremony. Bro. Paumea McKay was among the speakers who gave tribute to this fine lad who gave his life for his country. The stone was unveiled by the deceased's mother. Sis. Emma Brown conducted the hymns.

We extend our deepest sympathy to Sis. Maera Hapi Smith in the loss of her mother, Sis. Te Oti Pepuere, who died in the early hours of April 13.

#### ROTORUA BRANCH

By Rangī Davies

About 40 of our branch members travelled to Hui Tau. We enjoyed the conference very much.

On April 9, the Saints assembled at the Tarewa House to give a farewell social for Elder Nelson who has been transferred to the Whangarei district. Knowing how much he likes Maori carving, he was presented with three carved articles. The next day Elders French and Nelson and Bro. Whaanga left for Thames.

On the 13th of April Bros. James Waerea and Roger Hamon were ordained priests. Visiting us that day was Mr. Ernest Hobson, of Auckland, who spoke and gave a very good talk. His wife, Kathleen, was admitted to the hospital the day before, suffering with a severe cold.

Bro. Syd. Christy, his son Angus, and Taka Panere visited us on April 14, enroute to Kaikohe to attend the wedding of George Randell. Bro. Panere has been transferred to the Whangarei district.

Sis. Lena Waerea was set apart as Relief Society chorister on April 20. Returning from meeting that night, a lady cyclist struck Sis. Davies, knocking her to the ground and inflicting injuries on her hands and legs.

April 21 marked the passing of an Arawa chieftainess, Pekerangi Wikitoria Amohau, wife of Arawa chief Tuoro Akapita. She and her husband headed the Taiporutu Club when they went to the annual conference at Nuhaka in 1946.

Bro. and Sis. Olij McKay recently visited at the home of Bro. and Sis. Hamon for a few days.

Sisters Bertha Wolgramm and Rangī Davies have been set apart as visiting teachers for the Relief Society; Elsie Chirney and Betty Rei were appointed assistant visiting teachers.

Bros. Pat Rei and Norman Scott have been appointed to do the branch teaching for the month of May.

Sisters Edna Ormsby, of Tauranga, and Zella Richards, of Waihi, have come to take employment in Rotorua.

The Y.W.M.I.A., under the direction of Sis. Joy Hamon, have commenced playing basketball.

#### WAIMAUKU BRANCH

By Mowena Ngakuru

On March 31, two children were baptized by Bro. Kato Kauwhata and confirmed by Mairangi Ngakuru; they were Hohaia Rore Kauwhata and Callis Peter Ngakuru.

Bro. Kato Kauwhata was set apart as Sunday School class leader, and his wife, Piwai, was set apart as second counsellor in the Relief Society. We have been blessed with the addition to our branch of Bro. Kauwhata and family. Branch of Bro. Kauwhata and family.

Early in March we had a visit from Rahiri Harris and George Randell. Before Hui Tau, Elders Chapman and Low visited us and we were pleased to have them.

Nolan Ngakuru, of the Northland Technical College, spent the Easter holidays at the home of his parents.

#### KAIKOU BRANCH

By Carrie Peihopa

A great and wonderful time was spent at Hui Tau which was enjoyed by all the Saints. Now we are looking forward to the Hui Pariha to be held at Te Kuiti and buses have already been booked.

On the 19th of April we held our first Mutual of the season. Bro. Bill Peihopa took up the lesson. The meeting was enjoyed by all who attended.

Sisters Awaroa Maru, and Sis. Taoho Peepe, who became ill at Hui Tau and is now recuperating in Auckland, have been absent from our meetings because of illness. We wish them speedy recovery. Bro. Pat Peihopa is at present a patient in the Whangarei hospital; we hope he will soon be able to join his family.

Basketball is very popular with the young people of the branch. The girls have made arrangements once more to play against the Matawai girls for the Kaikou Basketball Shield which they are now holding.

On Saturday, April 19, the marriage of George Randell and Kura Ngakuru took place in Kaikohe. There were many present from local places as well as from Hastings.

#### MAROMAKU BRANCH

By Norma Mason

During March we were pleased to have one of our old branch members, Sis. Lois Going Beckham, and baby daughter, visiting with us. Her son, Neville, had been visiting with his grandfather for several

weeks. The baby girl was named and blessed while here by Bro. Stanley Hay and given the name Irene Patricia.

Elders Ronald Peterson and George Clawson stopped in for a night during March. Elder Clawson is being transferred to another district and came to say good-bye. We hate to see him go.

On March 30, a farewell service was held in honour of Bro. Stanley Hay, who has been called on a two-year mission. He is labouring now in the Wanganui district.

Nine members of this branch travelled to Hui Tau. All had a wonderful trip and came home with a stronger testimony of the gospel.

The Mutual was recently reorganized as follows: Ray Going, president; Norma Mason, first counsellor; Edna Going, second counsellor; and Donald Mason, secretary. The officers are hoping to have their opening night as soon as possible.

We were pleased to have Sis. Lorna Wishart, of Auckland, and children, Verna and David, visit with us for a short while. While here they were guests at the home of her parents, Bro. and Sis. Joseph Hay.

The Relief Society are at work beautifying the chapel. They have bought materials for curtains and Sisters Muriel Hay and Myra Mason have been at work making them up.

#### GISBORNE BRANCH

By Hine McGhee

Sis. Sarah Tawiri celebrated her 60th birthday on April 20. After Sunday School the members and friends of the branch sat down to a chicken dinner. Elder Wardle spoke on behalf of the Elders and thanked Sis. Tawiri for all she has done for them. Sisters Hana Cotter, Tiny Tuau, and Zae Kahuros sang a trio. Bro. Lehi Morris spoke on behalf of the branch. Others who spoke were Sisters Porou, Charlotte Morris, and Mr. Rongo Halbert. After a solo, which was sung by Bro. Sam Edwards, Sis. Tawiri responded and expressed her gratitude.

We have six Elders now labouring in this district. Elders Poulson and Dale are busy tracting here.

We are pleased to have Bro. Sam Edwards and Mr. Tuta Kainamu participate in our M.I.A. activities.

The M.I.A. basketball team have so far won all their games and have caused quite a sensation with their good playing. The team's members are Elders Wardle, Poulson, Hale, Dale, Bro. Sam Edwards, and Tuta Kainamu.

All branch meetings will be held at the Tairawhiti Kiwi Club rooms until further notice. We are very fortunate in having the use of these rooms at no cost.

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## N O W !

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### About the Back Cover

The pictures on our back cover this month are some that were taken at the time of the building of the chapel and at the time of the visit of President and Sister Halversen to Rarotonga.

The picture at the top on the left is one of President and Sister Halversen taken in front of the plane as they were ready to leave Rarotonga. The leis which are about their necks were made and given them by the Saints of the branch in token of their love and appreciation. The picture at the top on the right shows the children of the Black Rock Primary, one of the three Primaries which are functioning in Rarotonga.

The middle picture is one of the missionaries and reading from left to right they are President Halversen, Sister Halversen, Elder Delamare (and cat), Elder Sorenson, Sister Hamon, and Elder Hamon. The group at the bottom of the page is the Rarotonga branch members at Muri Enua.

The three pictures on the back show the different stages in the building of the chapel. The picture at the top shows the men just as they began work. The men are, left to right, M. Cummings, Vaevae Teraki, H. Strickland, P. Goodwin, and P. Cumming. The second picture shows some of the same men on the roof of the nearly completed chapel, while the bottom picture was taken while President and Sister Halversen were there and shows the completed building and neatly laid out grounds.







**Te Karere**

HURAE, 1947

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## FAITH

April 6, 1946, site for the "This is the Place" Monument was dedicated at the mouth of Emigration Canyon.

One hundred years ago this July, the Mormon pioneers arrived in the Valley of the Great Salt Lake in Utah. Behind these people were years of persecution and suffering, the story of which is the cruellest page of religious intolerance in our history. The migration of the Mormons was epic and heroic. To reach the promised land of the West they suffered every privation, and it was a fact that the path they trod could be followed by the graves of those who died on the journey. Wind and time erased the tracks of their covered wagons but the lonely grave markers long after, were guide posts through a barren and hostile wilderness.

They were a zealous, industrious, intelligent, deeply religious people. Their possessions were in their covered wagons that day the first party reached the summit overlooking the Valley, and their leader, Brigham Young, said: "This is the right place. Drive on." Here was earth awaiting the plow. Here, above all, was a place where they could worship in their own way. This was the promised land.

What these pioneers lacked in worldly goods, they made up in faith; faith in the benevolence of God; faith in their church and their leaders; faith in themselves; faith in the strength of their own sturdy hands. They were children of God sent into the wilderness. God willing, they could not fail. They believed. Their faith was a shining light that sustained them through their darkest hours, through that first bitter winter, through drought, through hardship and want. They toiled in the desert and they made the desert bloom.

To Utah, then, are these pages devoted. Utah will be in a festive mood this summer. Celebrations commemorating the centennial will be held in all parts of the State, with the climax on Pioneers' Day in Salt Lake when "This is the Place" Monument will be dedicated. And we will try to tell you something of that monument, which will last as long as time, forever enshrining the names and deeds of those who came so long ago.

Today we look back one hundred years to that memorable day in July, 1847, when the Mormon pioneers reached the end of the long journey to the West. We cannot help but be inspired by their achievements and by the fulfillment of their dreams and visions. Nor should we of today be less impressed by the lessons learned from their history. Today, in a period of confusion and uncertainty following war, perhaps the best answer for us is the exercise of the simple virtues—common sense, thrift, hard work, courage, and faith.

We, too, can be grateful and humble for the blessings of Almighty God. We can believe in ourselves and the goodness of our neighbours. We can glory and be thankful for the richness of our fair land and, having faith, be unafraid before whatever trials and tribulations tomorrow may bring. We can shout, as Orson Pratt and Erastus Snow did long ago in Utah, "Hosannah, Hosannah, Hosannah."

—R.C.

# Te Karere

Established 1907.

Wahanga 42.



Hurac, 1947.

A. Reed Halversen . . . . . Tumuaki Mihana  
Meryl Reber . . . . . Etita

*"Ko tenei Pepea i whakataapua hei hapai ake i te iwi Maori li  
roto i nga whakaaro-nui."*

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# "This is the Right Place, Drive On"

BY JOHN G. GILES

*Executive-Secretary, "This is the Place" Monument Commission.*

Western America is coming of age. The march of time is bringing centennials to the fore in the area "beyond the Missouri." The wild and woolly West, which is no longer either wild or woolly, can now take its place with the solid and substantial East, because when a section celebrates its one-hundredth birthday it certainly is entitled to be considered as being grown-up.

Of the inter-mountain States, Utah's centennial comes first. Because of the historical background and the circumstances surrounding the founding of Utah, people in all of the Western States have a direct interest in the one-hundredth anniversary of the Beehive State.

In reality the marking of the centennial of the coming of the Mormon Pioneers to the Rocky Mountains is of special interest to persons in every State in the American Union and in every civilized nation in the world. Certainly no other State will have its centennial celebrated so widely or by people of so many nationalities.

Utah's centennial is most unique. It marks not only the anniversary of the settlement of an American State, it commemorates one of the greatest mass movements in the history of the world; and more, in its fulfilment of prophecy, both ancient and modern, it signalizes the establishment in the heart of the Great American Desert of a type of government and community culture unlike anything previously recorded.

Of the first government established by the Mormon Pioneers, Historian Bancroft wrote, "There is only one example in the annals of America of the organization of a commonwealth upon principles of pure theocracy." And that is exactly what it was.

For the first two years particularly, practically all the inhabitants were members of the Church of Jesus Christ of Latter-day Saints. They had come here for their religion and had been led here by their religious leaders. They had been driven from their homes because of their religion and for self-preservation had banded together and travelled into the wilderness where the only law was Church law. When they reached the mountains Church law still prevailed.

To some ultra-purists this establishment of Church law and its maintenance for a time may seem objectionable as being a merger of Church and State. To better appreciate both the necessity and desirability of such procedure, suppose we look at the conditions existing at that time.

What is now Utah was then Mexico. To the northwest was a roughly defined area known as Oregon. It included northwestern Utah, part of Idaho, part of northern California and all of the present Oregon and Washington. British fur interests had sought for years to establish a foothold for British colonies in that area. Beyond Oregon was Canada and still farther Alaska, then owned by Russia.

To the southwest was a section, unsurveyed and bounded only in the most general terms, called Upper California. As the Mormon Pioneers trudged over the plains in oxteam trains, in handcart companies, and in other groups, they frequently broke the monotony with music. Next to the Mormon classic, "Come, Come, Ye Saints," one of the most popular songs was "The Upper California."

This then was the setting into which the Mormon Pioneers came. There was no government; there was no law. Mexico owned the land, but it had not been colonized. The Mexican war was on. The Mormon Pioneers had sent 500 of their most active young men into the armed forces of the United States to help bring that conflict to a successful conclusion.

Under these conditions, Brigham Young and his Pioneer Company of 143 men, three women, and two boys, filed out of Emigration Canyon and "set up house" near the very heart of the Rocky Mountain area.

The Mormons had a wide choice from which to select a site for the city and the empire they were prepared to build around it. There was no colonization to speak of west of the Missouri, north of the Mexico border, south of Canada or east of California. In both Oregon and Lower California colonization had begun but on a limited scale. The whole of the Rocky Mountain area at least was at the disposal of the Camp of Israel. So here they "raised their banners" and established a community under ecclesiastical law. With the arrival of non-Mormons, civil law was established by the Mormon leaders.

The selection of the valley of the Great Salt Lake as the central headquarters for the transplanted Church violated all rules of human judgment. None of the explorers or trappers who were familiar with the mountains advanced a single point in favour of the establishment of colonies there. To the contrary, all the advice was to go to California with its semi-tropical climate, or to Oregon where nature had smiled much more generously than on the barren wastes concerning which the Saints were asking so many questions.

Brigham Young was deaf to any appeal from within or without that would lead his people from the place he had already described to them. He had said, "We are looking for a place nobody else

wants." Latter-day Saints believe his decision was not the result of the Pioneer leader's determination to follow a course once charted without deviating either to the right or the left. Wilford Woodruff, in whose carriage Brigham Young was riding because of illness, gives the explanation that Mormons accept without hesitation. In describing the history-making episode that occurred on July 24, when President Young had his first view of the Salt Lake Valley and the lake beyond, Wilford Woodruff said, "He was enraptured in vision for several minutes. He had seen the Valley before in vision, and upon this occasion he saw the future glory of Zion . . . planted in the Valley." At any rate, no one else wanted the Rocky Mountain Valley and the Mormons did. A hundred-year period has supplied full vindication of this decision from many angles.

When the Mormon Pioneers arrived in the Valley of the Great Salt Lake on July 24, 1847, President Brigham Young and his followers hoped and believed that at last they had found a home where religious, political, and economic peace would be their lot for years to come.

While their dreams came true in part, and at times seemed possible of complete fulfillment in the early days, it has taken most of the past century fully to remove the persecution and conflict that followed the Saints more than a thousand miles into the wilderness.

If any of the Pioneers harboured the notion that with the establishment of Zion in the Salt Lake Valley their Pioneer days were over, they were doomed to disappointment. Their mission was not only to found a city: they had come to the West to establish a Church and an empire to support that Church. When Brigham Young drove into the Salt Lake Valley there were more than 20,000 members of the Church in the East, most of them at Winter Quarters on the bank of the Missouri River. Most of these members were already preparing to come West.

In the three weeks President Young and his companions spent in the Valley that first year, before returning to the body of the Church in Nebraska, foundations for the city were laid, the site for the great Temple had been selected and explorations had been made into surrounding territory in every direction. Leaving most of the pioneering company to carry out the plans for that first winter, the Church leaders returned to the East to organize for the migrations of the following years. With the coming of spring in 1848 the real Mormon migration was on in earnest. The advance company, which had arrived July 24, 1847, was joined in September and October by 2,000 others under the leadership of Parley P. Pratt and John Taylor, making a sizeable community to begin the building of Zion that first winter.

While July 24 is Utah's official Pioneer Day, July 21, 22, and 23 also are historic days. The entry of Brigham Young's company into Salt Lake Valley was not one grand triumphal march. The first of the scouts arrived in the evening of July 21; the last, the official company, including the Pioneer leader, about noon three days later. Brigham Young, had been taken ill by what was then called mountain fever and was forced to halt for rest. But time was precious. He directed that an advance company be formed under Orson Pratt, apostle, astronomer, mathematician, and explorer who had been the principal scout for the entire distance. This party preceded the main company all the way into the Valley. Erastus Snow, who had carried instructions from Brigham Young regarding the location of the site for the city and the place to plant their crops, joined Orson Pratt on the afternoon of July 21 and together they made the historic entry into Salt Lake Valley.

By the morning of July 22, other wagons had joined the advance company, and under the leadership of Willard Richards, all the wagons, except those in the rear company, entered the "promised land" and made camp.

In the meantime, on the same day, Orson Pratt, still in command of the advance group, selected nine men, including himself, to explore the Valley and make one of the most momentous decisions ever made in the founding of a city. Considerations too numerous to record were constantly before them. Also, they had definite suggestions from their leader. By nightfall the die had been cast and the site of the Latter-day Zion had been selected.

On July 23, the wagons moved north from the camp of the previous night and by noon, modern irrigation had had its birth. First the earth, which had been baked so hard that the first plows were broken, was flooded, then furrows were made and potatoes planted. That night the weary travellers made the first permanent camps in more than three months.

Brigham Young's personal and official entry into the future home of the Saints was made without ostentation or fanfare. Shortly after noon, his company emerged from the canyon and he became the principal actor in a simple drama that will be re-enacted in every part of the civilized world in this Centennial year. The most dramatic episode over, the President, who was still ill and was riding in an improvised bed in the back of the carriage of Wilford Woodruff, said simply: "This is the right place. Drive on." It was four miles to the Pioneer Camp which was reached at 2 o'clock.

The rest permitted the Pioneers in their new home was very brief. It lasted one day—Sunday. Monday morning, Brigham Young, ill though he was, led the first exploring group to the hills overlooking the Valley. From one eminence, which they named En-

sign Peak, they had an excellent view of the entire Valley of the Great Salt Lake. At this point it is roughly thirty miles wide and fifty miles long.

From that initial exploration the Mormon Pioneers spread out over practically all of the West. By 1849 when the treaty had been made with Mexico, explorations had extended virtually to the Canadian and Mexican borders, to California and all of the Southwest. From each of these wide regions the explorer brought to the leader detailed information.

When the first civil government was formed, the Provisional State of Deseret, its boundaries included not only all of the intermountain regions, but extended to and included a short stretch of the Pacific coastline. President Young was not modest in his desires. An immense tract of land was claimed which embraced all of the present Utah and Nevada, part of Wyoming, Colorado, New Mexico, and Arizona. Instead of organizing this area under its requested name, Deseret, the Pioneers were compelled to form the Territory of Utah, containing but a fraction of the original land. Periodically even the approved boundary was whittled down until in 1869, Utah's area was permanently established, where it now stands.

The development of Utah, was just as unique as its founding. It followed a pattern that was and is distinctly Mormon. Many of Brigham Young's associates had participated in selecting sites, laying out cities and developing community life. This was incident to the persecution of the Mormons who were driven from city to city, from county to county and from state to state.

Joseph Smith, first president of the Church, had provided the original plan. As his people were driven from place to place, gaining experience and profiting by their mistakes, they became masters of the art of laying out cities. Salt Lake City represents the climax of that art. Founded one hundred years ago, it is today one of America's most modern and beautiful cities. Its general pattern, remarkable in community service, has been followed in hundreds of Mormon cities and towns throughout Western America.

With the Mormon Pioneers there came into the mountains a distinctive type of culture. Unlike other groups that pioneered other sections of the West, the Mormons came to the mountains for one purpose only—religion. They were not seeking gold or lands or fame or fortune. They had been banded together in the East by the persecution that followed them relentlessly for more than a quarter of a century. Finally they were driven from Nauvoo beyond the bounds of the white man's lands.

In the Far West, in the desert country which other groups had shunned, they thought they saw a place of deliverance, a place where

they would worship God according to the dictates of their own conscience, a place where their industry could express itself, a place where their peculiar and different type of civilization could develop unmolested.

Within the group were highly educated men and women. There were artisans and skilled workmen in many lines. Most of them had come from New England and the Eastern States. They had established schools, including a university at Nauvoo, and in the combination of school education and a broad and comprehensive religion based upon the thesis that the glory of God is intelligence, has laid the foundation for a culture and a type of civilization that were destined to attract the attention of scholars and sociologists the world over.

The culture, the progress, and the economy developed by the Mormon Pioneers have been shared with the world. The Mormon system of education, recognized as outstanding and progressive, the Mormon system of education, recognized as outstanding and progressive, the Mormon plan of irrigation, the co-operative systems having their basis in the teachings and practices of Mormon leaders have been carried to many parts of the earth.

Now a state and a nation look back one hundred years to the time when only trappers, traders, explorers, and Indians roamed the West; when vast, virgin spaces awaited the urge of the strong pioneer spirit of just such men as these. The Latter-day Saints and their friends of all religious faiths read again from Isaiah: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

#### HE MATENGA

Tena koe e te manu tangi pai o te Ao-tea-roa me te Waipounamu. Panuitia atu e koe ki nga wahi katoa e te ana koe, te matenga o Maehe Raniera Rewi, i te 17 o Mei, 1947. He tumuaki ia no te Hui Atawhai o Te Horo mo etahi tau maha, a ka tu ia hei hekeretari mo te poari Hui Atawhai mo te Takiwa o Whangarei mo nga tau tino maha.

He wahine tino kaha ia i roto i ora karangatanga i roto i te hahi. He wahine rangimarie i roto i ona iwi katoa—Maori—Pakeha.

Na Taite Davis.

★ *The following story of a pioneer experience was told by one of the great men of the Church—M. W. Merrill. For many years he was a resident of Richmond, Tah. He presided over the Logan Temple and served as a member of the Council of the Twelve.*

## A Remarkable Experience

In the winter of 1855, I worked in what was then called North Mill Creek Canyon. The only team I had at that time was one yoke of oxen; with this I kept myself busy during the latter part of the fall of 1854 and the beginning of the winter of 1855, in hauling wood from the canyon to Salt Lake City, where I sold it for what I could. In January, 1855, the snow in the mountains was so deep that I was unable to procure firewood; and I decided to haul some pine house and stable logs. Myself and some brethren, therefore, shovelled and broke the road to a small red pine patch of timber on the side of the mountain, and when this road was completed, for two days we together hauled logs and timber to the city. Just at this time the weather became extremely cold and a dense winter fog hung over the valley, but high up in the mountains one could overlook the cloud of fog. This condition prevailed for several days, but exactly how cold it was I cannot say, as thermometers were very scarce in those days. It was during one of the early days of this cold spell that the following incident occurred: I left home very early in the morning to obtain a load of logs. My wife remonstrated with me and tried to prevail upon me not to go, as the weather was so very cold. I did not, however, heed her kind entreaties, but started upon my journey; and on arriving at the timber was surprised to find that I was the only one who had come for a load. I worked very rapidly for two reasons: one was that I might keep warm, and the other that I might return home early. I cut, trimmed and prepared five nice, red pine logs, about thirty feet long and ten inches thick at the butt-end, and about six inches at the top. These I succeeded in getting down to the place where I had left my bobsled and camp outfit, about a half-mile distant. The place of loading was very slippery, it being rather on a side hill. I had my five logs arranged side by side below the sled, my oxen being chained to a stump where they were quietly eating their hay. I proceeded to load the logs, designed to place three on the bottom and two on the top of the three, which was my usual way of hauling timber of that kind. I succeeded in getting the first log on the sled without much difficulty. The bunk being icy, it was with some difficulty that I could make the log stay where I had placed it on the sled; but I finally succeeded in blocking it up, and thought it secure. Then I turned around to load the second log, and as I did so, the blocking gave way and the first log slid rapidly from the sled, catching me in the hollow of my legs and throwing me

forward on my face across the logs lying there. In falling, the hand-spike in my hand which I had been using in loading the logs, fell far from my reach; and I was thus pinioned completely across the timber. The log that had slipped from the sled lay across my legs, which were on the hard ice, and my body was lying across the four logs. I began to think that I was thus doomed to perish in the canyon. I struggled desperately to release myself, but every effort seemed to bind me the more firmly beneath the terrible load which seemed crushing my very bones. While thus struggling for relief I also prayed earnestly to the Lord for assistance, and while doing so I lost consciousness. When I next regained my senses I was half-a-mile down the canyon from the place where I began to load, and was seated upon the logs, which were loaded in the exact position that I had designed to put them—three on the bottom and two on the top of the three. All were nicely bound in chains; I was sitting upon my sheepskin with the woolly side up; my whip was placed on the load carefully so it could not lose; my overcoat, home-made jeans, lay across the load in front of me, but within my reach. As I aroused from my stupor, I spoke to my oxen and they stopped; and I viewed my surroundings with feelings that cannot be described. I quickly took my bearings, as I was familiar with every point in the canyon. Being quite cold, I essayed to jump from the load, and put on my overcoat; but to my surprise my limbs refused to do my bidding, they were so sore and my body was so badly bruised. I sat there and reflected for a few moments upon my peculiar situation; looked around my load and found everything in place just as I would have put things myself; my axe was firmly bedded in the butt-end of one of the logs, and everything else was in first-class condition. After making another unsuccessful effort to get from the load, I reached my coat, put it on as best I could in a sitting posture, and started my oxen for home. I arrived safely about an hour later than my usual time. My wife was very uneasy about me on account of the lateness of my arrival, and because of the fear ever present with her during the whole day, that something would happen to me. She met me at the corral and carried me in her arms to the house, which she was then quite able to do, I weighing but a little over a hundred pounds. I was placed in a comfortable position on the bed, and she then cared for my team. For some days she carefully nursed me before I was able to move around the house. I have hesitated to narrate this incident because of the scepticism which is so common at the present day, even among some who profess to be Saints, concerning things somewhat supernatural; but I can truthfully testify in all soberness, that some power which I did not see assisted me from the position which doubtless would have speedily cost me my life. As I was preserved for some purpose known to my Heavenly Father, so do I also believe that God will bless and preserve the lives of His faithful children, just as long as it is necessary for them to live to accomplish their missions upon the earth.

# The Women's Corner

## PIONEER COOKER

BY BEATRICE EKMAN.

When the persecuted saints were driven from their homes in Nauvoo in the dead of winter to brave the sweeping blasts of the wilderness storms, they took for their cooking equipment their iron pots and bake-kettles, skillets, and brass buckets, great and small. They cooked at the campfire and slept in flimsy ground shelters or in the camp wagons, grouped together for safety, along the swampy river basins, with only the slender resources of the camp to protect them from the rigorous snow and sleet of winter.

They suffered the pangs of hunger and were reduced to the most meagre fare, and days on end they had nothing but water gruel, for which they gave thanks. After they had eaten their scant fare they gathered before the bonfires, sang, and were merry.

When they reached the gathering place at Winter Quarters and built their one-room sod houses or dugouts, they made their fireplaces of sod with the grass side turned to the fire. Here they cooked by means of bake-kettles and other iron pots.

The bake-kettle was an iron pot with three short legs and a heavy convex iron lid. It could be set directly on a bed of coals raked on to the side of the fireplace. The biscuits, corn bread, loaves, or cake were put in, the lid put on, and a shovelful of live coals placed on top. Pioneers used to say that nothing baked in a cookstove ever tasted so good as the things that came out of a bake-kettle in the fireplace.

Meat was either cooked in the bake-kettle or broiled over the red-hot coals. If one did not have a bake-kettle, corn bread and corn dodgers could be cooked on hot rocks in front of the fire. The Indians used this method for their corn bread.

In the early spring of 1847, when the first company of pioneers left Winter Quarters for the long trek across the plains, they were well prepared and organized. One historian has said:

The organization and order in the camp was so perfect that not infrequently, half an hour after a halt, the people sat down to a comfortable meal of broiled meat and fresh bread.

They baked their bread as soon as the fires were made and the bake-kettle hot, having mixed the dough on the way in the top of the sack of flour. For sour-milk biscuits they stirred soda into a cup of sour milk and poured that into the flour, added a little salt, and moulded the biscuits with quick fingers. They were ready for the

oven in about the time it takes to toast a piece of bread in an electric toaster. Corn bread was also made and baked in the same fashion.

There was an abundance of wild game and wild geese, ducks, prairie chickens, and turkeys which were sometimes killed by the camp hunters. From the streams they obtained fish and along the banks they found wild berries, red currants, bullberries, gooseberries and strawberries. The fruit, together with pigweeds and thistles, helped to vary their diet.

When the pioneers were in timber country they burned the wood that they could obtain along the way. On the plains they burned sagebrush, which they found at times growing ten feet high. When there was no other fuel they used dry buffalo chips, as long ago the wandering tribes on the Arabian desert used dry dung of camels for fuel.

When wild game was plentiful, Brigham Young advised against unnecessary slaughter. The hunters kept the camps well supplied with buffalo, elk, antelope, and deer meat. After one big kill, the camps laid over to dry the buffalo meat in the hot sun. The lean meat was cut into strips and dried. This method was learned from the Indians.

In June the company found their flour almost exhausted and more was miraculously procured from a Company of Oregon emigrants which an advance group of pioneers ferried across the Platte River in a skiff. These emigrants paid them \$1.50 for each wagon and load ferried over. They paid in flour at \$2.50 for each hundred pounds, when flour, at that time, was selling at \$10.00 for a hundred pounds. The flour was divided among all the members of the camp and it amounted to five and one-half pounds for each person. "It look as much of a miracle to me," wrote Wilford Woodruff, "to see our flour and meal bags replenished in the Black Hills, as it did to have the children of Israel fed with manna in the wilderness." When Jim Bridger ate breakfast with Brigham Young on the plains, he said he had seen more bread on Brigham Young's table that morning than he had seen in years.

When the pioneers entered the Valley they planted all the seed that they had brought for that purpose. Flour and meal were scarce and supplies were carefully husbanded. They dug sego roots and Jerusalem artichokes (perennial sunflowers), and gathered pigweeds, thistles, and dock to supplement the lack of flour. The land for miles around was dug up for sego-lily bulbs and thistles and some of the pioneers were poisoned by eating wild onion roots which they mistook for sego roots.

In the spring of 1848 flour was scarce and many suffered with hunger and had to boil rawhide for soup. Lorenzo Young, after

sharing his last pound of flour with someone less fortunate, was without meat and flour. He traded a yoke of large oxen for a beef that a California emigrant had saved. He was to give the man, also, a quarter of the beef when he had slaughtered it. He did this and hung the hide on bushes, the meat side out, and the magpies feasted on it. The beef lasted some time and then he was again without food. He took the hide from the bush, cut it into strips and soaked it in City Creek until it was soft. He worked over it for two days cleaning it by scraping the hair and dirt from it, and he turned it over to his wife who made glue soup of it. She set her table attractively with a favourite set of dishes she had brought from Nauvoo, and placed the dish of soup in the centre of the table with a ladle to convey it to the plates. They blessed the soup and gave thanks. This was one instance of many when people were obliged to eat this fare.

After the harvest of 1849 times were better. The people were thrifty and the gold seekers on their way to California brought in many delicacies. There was wild game in the hills, wild geese and ducks on the sloughs and springs, crops were good, and the pioneers began to prosper. There was an abundance of green vegetables of every variety, and melons and cucumbers. Their tables groaned with the best of foods.

Among the pioneers were people of many nations and they brought their knowledge of cooking to add to the skill of cookery. They practiced economy and nothing that could be used was thrown away. If a beef was slaughtered, the hide was tanned for leather, the hoofs boiled for glue, and the intestines washed and scraped to be fried in butter. They were considered quite a delicacy and were called chitterlings. The other intestines were used for casings for sausage and headcheese. The bladder was used for casing lard. The stomach was used for tripe. The meat that was not used fresh was pickled in salt brine for corned beef, and there was no waste surplus. If anyone slaughtered an animal he traded with a neighbour, and the neighbour did the same in his turn.

The housewife was expert in making cheese, butter, lard, and sausage from pork, salting down meat, and making soap and candles. Grease from the cooking and other refuse fats were stored away during the winter and the lye for soapmaking was leached from the wood ashes that were saved from winter fires. The soap was made in the spring. A leach tub or barrel was filled with the ashes and the water poured in a little at a time until the lye seeped out from a hole in the barrel near the base. It was repeatedly poured back over the ashes and the ashes renewed until the lye and fat were poured into the huge brass kettle and boiled until done over a fire in the open. When the lye was rendered and the fat was poured off, the leftovers were saved for cracklings. These were rolled into the dough and baked in flat sheets. The wood lye was also used for making lye

hominy. This was an essential food and a favourite supper or breakfast dish either fried with bacon or eaten in a bowl of milk. The hominy, as well as the sauerkraut, was always made in the fall. Headcheese, calves' and pigs' feet jelly, and sausage were also made in the fall.

Tomatoes were cooked and poured into five gallon coal oil cans and the lid screwed on and sealed with beeswax. The potatoes were stored in pits, as were also carrots, parsnips, and cabbage. The cabbage was stored with the roots above the ground. These pits could be opened in a favourable day and the desired supplies removed. In the summer, starch was made by grating peeled potatoes into water and letting it stand to settle. Then the clear water was poured off and the white starch spread on sheets to dry. This starch was used for cooking as well as for laundering.

The milk was kept in springhouses. The bladders of lard, the headcheese, and sausage were hung from the ceilings. There was a dirt floor and the walls were white-washed. These springhouses were built of adobes, rocks, or logs, preferably over a stream or spring.

Molasses was first made in 1852, but before this, boiled sugar cane supplied some sweetening. Much cottage cheese was made and was always on the table, as were honey and molasses. Hot milk was a favourite drink for supper.

It was not until 1852 that the iron Charter Oak stoves came into use, with their shoe-shaped ovens and four-holed tops. Before this the cooking was done entirely at the fireplace or on open fires outside by means of the bake ovens or iron pots. The stoves were usually set up on bricks or blocks to make them higher.

## PIONEER RECIPES

### *Headcheese:*

Take one half hog's head and one half beef shank. Scrape clean and remove ears and eyes, cleanse and wash well. Put into small amount of water and boil until meat leaves bones. Chop meat into coarse pieces, season with salt and pepper and place in muslin bag. Press under weight until cold. Remove cloth and slice for serving.

### *Sausage:*

Grind shoulder of pork through sausage-grinder. Season with salt, pepper, and garden sage. Shape into small cubes and fry.

### *Calves' or Pigs' Feet Jelly:*

After cleansing, boil feet of calf or pig until tender and the meat has loosened from the bones. Strain through cloth and pour into moulds. When cold, serve as dessert with cream and sugar.

## The Pioneers' First Sabbath in the Valley

BY CECIL E. MCGAVIN.

It was Saturday, July 24, 1847, that President Brigham Young and the last of that historic pioneer company entered the Salt Lake Valley. The next day the customary Sabbath services were conducted. Since the first week in April—fourteen weeks before—this company had journeyed from the Missouri.

The first Sabbath in the Valley was a welcome day of rest to the weary pioneers, many of whom had walked much of the way across the plains. It was a beautiful morning when the pioneer company assembled for worship in the circle of the encampment.

That first Sabbath congregation, seated on wagon tongues and home-made camp stools, consisted of 143 men, three women, and two children. Three of the men were negroes and two members of the circle were not members of the Church.

The morning service was commenced at 10.00 o'clock and was addressed by George A. Smith, Heber C. Kimball, and Ezra T. Benson. These speakers expressed their gratitude for the manifold blessings with which they had been favoured during the journey—not a death or a serious accident during the journey.

At the afternoon service, the audience partook of the sacrament, and were addressed by Wilford Woodruff, Orson Pratt, Willard Richards, Lorenzo D. Young, and John Pack. The text chosen by Elder Pratt was especially appropriate—"How beautiful upon the mountains are the feet of Him that bringeth good tidings; that publisheth peace, that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth; They watchmen shall lift up their voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." (Isaiah 52:7-8.)

Though President Young was too ill to stand upon his feet and preach a powerful discourse, he exhorted the brethren to keep the Sabbath day holy, assuring them that they would lose five times as much as they would gain by such labour. He advised that no one should go fishing or hunting on the Sabbath day. He insisted that if any of the pioneers did not wish to keep the Sabbath day holy, there would be no place for them to dwell with the Saints.

Elder Howard Egan recorded in his diary that Brother Heber C. Kimball called a small group of the brethren together before the afternoon meeting commenced and gave them some good advice. He suggested that it would be a good plan to send several men back into the buffalo country to lay in a supply of "jerked" meat for winter. He assured them that a quantity of buckwheat should be

planted immediately, as it would likely mature during the brief season better than any other grain.

He expressed his desire that peach stones and apple seeds be planted the next day. He appointed two of his intimate friends to make buckskin clothing, another to make shoes, while another one was selected to make hats as soon as possible. After profitable hours of instruction to the small group that he called his family, they joined the circle in the encampment for the afternoon service.

Elder Heber C. Kimball wrote that these meetings were "unusual services . . . The main theme of the discourses, naturally enough, was the land of promise in the mountains of Israel, unto which the God of Jacob had led the vanguard of His covenant people."

As soon as the Sabbath was ended, the Saints were ready to settle down and make the desert fruitful.

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## Elder Cowley Returns

Probably no event has transpired in this mission in many years, which has been looked forward to with so much anticipation as the arrival of Elder Matthew Cowley. Members of the mission had for months anxiously awaited the return of their beloved tumuaki, who came now, not only as their tumuaki, but as an apostle of their church. Not only were members of the church waiting, but persons not of the church were looking forward to renewing their acquaintance with him.

Rumours had been flying for months and speculations were abundant as to the date of his arrival. Up until the last few days, no one was absolutely sure that he would come, but come he did on May 23. Then, immediately the phone began ringing for him at headquarters; it's quite amazing how fast good news travels.

After spending a few days resting, Elder Cowley, accompanied by President Halversen, went north to the Whangarei and Bay of Islands districts to be welcomed there. The next week-end was spent at the Te Kuiti hui pariha and he and President Halversen left there to travel south, going to Wellington and later attending the hui pariha held at Whakaki, June 7 and 8. They returned to Auckland on Monday, June 9.

When asked if there was anything he wished to say in Te Karere, Elder Cowley said, "Yes, goodbye." Then he said, "I came, I saw, I conquered." And that is literally what he has done. He has conquered the people with his personality, his humour, his advice, and his admonitions to the people to live their religion and be good Latter-day Saints.

Now we must bid Elder Cowley goodbye for he's leaving us on June 14. The parting is made sweeter, however, with his promise of returning next summer and bringing with him, his wife.

Haere ra, Timuaki Kauri.

## He Mihi

He mihi atu tenei naku, na Kauri, ki nga iwi o nga motu e rua nei. Tena koutou i roto i te ahuatanga o nga mate me nga aitua o tena kainga, o tena kainga o tatou. Kia ora mai ano e oku whanau katoa i raro i nga manaakitanga o te Kai Hanga. Tenei te tuku atu i nga mihi aroha o te Tumuakitanga o te Hahi, me nga mihi ano o nga kaumatua kua hokihoki atu nei ki Hiona. Kei te mau tonu te aroha o nga kaumatua ki to ratou iwi Maori. Tae atu ano hoki ki taku wahine me a maua tamariki. Kei te tangi tonu mai ratou ki a koutou. Kati.

E nga iwi, ki tonu te ngakau nei i te hari moku i hoki mai ano ki te torotoro i etahi wahi o te mihana nei. Tera ano he wahi pouri i roto i a au mo taku kore e whai taima ki te torotoro i nga wahi katoa. E toku whanau aroha o Huria, kaua e pouri, kaua e whakahe moku kihai i tae atu ki a koutou. Kia hoki mai ano ahau ka tae tua-tahi atu ki a koutou. Kati.

E mihi ana ahau ki oku rangatira o Te Kuiti me te Whakaki mo koutou i manaaki i a matou, i te Hunga Tapu i nga hui ataahua i tu i runga i a koutou marae i enei ra kua taha tata ake nei. Ma te Atua koutou e manaaki mo tenei aroha o koutou.

Hei konei e te iwi. E hoki ana ta koutou mokai ki waenganui o te rangi rere ai. E haere ana ki Tonga, ki Rarotonga, ki Hamoa, ki Hawaiki a tae atu ra ano ki te kainga ki Hiona. Kaore e roa ka hoki mai ano.

“Ngaro tangata ora ka kite ano.” Kia ora katoa koutou.

—Matiu Kauri.

A Pioneer Hui Pariha will be held at Korongata on the 19th and 20th of July and everyone is cordially invited to attend. Preparations are going forward to make this an extra special hui to commemorate Pioneer's Day, so make your plans now to attend. Held in conjunction with the Hui will be the M.I.A. Gold and Green Ball. This dance is being planned for Friday, July 18, in Assembly Hall, Hastings.

★ *Mary Fielding Smith was an exceptional woman. It was only her indomitable pluck and energy and devotion that enabled her to bring her little family safely across the plains to the Salt Lake Valley.*

## Widow Smith's Journey to the Valley

BY E. W. TULLIDGE.

. . . "I will beat you to the Valley, and ask no help either!"

At the death of the Patriarch, Hyrum Smith, the care of the family fell upon his widow, Mary Fielding Smith. Besides the children there were several helpless and infirm people, whom, for various charitable reasons, the patriarch had maintained; and these also she cared for, and brought through to the valley, the major part of them, under unusually trying circumstances.

Passing over the incidents of her journey to Winter Quarters, after the expulsion from Nauvoo, we come at once to her heroic effort from Winter Quarters westward. In the spring of 1848 a tremendous effort was made by the Saints to emigrate to the valley on a grand scale. No one was more anxious than Widow Smith; but to accomplish it seemed an impossibility, for although a portion of her household had emigrated in 1847, she still had a large and, comparatively helpless family—her sons John and Joseph, mere boys, being her only support. Without teams sufficient to draw the number of wagons necessary to haul provisions and outfit for the family, and without means to purchase, or friends who were in circumstances to assist, she determined to make the attempt, and trust in the Lord for the issue. Accordingly every nerve was strained, and every available object was brought into requisition. Cows and calves were yoked up, two wagons lashed together and a team barely sufficient to draw one was hitched on to them, and in this manner they rolled out from Winter Quarters some time in May. After a series of the most amusing and trying circumstances, such as sticking in the mud, doubling teams up all the little hills, and crashing at ungovernable speed down the opposite sides, breaking wagon-tongues and reaches, upsetting, and vainly trying to control wild steers, heifers, and unbroken cows, they finally succeeded in reaching the Elk Horn, where the companies were being organized for the plains.

Here Widow Smith reported herself to President Kimball as having "started for the Valley." Meantime, she had left no stone unturned or problem untried which promised assistance in effecting

the necessary preparations for the journey. She had done her utmost, and still the way looked dark and impossible.

President Kimball assigned her to Captain ——'s fifty. The captain was present. Said he:

"Widow Smith, how many wagons have you?"

"Seven."

"How many yokes of oxen have you?"

"Four," and so many cows and calves.

"Well," said the captain, "it is folly for you to start in this manner; you never can make the journey, and if you try it you will be a burden upon the company the whole way. My advice to you is, to go back to Winter Quarters and wait till you can get help."

Widow Smith calmly replied: "Father ——" (he was an aged man), "I will beat you to the valley, and will ask no help from you either."

This seemed to nettle the old gentleman, and it doubtless influenced his conduct toward her during the journey.

While lying at Elk Horn she sent back and succeeded in buying on credit, and hiring for the journey, several yoke of oxen from brethren who were not able to emigrate that year, and when the companies were ready to start, she and her family were somewhat better prepared for the journey, and rolled out with lighter hearts and better prospects than favoured their agress from Winter Quarters.

As they journeyed on, the captain lost no opportunity to vent his spleen on widow and her family; but she prayerfully maintained her integrity of purpose, and pushed vigorously on, despite several discouraging circumstances.

One day, as they were moving slowly through the hot sand and dust, in the neighbourhood of the Sweetwater, the sun pouring down with excessive heat, towards noon, one of Widow Smith's best oxen laid down in the yoke, rolled over on his side, and stiffened out his legs spasmodically, evidently in the throes of death. The unanimous opinion was that he was poisoned. All the hindmost teams of course stopped, the people coming forward to know what was the matter. In a short time the captain, who was in advance of the company, perceiving that something was wrong, came to the spot. Probably no one supposed for a moment that the ox would recover, and the captain's first words on seeing him were:

"He is dead, there is no use working with him; we'll have to fix up some way to take the widow along; I told her she would be a burden upon the company."

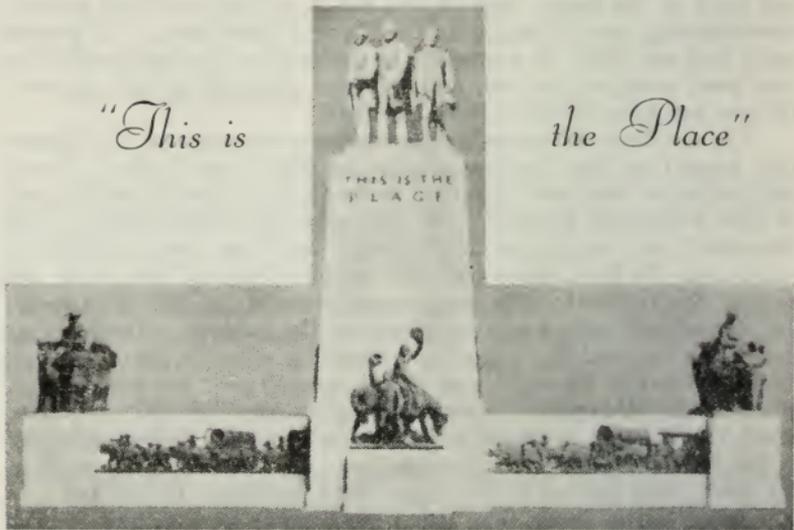
Meantime Widow Smith had been searching for a bottle of consecrated oil in one of the wagons, and now came forward with it, and asked her brother, Joseph Fielding, and the other brethren, to administer to the ox, thinking that the Lord would raise him up. They did so, pouring a portion of oil on the top of his head, between and back of the horns, and all laid hands on him, and one prayed, administering the ordinance as they would have done to a human being that was sick. In a moment he gathered up his legs, and at the first word arose to his feet, and travelled right off as well as ever. He was not even unyoked from his mate.

On the 22nd of September the company crossed over Big Mountain when they had the first glimpse of Salt Lake Valley. Every heart rejoiced, and with lingering fondness they gazed upon the goal of their wearisome journey. The descent of the western side of Big Mountain was precipitous and abrupt, and they were obliged to rough-lock the hind wheels of the wagons, and, as they were not needed, the forward cattle were turned loose to be driven to camp, the "wheelers" only being retained on the wagons. Desirous of shortening the next day's journey as much as possible, they drove on till a late hour in the night, and finally camped near the eastern foot of the Little Mountain. During this night's drive several of Widow Smith's cows, that had been turned loose from the teams, were lost in the brush. Early next morning her son John returned to hunt for them, their service in the teams being necessary to proceed.

At an earlier hour than usual the captain gave orders for the company to start, knowing well the circumstances of the widow, and that she would be obliged to remain till John returned with the lost cattle. Accordingly the company rolled out, leaving her and her family alone. Hours passed by ere John returned with the lost cattle, and the company could be seen toiling along far up the mountain. And to human ken it seemed probable that the widow's prediction would ingloriously fail. But as the company was nearing the summit of the mountain, a cloud burst over their heads, sending down the rain in torrents, and throwing them into utter confusion. The cattle refused to pull, and to save the wagons from crashing down the mountain side, they were obliged to unhitch, and block the wheels. While the teamsters sought shelter, the storm drove the cattle in every direction, so that when it subsided it was a day's work to find them and to get them together. Meantime, as noted, John had returned with the stray cattle, and they were hitched up, and the widow and family rolled up the mountain, passing the company and continuing on to the valley, where she arrived fully twenty hours in advance of the captain. And thus was her prophecy fulfilled.

She kept her husband's family together after her arrival in the valley, and her prosperity was unparalleled. At her death, which occurred September 21, 1852, she left them comfortably provided for, and in possession of every educational endowment that the facilities of the times would permit.

## Monument to Those Who Went Before



*"And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."*

Thus wrote Isaiah centuries before white men or even Indians came to America. Members of the Church of Jesus Christ of Latter-day Saints believe that when Brigham Young looked out over the broad expanse of the valley of the Great Salt Lake and said, "This is the right place," the fulfillment of Isaiah's prophecy began. The destiny of not only Salt Lake Valley and what is now the State of Utah but that of the entire intermountain region and the entire western part of the United States was determined at that time. Thus, Utah, in a sense, became the mother state of the great West.

These facts have seemed important enough to the people of Utah to justify the expenditure of nearly half a million dollars to commemorate that historic episode of July 24, 1847. On a hill east of Salt Lake City overlooking the entire valley, with a view of the Great Salt Lake beyond, "This is the Place" Monument is now under construction. It is to be dedicated July 24, 1947.

The site of the great monument is the mouth of Emigration Canyon through which the Mormon Pioneers emerged at the end of the thousand-mile trek of 1847 from Winter Quarters, Nebraska,

to the Rocky Mountains. It is in the area where Brigham Young uttered his now history-making statement.

Mahonri M. Young, grandson of Brigham Young and noted American sculptor, is the designer and sculptor of the monument. Its over-all height is to be 56 feet. The width is 85 feet. At the centre pylon the width is 12 feet. Some 30 tons of bronze will be used for the 15 separate statues and groups.

Although "This is the Place" Monument commemorates primarily the coming of the Mormon Pioneers and the founding of Utah, in reality it is a sketch-history in granite and bronze of the exploration and activities of white men in the intermountain region from 1776 to 1847. While the President of the Church has been chairman of "This is the Place" Monument Commission since its organization ten years ago, vice-chairmen have included heads of other major religious groups.

Principal figures portrayed in the monument are the three men who played the leading roles in the historic drama of one hundred years ago. Brigham Young was the great pioneer leader. He was the first in command of the Camp of Israel, as the company has been designated. Contrary to rather common belief, he was not President of the Church. He was President of the Council of the Twelve Apostles, which was the governing body of the Church pending a reorganization of the First Presidency. In December of 1847, at Council Bluffs, the First Presidency was reorganized and Brigham Young became President, succeeding Joseph Smith.

Heber C. Kimball, who later became first counsellor to President Young, and who during the Pioneer journey was his constant adviser, is given second position of honour in the central monument group. He stands at President Young's right.

Third figure in the group that surmounts the main pylon is Wilford Woodruff, one of the Twelve Apostles, and who became the fourth President of the Church. This group stands 12½ feet high, with the central figure directly facing the Salt Lake Temple, four miles to the northwest.

Forming an impressive assemblage at the end of the south wing is the Explorers group, consisting of Fathers Escalante and Dominguez, Catholic priests of the Franciscan Order, and their eight companions. Their presence in Utah in 1776 marks them as the first white men to traverse the present Utah area.

Companion group to the Explorers is that called the Trappers. This group stands at the north wing. Led by General William H. Ashley, famous names of the early West shown in the Trappers group include James Bridger, Jedediah Strong Smith, William L. and Milton Sublette, David E. Jackson, and others. Members of this group left their names on rivers, valleys, and landmarks all over the mountain country.

Other portrayals representing the period preceding the Mormon Pioneers are the Donner Party of 1846 and six individuals of out-

standing historic importance. The Donners contributed unintentionally but very effectively to the successful settlement of the Salt Lake Valley. Headed for California they became one of several fragments of the original party which had left the East early in 1846. A peculiar chain of circumstances led them to break a new trail through the Wasatch Mountains to the Valley. It took them thirty days to cover forty miles. Chopping through heavy willows for miles at a time, moving rocks and trees to make a road, the party reached the valley in August with men and teams exhausted. The Pioneers the following year covered the distance in three and a-half days.

The six individual statues in "This is the Place" Monument are: Etienne Provot, for whom Provo City was named, Peter Skene Ogden, for whom Ogden is named, Chief Washakie, a truly great Shoshone Chief who became a close friend of Brigham Young, Captain Benjamin Bonneville, whose name was given to Utah's prehistoric lake, Father Pierre Jean DeSmet, who figured prominently in Utah history, and General John C. Fremont, who came to Utah at the head of a government expedition in 1943.

Returning to the main pylon and the bronze groups on the front of the monument, the "Hosannah" group occupies the honour position. Orson Pratt, head scout for the Pioneers for the entire trek, and Erastus Snow, who had just come up from the rear, were the first of the Pioneers to see the valley they had looked forward to as the Zion of the latter days. As they reached the top of a steep hill and found the valley in full view before them, both shouted "Hosannah, Hosannah, Hosannah!"

On either side of the main pylon are groups of horsemen. In each group are portrayed men whose names became prominent in later years, not only in Utah, but in other Western states. Acting as an exploring party, the nine men preceded the wagon train into the valley on July 22, 1847. Their mission was to make a general survey of the country and particularly to select a site for the "City of the Saints." By nightfall this mission had been accomplished. On the following day, July 23, the first wagons moved to the chosen location. Subject only to the approval of their leader, the new headquarters of modern Israel had been established.

Two bas-relief designs extending across the entire front of the monument represent, on the left side of the main pylon, the main wagon train that entered the valley on July 22 under Willard Richards, and on the right of the pylon, Brigham Young's company which entered July 24, making it the official Pioneer Day.

Granite for the monument is being taken from a quarry in Little Cottonwood Canyon, twenty-five miles southeast of Salt Lake City. The bronze is being cast in Brooklyn, New York. The dedication is planned for the morning of July 24, marking the actual centennial of the completion of a migration that has affected the lives of people in every civilized nation in the world.

## This is the Place

This is the place to which nine prospective missionaries were assigned some months ago. The culmination of their anxiety and preparation for their mission ended on May 26, when they stepped on New Zealand soil from aboard the "Marine Phoenix."

Elder David L. Morrow comes to us from Taber, Alberta, Canada, and spent some time in Japan in the occupation forces of the Army. He has his assignment now, that of labouring in the Wanganui district. Elder Jesse J. Roberts, who is from Tremonton, Utah, spent the long time of four years in the U.S. Marines, part of which time was spent here in New Zealand. His district now is Otago, in the South Island.

Elder George Wallace Nielsen swells the number of missionaries labouring in Porirua, in the Manawatu district. He is from Salt Lake City, Utah, and served fourteen months in the Navy. Elder Glen Arvel Horspool, the musician of the group, spent eighteen months in the Army band. He's from El Monte, California, and is now labouring in Hamilton, in the Waikato district. Elder J. Lowell Young comes from Brigham City, Utah; he spent twenty-seven months in the Army Air Corps, and is now labouring at Porirua. He is a cousin of Elder Daren C. Young, who has been working in the mission office. Elder Lyman Ashley Bond, of Salt Lake City, Utah, spent some time in the Air Corps. He is now working in the Otago district.

Elder Morris Paul Gray, of Rosemead, California, is now in the Mahia district. His service for his country consisted of thirty months in the merchant marine. Elder Henry Dee Johnson has been assigned to work in the mission office. His home town is Brigham City, Utah. Elder Rex Eldredge Arthur, from Boise, Idaho, who served three years in the Army Air Corps, is now labouring in the Auckland district.

Yes, this is the place where these young men are going to spend several years in the service of their God and their Church.

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A Maori brother who has been called to serve a few months in the mission field is Bro. Dialton Tawa, of Tauranga. He is now labouring in the Hauraki district.

### SOME RECENT TRANSFERS AND A RELEASE

Elder Evan T. Peterson has been recently transferred to the Waikato district, more specifically, Hamilton, from the Wanganui district. Elder Daren C. Young, who for some months has been labouring in the mission office has been transferred from there to the Auckland district. Bro. Anaru Kohn was released at Hui Tau from his mission; he had been labouring in the Mahia district. Elders N. Vaughan Larsen and Eldon Stokes are on the sick list and are at mission headquarters recuperating from illnesses.

## He Waiata

Na te ataahua o nga kupu i paoa atu ai tenei waiata.  
E. ki ana te Apotero Kauri kia mau ki to koutou reo.

Angiangi hau-raro	Nana taku' aro
Mata hehengi mai,	I hua waere iho,
Paki atu e te rau	I pakaru mai ai, e-i
Kowai au e mania :	E te ta-he i ahau,
Taha rawa i nga riponga	Nei au ka tatari,
O Tauranga i waho.	Te Kune o te Karaka
Kia whaka-rongo mai	Hei pere i tawhiti
Pu'ehe i te muri ;	Te ripo ki Paihia.
Ko au kei te ngutu	Horipitia he maihi kai kino
E waitakiri nei.	Kei tae ki reira
He aroha noa ake	Ka muia te aroha.
Kia te Rewarewa ra,	Na-ai-e.

Na Ngaruna Mikaere.

## Te Ture Marena, Te Kainga, Te Whanau Kaore e Taea Te Kape Kia Kore Te Marena

*He mea tango mai no roto i te pukapuka "Gospel Doctrine"  
a Hohepa F. Mete.*

Na Hori Hooro i whaka-maori.

Ko te whare o te Ariki, he whare i ata ngaiotia kia tika rawa. E hara tona whare i te whare noaiho, i te whare o te raruraru, o te kino, o te kopu-huri ranei; no reira ite paanga mai kia tatou tangata, ka mohiotia kaore he painga o te tane i roto i te Ariki ki te kore te wahine; te wahine ranei i roto i te Ariki ki te kore te tane; ko te tautanga ko tenei, kaore he oranga ngakau he nuunga ranei mo te tane i roto i te rangatiratanga o te Atua, ki te kore te wahine; e kore hoki te wahine e tutuki ki taua rangatiratanga ki te hikoi atu ko tona kotahi.

Na te Atua te ture marena i timata; i hangaia e Ia te tangata kia rite kia ia te ahua, tane, wahine; a i te wa i hangaia ai raua, i hanga kia rite, kia tika tetahi ma tetahi, kia hangai mo te ture marena hei hono i a raua, tetahi ma tetahi. Kaore he hononga e tuturu mo ake tonu atu ina mahia ki waho o tenei ture, me te whare tapu o te Atua. Ahakoa whakaaro te tangata ka tutuki tana i pirangi ai, kia honoa i

nga hononga ate whakaaro tangata, kaore rawa he huhuatanga, me tiki rawa atu i ta te Atua i whakahau ai i runga i te ingoa o te Matua, o te Tama, o te Wairua Tapu.

E hiahia ana ahau ki te tino whakau i tenei wahanga korero, kia tino u ki roto i te ngakau o nga tai tamariki tane o Hiona; ko nga tikanga katoa o roto i te ture marena i korerotia ake nei a hara i te tangata i hanga, engari na te Atua. Ko te tangata kua rite ona tau, ka noho takakau tonu, kaore ia e whakatutuki ana i nga tikanga o te hahi. Kaore tenei ture i whakaturia mo nga hiahia taikaha o te tangata, kia tango ia i tenei ture a ka whakarere ano; kia marena a ka wahi kia pakaru; ko enei nga hiahia i pupu pokanoa ake i roto i nga whakaaro o te tangata.

He maha nga paanga o tenei ture mo tenei ao, a huri noa atu ki tua o te arai, ki te hohonutanga ano hoki o te ao wairua i roto i te ao mutunga kore; i puare ai te huarahi whakaahu i te mata wairua ki tenei ao i whanau mai ai he wairua manawa ora hei noho i tenei ao; i whiwhi turanga ai ratou, hei tane, hei wahine i konei.

Ko te ture marena hei pupuri i te tangata kia mau, kei titaritaria matua, me e tahi atu karanga i mohiotia ai nga paanga maha i roto tapu o te wahine, te whakaaro tika o te tane, ka whakaranua ki te kino, a ka mimiti te pono i runga i te mata o te whenua.

Ko nga karanga paanga tangata e mohiotia nei he tamaiti he matua, me e taahi atu karanga i mohiotia ai nga paanga maha i roto o nga iwi, kaore e waiho ana mo te wa poto anake, e hara i te karanga titengi, mo tenei ao anake ranei, kaore, engari e whiti atu ana ki tua o te arai, ka tino tuturu i te ao mutunga kore ahakoa nga whakapotatutanga a te tangata.

I roto i Tona matauranga ka whakaritea e te Atua te tane mete wahine hei kai tiaki i te ture marena, hei whakawaha i te taumaha-tanga o tenei ture, hei kukume i nga wairua kia whanau mai hei manawa ora i roto i te kikokiko hei whakatutuki tika i enei huarahi i te aroaro o te Atua, o nga Rangi ano hoki; kia pera menga tau-mahatanga, me nga whakakitenga i waiho e te Atua mana ano e whakawaha kia rite ki Tona matauranga me Tona whaiwhakaaro. Ko te tane me te wahine i ruku atu ki roto i te ture marena, e kawenata ana raua kia hua kia tini i te whenua i te rangi, te tutukitanga me te nuinga o te hari me te koa ake tonu atu.

Ko te ora, ko te mate ranei, kei tenei ture e whata ana, no reira te Atua i whakatau ai i nga whiu mo te hunga e taka kino ana i enei tikanga tino tapu, i whakaatu ai Ia, ko te hunga e puremu ana ka whakamatea; kei roto tenei i nga karaipiture, otira i enei ra kaore tenei ture whakamate e meatia ana, ko te take kua tapepa ke nga whakaaro ote ao ki ana ture aake, kua mahue i a ratou nga ture a te Atua. Ko te kupu tenei a te Atua "Ko ia e whakaheke ana i te toto hara kore, mate tangata ano ona toto e whakaheke," i mohiotia ai he taonga nui ki te Atua te manawa ora. Penei ano te ture mote takahi i te ture marena, kaore i mama ake nga whiu i o te ture kohuru, ahakoa-ra kaore e whakatutukitia ana nga whiu i enei ra.

# Sunday School

## SACRAMENT GEM

*O Lord of Hosts, we now invoke  
Thy Spirit most divine,  
To cleanse our hearts while we partake  
The broken bread and wine.*

### KINDERGARTEN (4 and 5 years) :

*"A Friend in Need"* Jonathan—I Samuel 18, 20. Blessings follow true friendship.

*"A Noble Foe"* David—I Samuel 24, 26. Blessed are the merciful.

*"A Wayward Son"* Absalom—II Samuel 15, 16, 17, 18. A sinful life is not a safe one.

### PRIMARY (6 and 7 years) ; FIRST INTERMEDIATE (8 and 9 years) :

*"King Benjamin's Preaching"* Mosiah 2 to 7. Humility.

*"The People of Zeniff"* Mosiah 9, 10, 11. Prosperity often causes people to forget God.

*"Abinadi, the Prophet"* Mosiah 11:20-29. Prophecy.

### SECOND INTERMEDIATE (10 and 11 years) ; JUNIORS (12 and 13 years) ; ADVANCED JUNIORS (14 years) :

*"Abimelech and Jephthah B.C. (1349-1188)"* Judg. 9 to 12.

*"The Invasion of the Philistines (B.C. 1161-1120)"* Judg. 13 to 16.

*"Eli and Samuel (B.C. 1171-1095)"* I Samuel 1 to 8.

### SENIORS (15 and 16 years) ; ADVANCED SENIORS (17 and 18 years) ; THE GOSPEL MESSAGE (19 to 20 years) :

Same lessons as for Gospel Doctrine.

### GOSPEL DOCTRINE (Adults) :

*"Prophecies Concerning the Saviour"* Gen. 49:10; Deut. 18:15-19; Psalms 16:10; 22:1,18; 68:18; 69:21; 110:1-4; Isa. 7:14; 9:6, 7; 11:1-5; 53:3-12; Jeremiah 23:5-6; Daniel 9:25, 26; Micah, 5:2; Zachariah 9:9; 11:13, 14; 13:6; I Nephi 11:27-32; 12:6; II Nephi 25:19.

*"Prophecies Spoken by the Saviour"* Matt. 12:40; 17:22-23; 20:17-19; 24:1-41; 26:20, 21, 31-34; Mark 9:31, 32; 10:32-34; 13:1, 2, 6-31; 16:17, 18; Luke 9:22; 13:31-33; 18:31-33; 19:41-44; 21:6-33; 22:19-22, 31-34; John 2:18-22; 11:23; 12:23; 13:18, 19, 36-38; 14:16-20, 26; 15:26; 16:2-11, 32, 33; 21:18, 19; Acts 1:5-8; III Nephi 20:20, 46; 21:1-20.

*"Prophecies Relating to the Last Days"* Psalm 85:11; Isaiah 2:2-4; 11:6-12; 24:1-6, 17-23; 29:2-24; 40:9-11; 61:4-9; 62:10-12; Jer. 3:14-18; 16:14-16; 23:7, 8; Ezek. 37:19-23; Dan. 2:41-45; 7:9-27; 12:1-4; Joel 2:28-32; Micah 4:1-7, 11-13; Malachi 4:1-6; Matt. 24:3-41; Mark 13:24-32; 16:17, 18; Luke, 21:24-33; Acts 3:19-24; Rev. 14:6, 7; I Nephi 13:38-42; 22:8-29; II Nephi 3:6-24; 26:14-17; 27:1-35; 28:1-32; 29:1-14; 30:3-18; Mormon 8:14-16, 26-41; Ether 5:15; 13:4-12.

## MAORI CLASS

Pukapuka—"Akoranga me nga Kawenata"

*Ratapu Tuatahi:*

"Whai Korero Tuawha" me nga patai kei te mutunga o te upoko.

*Ratapu Tuarua:*

"Whai Korero Tuarima" me nga patai ano hoki kei te mutunga o te upoko.

*Ratapu Tuatoru:*

"Whai Korero Tuaono."

*Ratapu Tuawha:*

"Whai Korero Tuawhitu." Ko nga upoko mo te Ratapu Tuatoru me te Tauwha e pa ana ki nga akoranga kua korerotia e koutou i roto i nga rehana timata o te pukapuka nei. Noreira, kia tino kaha te korero me te rapu i nga whakaaro ka whakaingotia nei i roto i enei upoko e rua.

## SUNDAY SCHOOL — ATTENTION

The class names with the corresponding age groupings as listed in this issue (page 218) is the set-up to be followed in Sunday Schools in the mission.

NEW LESSON MANUALS for the following classes are now available. (One of each Manual to a School.)

First Intermediate 2/-.

Second Intermediate 3/6.

Gospel Message 2/-.

Gospel Doctrine 3/-.

Send your orders and money to Kelly Harris, 18 Shorwell St., Sandringham, Auckland.

Sunday Schools not using the new manuals should continue to use the lesson outline in Te Karere.

All district officers and Elders are asked to send in the names of all Sunday Schools, and the name and address of each superintendent in their districts before the end of July.

KELLY HARRIS,  
Mission Superintendent.

## News from the Field

## KORONGATA BRANCH

By Artemesia Heke

The infant daughter of Ranui and Numea Parahi was christened on May 22, by Elder Parsons and given the name Waioara Rebecca Parahi. On May 6, a girl was born to Horomona and Winipere Edwards.

Sisters Mare Onekawa and Moana Rarere were sustained as visiting teachers for the Relief Society. Mary Edwards and Phyllis Kingi were set apart as Primary pianist and teachers. Kate Parahi and Mary Paki were set apart as choir president and secretary on May 22.

The M.I.A. queen has been chosen; she is Mary Paki. The ball will be held July

31 and funds are now being raised for that purpose.

## PORIRUA BRANCH

By Amiria Katene

Bros. Syd Christy, Rahiri Harris, and George Randell were recent visitors to our branch. A special meeting was held with the district presidency, branch presidency, and Elders concerning the erection of a chapel in Porirua.

On the night of May 10, the M.I.A. held a dance; an enjoyable time was had by all.

A Hui Peka was held in Porirua branch with members of the Wellington branch in attendance. The theme was in re-

aspect to Mothers. During the day, a service was held at the graveside of Sis. Huitau Elkington during which a stone was unveiled. Other activities during the day consisted of Sunday School, a banquet luncheon, and afternoon meeting. In the evening, the Porirua Saints journeyed to Wellington and met with the Saints there to enjoy a Mother's Day programme.

On May 18 many scouts and scout leaders assembled on the marae where a Church Parade Day was held. The service was conducted by Bro. James Elkington, during which Elder Roberts spoke. After this an investiture ceremony was conducted by Assistant Commissioner, Mr. Love, of Wellington, who bestowed upon Bro. Taylor Mihaere the honour of being a Scoutmaster, the first for the Ngaitoa settlement.

Mr. and Mrs. Reg Tawara, who are at present residing in Wellington, have recently returned from a holiday in Hawke's Bay.

Sis. Olive McKay has returned to Nuhaka after spending a few weeks with her family. Puoho Katene has returned to school in Christchurch after spending several weeks with his folks.

Mrs. Jimmy WiNeera Soloman, of Kai-kou, has arrived to spend a few weeks.

We extend a welcome to Elders Nielsen and Young who recently arrived in Porirua to labour.

Gracie Bennie, Lena Kenny, Hannah WiNeera, Jimmy Hippolite, Eua Parata, and Janie Kenny recently took their oath to be Loyal Brownies. They are members of the Brownies Club.

We wish to send our greetings and wishes for speedy recovery to Sis. Marie WiNeera who has been admitted to the Public Hospital in Wellington.

#### OPOUTAMA BRANCH

By Monica Busby

Our people have been busy preparing for the coming Hui Pariha to be held at Whakakai on June 7 and 8. Bro. Paumea McKay has visited Kaiuku and Nuhaka branches as secretary of the district genealogy board.

The programme for Mother's Day was beautiful but sad as it was the anniversary of the death of Bro. Pakimana Taurima. A short service was held at the graveside.

Bro. Paumea McKay was set apart as the new Mutual president.

#### KAIUKU BRANCH

The programme for Mother's Day was lovely and enjoyed by all. Cards and remembrances were sent to all absent mothers.

Brother Oli McKay is one of the carvers at Nuhaka. We are happy at his being one of the trustees for the Nuhaka Whakairo House. The carvers will visit carved meeting houses over the North Island to help them acquire the art of carving. We are glad our own church members are learning this fine art.

The Mayor of Wairoa, Mr. Chamberlaine, and Mr. Jack Ormond, Mahia M.P., visited the Mahia Native School to pre-

sent Joy Brown, daughter of Bro. and Sis. Barney Brown, a certificate from the Royal Humane Society in recognition of her fine courage and brave act in rescuing her four brothers and two friends from a blazing building. This certificate is the first to be won in the district.

#### WELLINGTON BRANCH

By Fay Loader

We are happy to see so many attending our meetings, especially the visitors. A hearty welcome is extended to Sis. Taukiri Phillips from Whangarei.

Sunday School and Mutual meetings are being held at the home of Bro. and Sis. Joe Hapi and we wish to extend our thanks to these kind people for the use of their home.

Vernon A. W. Luff and his sister Lorraine, were baptized and confirmed by Bro. Jacob Rohner. Fay Loader was baptized by Bro. Joe Hapi, and confirmed by Bro. Syd Christy.

We learn that Alice Scott is in Honolulu and enjoying her life there.

Mother's Day was commemorated with a very nice programme in which some beautiful songs and sermons on mother love were rendered.

June Francis O'Brien, daughter of Nola and Johnnie O'Brien, was recently blessed by Elder Bingham.

Sis. Rohner has been in the hospital but we are glad she is back with us once more.

#### DUNEDIN BRANCH

By the Elders

Bro. John Cockburn, Sunday School superintendent, has new officers who include Blair N. Wixon, first counsellor; Audrey C. Constable, second counsellor; and Myra Cockburn, secretary. The new organization is functioning very well.

Elder Paul Allen directed an excellent play for a fireside chat which was held on Sunday evening, June 1. Those who took part in the play were Sis. Carrie Thom, John Cockburn, Myra Cockburn, Audrey C. Constable, and Elder Green.

The Otago district welcomes two new missionaries to its numbers. They are Elder Roberts and Bond, who will labour here in Dunedin for the time being.

It is gratifying to see the progress the genealogy class is making. The class meets each Tuesday night at the Cockburn home where lessons are given and opportunity is given to work on genealogy.

#### MANGAONE BRANCH

By Bob Hirini

A semi-branch has been organized here at the Winiata Pa. The branch is under the supervision of Elder Howard Eckersley, with Bob Hirini as his counsellor and secretary. Sunday School was started and we had 50 persons at our first service. Our first Mutual was opened with an evening's programme and supper. We were favoured with a visit from our district president, Elder Hyde, and his companion, Elder Craven. These two Elders have been visiting members who live in remote parts of the district.

Visitors have included Bro. Turaki Manu, Manaia branch, Elder Matthew Cowley, and Pres. Halversen.

Elder Eckersley and Bro. Hirini travelled to the Te Kuiti Hui Pariha. We are very sorry at losing Elder Evan Peterson who has been transferred to the Waikato district. We wish to welcome Elder Morrow who has recently arrived from Alberta, Canada.

Recently baptized by Elder Hyde were Wikitoria Hemmingsen, Ete Lillian Winiata, Zeldia Matthews, Tama Matthews, and Kelly Hakopa.

Margret Elizabeth McDonald was blessed by Elder Hyde.

#### NUHAKA BRANCH

By Polly Irwin.

A recent baptism was that Ellaine Pango TeNgaio on Sunday, May 18. She was baptized and confirmed by her father Bro. Joseph TeNgaio.

A beautiful Mother's Day programme was sponsored by the Sunday School. Those who participated in the programme were congratulated on their good work. Each mother was honoured with a presentation of a white spray.

On May 24, a terrible accident occurred on the Nuhaka-Wairoa road. There was a collision of a truck and the Nuhaka Hockey bus, with the result that five people were killed and seven injured. The entire right side of the bus was completely torn off and the passengers on that side were killed or received serious injuries. Those who died were Daisy Howard, Miss Carey, Sophie Mita, Okeroa Raroa, and Hine Campbell. The tangi and funeral services were the largest ever held in Nuhaka. Hine Campbell, belonging to the branch, was given a most reverent funeral service. The choir rendered the music. The chapel was decorated by the Relief Society. After the dedication of the grave the many friends left to attend the funeral services of Sophie Mita and Okeroa Raroa in the Anglican Church. The Hockey Clubs throughout the Wairoa Sub-Union were present to form a guard of honour and pall-bearers. We express our sympathy to the bereaved families. Those who are in the hospital are doing well; Mary Mita is now in Wellington with a broken nose, and Roberta Howard is getting along favourably. Members of this branch who are in the hospital yet are Bros. Ponty TeKauru and Roger Karangaroa, as is Sis. Lena Waerea, from Tahaenui. We pray for their recovery.

The carvings for our whare whakairo are progressing wonderfully and branch members are doing all they can to help and aid our meeting house. Weekly haka practices are to be held in order to be prepared for the opening of our carved house.

We regret that Elder Stokes has not been well since arriving here, and he has therefore gone to Auckland. We now have Elder Gray with us as Elder Leavitt's companion. We welcome him to our branch.

On the night of May 1, an Aaronic Priesthood programme, supervised by Bro. Hiku Mitchell and conducted by

Bro. Hapi Nepia, was presented. There were various talks and musical items. Bro. Stuart Whaanga gave a special talk on the origin of the Aaronic Priesthood.

Bros. Riki Smith and Ratima Karangaroa were assigned as teachers; assisted by Bro. Mitchel lthey are holding cottage meetings in the Saints' homes.

The baby son of Bro. Rangī Greening, Rufus Hardy, recently passed away. With his mother, Sis. Bessie Whaitiri. Bro. Greening motored home, bringing the body to Tahaenui where it was interred in the family plot.

Sis. Horiana Reti has returned from Hastings where she was a patient in the Memorial Hospital. We extend our sympathy to her in the loss of her baby girl.

Bro. Eparaima Ropitini and Bro. Ratima Karangaroa are inmates of the Wairoa Hospital.

#### MAROMAKU BRANCH

By Norma Mason

We recently held the opening night of Mutual with over forty people in attendance. After a few remarks by Bro. Ray Going, M.I.A. president, dancing and games furnished the entertainment for the evening, after which a lovely supper was served.

Elder Ronald Peterson and Bro. Te Iwi Edwards recently visited us here.

Velma Grace Going was baptized by her father, Bro. Cyril Going and confirmed by Bro. Joseph Hay.

Among the visitors to our branch on May 18, were Mr. D. Dow, from Otria, Mrs. Elsie Eager, from Maungaturoto, and George Wishart, from Auckland. Elders Walch and Nebeker have also been visiting us, as have Mrs. Mackie and daughter, Fanny.

On Wednesday, May 28, we were privileged to have a visit from Elder Cowley and Pres. Halversen. A meeting was held in the chapel at which Bro. and Sis. William Jones, and Elders McKee and Nelson, from Whangarei, were present.

#### WHANGAREI BRANCH

By V. M. M. Jones

We have Elders McKee and Nelson now in Whangarei doing tracting work.

The M.I.A. has been organized with Bro. George Anderson and Sis. Ellen Anderson as presidents of the two organizations. Bro. Anaru and Sis. Hale are teachers and Sis. V. Jones is secretary. Meetings are being held on Thursday nights.

Sis. Merle Jones, wife of our branch president, was recently baptized.

On May 28, Bro. and Sis. Jones and the two Elders journeyed to Maromaku where an enjoyable evening was spent in a meeting with Elder Cowley.

#### ROTORUA BRANCH

By Rangī Davies

Sisters Edna Ormsby and Zella Richards have commenced their work here and as a great asset to the branch.

The M.I.A. basketball team has played several games, having lost one and won one. The girls on the team are Edna

Ormsby, captain, Elsie Chirney, Joy Hamon, Pearl Hamon, Valerie Scott, Waiona Scott, Dorothy Williams, Zella Richards, and Averill Stanley.

Recent visitors have included President Halversen, Sis. Paewai, and Sis. Monica McKay.

The baby son of Bro. and Sis. Rangi Greening, Rufus Hardy Greening, passed away suddenly on May 10. We extend our deepest sympathy.

Under the direction of the Sunday School, a Mother's Day programme was presented which was arranged by Sis. Lena Waerea. During the service, two children of Mr. and Mrs. Beehry were blessed by Bro. Hixon Hamon.

Under the direction of Sis. Lena Waerea and Sis. Elsie Chirney, a Relief Society concert was held on May 13.

Sis. Parkes, who has been teaching at Ahipara, is spending her school holidays with us here.

Bro. Bartlett Watene has commenced work at the Hydro Electric at Maraetai, being attached to the Carpentry Association.

Sis. Polly Duncan, of Tahoraiti, recently came to see her sister, Sis. Charlotte Hiba, who is in the Rotorua Private Hospital. While here she met with the Relief Society presidency.

In honour of their adopted daughter, Donna Grace Josephs, Bro. and Sis. John Josephs gave a banquet at the Taharangi meeting house, on May 18. The baby was blessed by Bro. Henry Davies.

On the 17th of May, Elder French and Bro. Dialton Tawa arrived from Putaruru.

#### TE HAUKE BRANCH

By Waihirere Raihania

On May 1, 1947, Teneti Dick Ratima passed away at his residence in Have-lock. He was crippled for many years.

Sis. Wegener, from Auckland, Sis. Petersen and Bro. TeAo Wirihana, from Hastings, were visitors at our Mother's Day programme.

Elder Parsons blessed and named the baby daughter of Bro. and Sis. Hami Harmer on May 18. Elder Foote and Elder Parsons are visiting this branch regularly.

Sis. May Hawkin has been in the hospital but is now at her home.

The daughter of Bro. and Sis. Wero Herewini was blessed by Bro. Patu Wai-rama on May 25.

The Saints are preparing to go to the Te Kuiti Hui Pariha. Some are staying to the Hockey Tournament at Omaha.

#### MATARURU BRANCH

By Ivan G. Joyce

A combined Mother's Day programme was held by the Te Hue Hue and Mata-raua branches. Bros. Whautere and Paora Witihira presided throughout all the meetings. The two Primaries rendered a highly appreciated programme and a combined choir also participated. Approximately 100 were present and at the conclusion of the services a wonderfully prepared dinner was served.

We mourn the loss of Sis. Arihia Whongli, who passed away on the 6th of May. The parents wish to thank all those who helped with a special thanks to Doctor Paewai and the Elders. Elder Herlin conducted the funeral.

#### HURIA BRANCH

By Joe Kohu

Bro. Anaru Kohu, who has been labouring in the Mahia district, was released from his mission at Hui Tau. Bro. Dialton Tawa, eldest son of Bro. and Sis. Teti Tawa, has been called on a mission and is labouring with Elder French in the Hauraki District.

Bro. Albert Whaanga and Elder Clawson are staying here and visiting Saints and non-members and are doing a great work.

A home Sunday School has been organized at Cambridge Rd., with Clifford Matthews as superintendent.

A deason's quorum has been formed in this branch and is trying to follow the pattern given at Hui Tau.

The members of this branch wish to express our sorrows and regrets to the friends and relations of those who lost their lives in the collision at Nuhaka.

#### TAMAKI BRANCH

By William Harris

Visitors to the branch on Mother's Day were Elders Parsons, Anderson, Foote, Bro. Forbes, Bro. Luxford Walker, Major Bruce Poananga, Sis. Adelaide Poananga, and Sis. Dawn Cribb. Other visitors during the month have included President Halversen, Bro. Sidney Christy, and Bro. George Randell.

An impressive Mother's Day programme was presented which will be long remembered by the branch members and visitors. Many musical items were presented and the speakers included Elder Parsons, Bro. Stuart Meha, Bro. John Meha, and Sis. Tamihana.

Bro. and Moku Takerei and Bro. Tapsell Meha, who are patients in the public hospital, have been released as counsellors in the branch presidency. Our prayers are for their speedy recovery. Bro. Meha's children, Una, Rewa, and Howard are also patients in the hospital.

Sis. Kura Pearse and son, Roger, have been discharged from the hospital. Sis. Pearse is suffering with a leg complaint.

With Bro. Stuart Meha, of the district presidency, in charge, a reorganization of the branch took place on May 18. Bro. Rahiri Harris remains as president of the branch with Bro. W. A. Takana as first counsellor; Bro. Leonard Snee, second counsellor; and Bro. Tapsell Meha, secretary. Bro. William Harris is superintendent of the Sunday School with Bro. Ronald Kingi as first counsellor; Bro. Davis Mihaere, second counsellor; and Sis. Annie Meha, secretary. There was no change made in the Relief Society; Sisters Ngete Mihaere, Pare Takana, Te Muri Paewai are in the presidency, with Sis. Kuini Wirihana, secretary. Y.M.-M.I.A. president, Bro. Ronald King; first counsellor, Francis Barclay; second counsellor, Taylor Brown; secretary, William Harris. Y.W.M.I.A.: president, Apikara Paewai; first counsellor, Awhitia Hiba; secretary, Kuini Wirihana. Primary president, Eliza Harris; first counsellor, Rangirangi Taurau; second counsellor, Ngarongo Enoka; secretary, Te Punanga King.

Bro. Kaahu Te Maari was ordained a deacon on May 18, by Elder Anderson.

Sisters Awhitia Hiiha and Sarah Moko journeyed to Rotorua to visit Awhitia's mother who is in failing health.

Forty members travelled to Te Kuiti to the hui pariha. It was an inspiring trip.

Elder Cowley and President Halversen spent a few days in the branch. A welcome evening was tendered Elder Cowley in which a very fine programme was presented.

Bro. John Meha has recently come to our branch and has become very active. He is the son of Bro. Stuart Meha and has been a farm trainee under the Rehabilitation.

Bro. and Sis. Richard Marsh and family have been in the branch for some time. Bro. Marsh has been busy with the choir and his presence has been keenly felt.

#### TAUTORO BRANCH

By Heeni R. Wharemate

Since the return of our branch president and wife from Hui Tau, our branch has been improving in many ways.

We have had Elders Oscar W. Walch, A. Dean Barney, Perry Nebeker, and Bro. Tawa Panere visit our branch. We have now discovered we have a full deacon's quorum in our branch and have forwarded the names for its presidency to the district president.

The M.I.A. is coming to a close of a season.

On May 27, the Saints of this district gathered to welcome Elder Cowley and President Halversen. A real Maori powhiri was given as were many other items. Welcome speeches were given and Elder Cowley spoke for some time. Everyone was highly inspired, there being about 400 in attendance. The activities were under the direction of Bro. George Randell. The combined choir performed several numbers under the direction of Bro. Rangi Wharemate.

#### NGAWHA BRANCH

By Waimarie Kauwhata

Elders Herlin and Burt attended our branch on May 11 for the purpose of reorganizing the branch. Branch officers are: president, Kauwhata M. Kauwhata; first counsellor, Rauriki Kauwhata; second counsellor, Hapeta Irimana; secretary, Kauwhata M. Kauwhata. Sunday School: president, Rauriki M. Kauwhata; first counsellor, Hapeta Irimana; second counsellor, Robin Hewson; secretary, Huatahi Kauwhata; chorister, Moehau Peeni; reporter, Waimarie Kauwhata. Relief Society: president, Tereina Ngakoti; first counsellor, Huatahi Kaiwhata; second counsellor, Sarah Kauwhata; secretary, Huatahi Kauwhata; treasurer, Arapera M. Kauwhata; teachers, Hera Kauwhata, Ani Hewson and Mary Ripia. Primary: president, Huatahi Kauwhata; first counsellor, Moehau Peeni; second counsellor, Waimarie Kauwhata; secretary, Ena A. Irimana.

A Mother's Day programme was given by the children which consisted of musical items and speeches. Flowers were distributed to the mothers.

We are glad to welcome Bro. Hohepa K. Kauwhata who was baptized by Elder Burt and confirmed by Elder Herlin.

#### RAHUI BRANCH

By Jacob Karaka

Elders Wardle and Hale and Bro. Phil Aspinall came on May 4, to reorganize this branch. Elders Leavitt and Low arrived the day before. The presidency of the branch is as follows: president, Jacob Karaka; first counsellor, Charles Ormsby; second counsellor, Rupert Wihongi.

Mereana Karaka, Paddy Karaka, Bro. Karaka, Richard Wihongi, Te Ohomauri Tautuhi, Romona Milner, and Meri Takakino Milner were baptized. Birth: Alberta Low Karaka. Death: Ted Ormsby.

#### WAIHOU BRANCH

By Hinehou Nehua.

Our Sunday School president, Bro. Hone Bryers, has joined the J Force and left for Papakura Camp on May 4. Bro. Hori Bryers has also gone for the same purpose.

The Elders are doing a wonderful work among the Saints of this branch; their main object now is preparing for the hui pariha to be held in July.

We are sorry to announce the death of Pipia Heperi on May 11. Many Maori and pakeha friends attended the funeral, among whom were Elders Herlin and Burt and Doc. Paewai.

#### NELSON BRANCH

By J. R. Robinson

The Elders have been around the district and as a result, two Sunday Schools have been set up: one at Picton, with Bro. T. W. McDonald as superintendent, and one at Madsen, with Bro. Turi Elkington as superintendent.

Elder Lloyd was selected to represent Nelson in the South Island Indoor Basketball Championships.

#### GISBORNE AREA

By Hine McGhee

Muriwai branch was reorganized as follows: president, Rei Kahuroa; first counsellor, Honoria Poipoi; second counsellor, Martin Pohatu; secretary, Rewi Pohatu.

Nohotakitahi Te Purie and Rito McClean were married by Elder Wardle on May 21, at Honoera, East Coast.

Fireside chats have been held quite regularly in the Te Hapara branch under the direction of the Mutual officers. Elder Dale is in charge of the Book of Mormon lessons.

New M.I.A. officers are Bro. Whare Cotter, second counsellor, and Sis. Charley Porou, secretary. Sis. Whaiti Ormond was released because of her moving to Mahia.

Te Hapara Sunday School was reorganized as follows: superintendent, Wai Hamon; first counsellor, Whakaha Matenga; second counsellor, Elder Poulson; organist, Sis. Lena Brown; chorister, Suna Matenga; kindergarten teacher, Sis. Noi Hamon; and secretary, Sis. Ka Matenga.

A Primary was organized at Motu on May 14, with Sis. Elizabeth Hamon as

president; Sis. Elizabeth Takitimu, first counsellor; Sis. Violet Takitimu, second counsellor; and Joan Tallemache, secretary.

Under the direction of Sis. Hana Cotter, a very enjoyable Mother's Day programme was presented by the Te Hapara Primary children. Visitor of the day was Mrs. Maude Tamihana, Maori welfare officer. In the evening, all were invited out to Waiherere Pa to give a programme in honour of the mothers.

We regret that Bro. Sam Edwards has been transferred to Hastings. We will miss him very much in branch activities. A farewell evening was given him by the Mutual officers, and also one by the Tauranganui Hockey Club. Sis. Hana Cotter, captain, made him a presentation.

#### WAIKATO DISTRICT

By the Elders

The people of this district were busy during May preparing for the hui pariha at Te Kuiti. The committee functioned very well, each member having some duty to perform under the direction of the committee presidency.

The Primary at Otorohanga put on a nice programme for the Elders. The children and their leaders are to be congratulated.

The district has two more Elders now, being Elder Evan T. Peterson, who has been transferred from the Wanganui district, and Elders G. Horspool, from Los Angeles, who arrived in New Zealand on May 26.

On Saturday, May 31, people from all over the mission gathered in Te Kuiti to welcome Elder Cowley and President Halversen, and to attend the largest hui pariha ever held in the Waikato District. The number in attendance was over 1800, including more than 20 Elders. Every

meeting was well attended and appreciated by all who were present. Anyone who had part on any of the programmes is to be congratulated. The people of Waikato can never fully express their gratitude and appreciation for the attendance of Elder Cowley. We wish to thank him very much.

Elder J. T. Murray recently officiated at the marriage of Paul Aubey and Emily Paki in Huntly. Following the hui pariha, on Monday, June 2, Frieda Stockman, daughter of Bro. and Sis. George Stockman, of Aria, was married to Dick Marshall, son of Henry Marshall, of Glen Murray. The marriage was performed by Ito Tangataiti. We Elders wish to express our congratulations to the newly married couples.

#### TE HUE HUE BRANCH

By James Witheira

Our Mother's Day programme was celebrated with a combined programme with Mataura Primary. Sis. Huria Birch and Sis. Grace Osborne conducted the Mataura Primary programme and Sis. Charlotte Witheira was in charge of the Te Hue Hue Primary. Each mother present was given a white flower by Leslie Anne Osborne and Wanita Joyce.

We regret to announce the death of Sis. Arihia Lizzie Wihongi. This sister had been ill for many months. Our deepest sympathy is extended to her parents, Bro. and Sis. Iwingaro Wihongi.

The short visit of Elder Cowley was a great surprise to the people of this district. The hall at Te Kotahitanga marae was filled with people who came from all over North Auckland. Ripi Wihongi and Eru Pou greeted Elder Cowley in the customary Maori manner. Bro. George Randell conducted the meeting, which was most inspiring.

Announcement of coming Hui Pariha: A joint Hui Pariha of the Bay of Islands and Whangarei Districts will be held at Kaikohe on Saturday, July 26 and Sunday, July 27. Haere katoa mai nga tangata me nga hoa aroha ki te Hui Pariha o Kaikohe. Haere mai, Haere mai, Haere mai.

Na te Tumuakitanga o te Takiwa.

Sister Ripia Heperi, beloved daughter of Brother and Sister Pita Heperi, and granddaughter of Brother Hohepa Heperi, passed away Sunday night, May 11, 1947. She was nearly 22 years of age. Gone but not forgotten.



*Continued from Outside Back Cover*

Among new officers of the church sustained on April 6 for the first time were:

- 1945—S. Dilworth Young and Milton R. Hunter, first council of seventy; Mrs. Belle S. Spafford, president of the Relief Society, and Mrs. Marianne C. Sharp and Mrs. Gertrude R. Graff, counsellors.
- 1944—Mark E. Petersen, member of the council of twelve apostles.
- 1943—Howard Barker, member of the church welfare committee.
- 1941—Harold B. Lee, member of the council of twelve apostles; Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonne, and Nicholas G. Smith, assistants to the council of twelve apostles.
- 1938—Sylvester Q. Cannon, apostle and associate to the council of twelve apostles; LeGrand Richards, presiding bishop; and M. O. Ashton and Joseph L. Wirthlin, counsellors.
- 1937—A. E. Bowen, member of the council of twelve apostles; George Q. Morris, general superintendent, Y.M.M.I.A.
- 1933—J. Reuben Clark, Jr., second counsellor in the first presidency; S. O. Bennion, member of the first council of seventy.
- 1912—Hyrum G. Smith, patriarch to the church.
- 1880—William W. Taylor, member of the first council of seventy; Wilford Woodruff, general superintendent, Y.M.M.I.A.
- 1879—Moses Thatcher, member of the council of twelve apostles.
- 1873—Brigham Young resigned several minor official positions and chose five additional counsellors: Lorenzo Snow, Brigham Young, Jr., Albert Carrington, John W. Young and George Q. Cannon.
- 1854—Jedediah M. Grant (father of the late Heber J. Grant), second counsellor to Brigham Young; George A. Smith (grandfather of President George Albert Smith), church historian.
- 1838—Thomas B. Marsh, president pro tem in Missouri, with Brigham Young and David W. Patten, assistant presidents. John Corrill and Elias Higbee, historians, and George W. Robinson, general church recorder.
- 1937—"New presidents were ordained to preside over the seventies, as some of the former presidents were high priests."

The old tabernacle on the site of the present assembly hall, temple square, was dedicated April 6, 1852. Cornerstones of the Salt Lake temple were laid the same date in 1853, the capstone was laid April 6, 1892, and the temple itself was dedicated April 6, 1893. The dedicatory service was repeated almost daily until April 24, and the 31 services were attended by approximately 75,000 persons.

The St. George temple, first temple completed in Utah, was dedicated April 6, 1877, at which time the church's annual conference was held at St. George.



## **L.D.S. History Highlights April 6 Date**

Many important events in the history of the Church of Jesus Christ of Latter-day Saints have occurred on April 6 since the church's organization April 6, 1830.

Sessions of the church's annual conference since 1830 have been held on April 6 on 103 occasions, including the 1947 conference.

Of the April 6 annual conferences, 89 have been in Salt Lake City, one at Logan, two at Provo, one at St. George, three in Missouri, five in Illinois, two at Winter Quarters (Omaha), Neb., and one in Iowa.

*Continued Inside Back Cover*



**Te Karere**

AKUHATA 1947  
WAHANGA 42 NAMA 8





## Editorial . . .

### ORGANIZATION OF THE CHURCH

A disinterested onlooker at the organization programme conducted in the humble home of the Whitmer family in Fayette, Seneca County, New York, would have seen in that inception of the Church of Jesus Christ of Latter-day Saints very little to marvel at.

Glamour and ostentation do not seem to be characteristic of God's doing among men. For centuries past, the prophets had told of the coming of the Messiah to the Jews, and Isaiah had most clearly portrayed the humble role that the Christ should play and the ignominy He would suffer. Yet when He came He was not recognized by the Jews because He was born an obscure child in a stable in Bethlehem. They were looking for a glamorous king who in spectacular manner would display his might and power and assume command of Israel.

But God's ways are not as man's ways. And so the Kingdom of God was organized upon the earth, as a part of the marvellous work and wonder, in the most humble manner and with simplest programme possible.

On April 6, 1830, a few country folk came together in one of the rooms of the humble home of Peter Whitmer and agreed to accept Joseph Smith and Oliver Cowdery as their teachers in spiritual things and as elders in the new Church. Six men were listed as the members of the Church, four in addition to the first and second elders named.

In spite of the prejudice that has existed against the so-called "Mormon" church, the world's thinkers who have investigated and analyzed the organization wonder at the perfection that it embodies.

At the head they find a quorum consisting of a president and two counsellors with church-wide authority and supervision. The president stands as the mouthpiece of God to the Church, and trustee in trust of all Church funds.

Standing with this First Presidency are two other quorums, the Twelve Apostles, and the First Quorum of the Seventy with a Council of Seven Presidents at the head. These three quorums are of equal authority but with a precedence of action in the order named. This provides for an unquestioned continuity of leadership.

A Presiding Patriarch stands at the head of a patriarchal order extending throughout the Church for the giving of spiritual blessings to its members.

A Presiding Bishop with two counsellors directs the activities of the Aaronic Priesthood and manages the economic affairs of the Church.

A General Board directs matters pertaining to genealogical research and temple work and a Church Board of Education sponsors and supervises Church educational affairs.

Then there is a presidency of three, supported by a general board, of adequate number, caring for the interests of each of five auxiliary organizations—a Relief Society for the women of the Church, and Sunday School for all its members; Young Men's Mutual Improvement Association for the young men, a similar organization for the young women; and the Primary for children.

All male members of the Church, twelve years old and over, who are worthy, are organized into quorums of the priesthood—deacons, teachers, and priests of the Aaronic order; and elders, seventies, and high priests of the Melchizedek order. There is no special priesthood class or group in the Church, but all are entitled to this honoured call to service depending only on their own worthiness.

For closer supervision, the Church is broken down into stakes—now 167 in number. Here we have a president and two counsellors, a body of twelve high counsellors, and a presidency and board of aids for all the auxiliary associations named above.

Each stake in turn is divided into wards, there being now nearly 1400 of them. Each ward is presided over by a bishop and two counsellors and in it function all the auxiliary associations, each with a presidency of three and a full corps of officers and teachers.

The ward is finally subdivided into districts, to each of which is assigned two men of the priesthood as ward teachers to visit each home once a month, there to teach and encourage the family members in the light and living of the gospel. The Relief Society sisters also make similar visits, ministering to both spiritual and temporal needs in the homes.

In regions of Church activity where there are no stake organizations, missions, districts, and branches function as stakes and wards.

And so this Church organization has had constant and divinely guided growth; the callings of first and second elder developing into an elaborate yet uncomplicated system of offices and officers, and the six members growing into numbers approaching 1,000,000. The Church has reached out from the Whitmer home to nearly all the nations of the earth and gathered in members from among practically all civilized peoples, with an organization fitted to every need.





## Man, an Imortal Spirit

BY ELDER WILLIAM DUANE WARDLE.

*Elder Wardle comes from Salt Lake City, Utah, and on June 28 had been in New Zealand a year. He was assigned to the Poverty Bay district upon his arrival and is labouring there at the present time.*

Man is an immortal spirit, not only a never-ending existence for the "soul" of man in the future, through the resurrection, but a proper immortality that means the external existence of the mind, spirit, soul, or intelligence. In other words, life before birth and

life after death. A real immortality is forever immortal, and includes an existence before life on earth as surely as an existence after death.

This view of the spirit of man is supported by the Bible. Jesus Himself had a very clear conception of His own spirit-existence before His birth into the world. He said to the Jews, "Verily, I say unto you, before Abraham was I am." And again in his prayer in Gethsemane, "O Father, glorify thou me with thine own self, with the glory which I had with Thee before the world was." This spirit existence extends to all children of men who, in their physical structure and faculties of mind, resembled Jesus, though way below him in the developed excellence of those qualities. "Before I formed thee in the belly I knew thee," said the Lord to Jeremiah, "and sanctified thee and ordained thee a prophet unto all nations." "We have had fathers of the flesh and we give them reverence," said Paul. "Shall we not much rather be in subjection unto the father of our spirits and live." All these passages tend to prove that not only Jesus, but the spirits of all men existed before coming to this earth. The Book of Mormon tells us: "Behold, I am he who was prepared from the foundations of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters. And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image. Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (Ether 3:14-16.)

Here a great doctrine is revealed. Not only the fact of the pre-existence of the spirit of Jesus, but a like existence for the spirits of all men is proclaimed.

Theologians have discovered a great truth in the gospel of St. John, for there is the doctrine of the co-eternity and co-divinity of the Father and Son in the holy trinity, namely, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. And the Word was made flesh, and dwelt among us, and we beheld His glory as of the only begotten of the Father, full of grace and truth." The identity of the "Word" and Jesus is complete. Jesus was with God in the beginning—co-eternal, divine, a deity.

In a revelation given to Joseph Smith this same truth is repeated and more is added to it: "And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn. And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn. Ye were also in the beginning with the Father; that which is the spirit, even the Spirit of truth. Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be." (D. & C. 93:21-23, 29.)

The doctrine in the foregoing quotation is in harmony with the Book of Mormon and the Bible, but goes beyond them in that it gives us an understanding that intelligence is not created but uncreatable.

There is something in man, then, that is eternal and uncreate. Just what this is, the form of it, or the mode of it, we don't yet know because God has not revealed it to us yet. But He has revealed the fact of its existence, the fact of its eternity, the fact that it is an intelligence.

God is called an intelligence. That is, intelligence is the deity's chief characteristic. If this is true, then the deity must be conscious of self and things other than self and have powers not known to man. These powers are inseparably connected with any idea that may be formed by an intelligence. One cannot conceive of an intelligence existing without these qualities any more than he can imagine an object existing in space without dimensions.

Intelligences are spirits and exist before they come to earth in the flesh. Jesus existed; likewise, the spirits of all men exist. Adam existed and came to earth on no small errand. If redemption through Jesus Christ was a foreknown fact, then surely the circumstances of man's fall were known. There was not a thwarting of God's plan of man's earth existence, but rather a fulfillment.

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#### LONE MISSIONARY ARRIVES

On Tuesday, June 17, Elder Forsythe, of the Hawaiian Islands, arrived by plane to begin his labours as a missionary in New Zealand. He has been assigned to the Whangarei district and from what we hear, they are making good use of his abilities, especially his ukulele playing.

# Success and Happiness

BY ERNEST HOBSON.

*Mr. Hobson, a non-member, recently delivered the following as an address to the new Rangitoto branch in Auckland. It expresses good thoughts and we hereby include it in Te Karere for your edification.*

As I am one who has lived the Word of Wisdom all my life, I feel competent to speak to and advise you in regard to the manner of living by which success and happiness in life may be obtained.

One has only to read a newspaper to realize what a dreadful state the world is in at the present time. Peace conference after peace conference is held and still no peace. We are being faced continually with industrial troubles, not only in New Zealand, but in all parts of the world. We battle for shorter hours, better working conditions, and more pay. When we get them we are still unhappy. Why should this be? Why so much greed and unhappiness in the world? My reason is this: we are placing wrong values on wrong things. Money talks instead of character. We are putting too much faith in man and not enough in God.

We must remember that man does not live by bread alone. The soul must be fed as well as the body. We all know that wealth and prosperity do not always bring happiness. Many a poor person is happier than one who is wealthy. Some people think that continual travel or continual entertainment will give them the happiness they seek. They go to movie after movie and find themselves wondering what the next picture will be like. Pleasure obtained in this way is not lasting and the person who does a good turn for his next-door neighbour is more likely to obtain lasting happiness.

Real happiness comes from within, not from without. If we obey the laws of God and develop our spiritual natures as well as our bodies, we will be self-contained and will not have to depend on outside things to keep us entertained. An enlightened person is never lonely. It is the mind that makes the body rich. If we study truth and acquire knowledge intelligently, we will be in a position to laugh at trouble. We will make our way in the world and be successful and happy.

At this point, I cannot stress too strongly the importance of living the Word of Wisdom. A clean mind, a clean body, and a pure heart are essential for human progress. Unless the temple of the living God is kept clean and holy, God cannot work through us. God is ever close to those who obey His laws, and those who put the right values on the right things, for He works in mysterious ways, His wonders to perform.

If you seek success and happiness, brothers and sisters, if you wish to enjoy good health and do good wherever you go and

if you wish to be an inspired messenger of God, you must live the Word of Wisdom every day and every minute of your life. A clean-living person commands respect in every walk of life and enjoys life to the full. He is given positions of trust in his employment, is protected from evil, and is an inspiration to his fellow beings. To *do* good, one must first *be* good. Therefore, to get the very best out of life you must live your religion, walk humbly before God, and deal honestly with your fellow beings.

I trust these thoughts of mine have been of interest to you and that they will help you to be successful and happy. I have very much to be thankful for and I owe my good health and my success in business to the fact that I have always lived the Word of Wisdom and have always tried to do as much good as I could. May you be inspired to seek only the good in life is my prayer.

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#### NOTE FROM FIRST PRESIDENCY

Inquiries have been received by the First Presidency, as to the propriety of having a prayer circle, so the following letter has been sent out:

“Presidents of Stakes  
 Bishops of Wards  
 Presidents of Missions  
 Presidents and Superintendents of  
 Auxiliary Organizations.

“Report has come to us that there is a custom in some areas and among some organizations of having group prayers in which those participating, sometimes kneeling and sometimes standing, arrange themselves in a circle and then hold each other’s hands while the prayer is being offered. From these reports which come to us it would seem quite obvious that the effort is to duplicate as nearly as possible the procedure of the sacred prayer circle.

“This innovation is not in accordance with the due order of the Church and should be discontinued at once. Where groups are assembled together, the prayers should be offered in the ordinary way in which we offer prayers in our public services as at Sacrament meetings, Priesthood meetings, and other like gatherings. This ruling does not exclude groups from kneeling in prayer on proper occasions, but it is intended to exclude all simulations of the regular sacred prayer circle.

“We depend upon you brethren, and you sisters in your auxiliaries, to see to it that this practice is immediately discontinued wherever it exists.

The First Presidency.”

—*The Instructor.*

# Our Best Today - Better Tomorrow

BY PRESIDENT LEVI EDGAR YOUNG  
Of the First Council of the Seventy.

*Address delivered at the Saturday morning session of the 116th semi-annual general conference October 8, 1945, in the Tabernacle.*

I wish to speak to the seventies of the Church today, and of course what is said will be in common to every brother who holds the priesthood of God. In a sermon delivered in the old tabernacle in Salt Lake City, October 11, 1857, President Joseph Young, who had been made president of all the seventies in the Kirtland Temple, said:

Language is too frail to express the rich sentiments of the hearts of the Saints; the tongue fails to utter the glory and the pleasure of the kingdom of God. It cannot do it; language fails. There is an influence of the Holy Spirit in the understanding that surpasses all language.

How true this is, when we speak of the restoration of the priesthood of God to the Prophet Joseph Smith. When John the Baptist came and gave unto the Prophet and Oliver Cowdery the Aaronic Priesthood, it was followed by holy baptism. They were given the promise of the coming of Peter, James, and John with the keys of the priesthood of Melchizedek. The promise was fulfilled.

In the days of Abraham there lived in Palestine a "great king and priest of the Most High God." His name was Melchizedek. Beautiful is the thought we have when we are told by the prophet-historian Moses, that Abraham paid tithes of all that he had to Melchizedek, for he was the high priest appointed to keep the storehouse of God. Then we have another historic scene.

The children of Israel had been with Moses at Mt. Sinai for many months. In fact it was not until the second month of the second year that things were ready for a new start. The children of Israel were headed for the conquest of Canaan. Their arrangements for the vast camp were simple. Moses received the law direct from God, yet he had to descend to the people and present it to them. In the assembly at the foot of the mountain were men, women, and children. These all had to live under the law, so they all pledged their assent, exclaiming: "We hear and obey." The commandments were ratified by the voice of the people, one of the noblest examples of pure democracy in the history of the world. Shortly after leaving Sinai, a council of seventy, of which Hur, founder of Bethlehem, seems to have been the head, was chosen by the people, and solemnly

set apart to their dignity by Moses, as a kind of senate, or wise men, to aid him by their counsel, and give him the support of leading families among the various tribes; for among a people so hard to govern, he often needed this added help.

And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. (Numbers 11:16.)

When Moses was called by the Lord to go unto the Mount, he was accompanied by seventy elders. “. . . the Lord,” says the inspired narrative, “came down in the cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders.” (Numbers 11:25.)

In those far ancient days of the priesthood, the seventies seemed to have been called to many noble duties both individually and in groups. Moses had them with him in the holy rites of the tabernacle, and we find them responsible for clean government in the civic life of the towns of Palestine.

When Jesus was concluding His missionary labours in Galilee, he summoned his followers together, and out of them chose seventy to prepare His way. The mission of so many to go before Him, two and two, and prepare for his arrival in every place which He intended to visit, implies for this last journey an important event. The instructions He gave them closely resembled those which he had issued to the Twelve. It was a time when he was setting forth in sorrow, and some writers infer that they, the Seventy, going two by two, were announcing His divine teachings.

Some weeks passed, and one of the things that filled His heart with joy was the return of the seventy, as He approached the cities and villages, whither he had sent them. They came to give him an account of their successes. Their hearts were filled with astonishment and exultation. And Jesus, while entering into their joy, yet checked the tone of their exultation, or rather turned it into a holier channel. He bade them feel sure that good was eternally mightier than evil, and that their victory over Satan would be achieved. He gave them assurance that they would be protected from harm because He had set His love upon them. Their names had been written, and stood unobliterated in the Book of Life.

My brethren of the quorums of the seventy, you are all endowed with this same priesthood and power which gives you a distinct hope and message. You have an exalted purpose—to teach the gospel to all the world today. You have the good news of salvation, of free-

dom, to show the way of eternal life. You are a body of men to help build a regenerated body of religious ideals and life. From this day, you are to stand for a moral awakening as never before, a spiritual upsurge, a deeper appreciation of the spiritual needs of humanity. People will receive the message if it is presented and taught as it should be. The demands are high; the spiritual discipline must be sincere; the sacrifice of material things great. The qualities which made Jesus a master teacher were: He was divinely inspired, profound in His simplicity, understanding, and sympathy.

As the ancient disciples came to know the truths of the Master, so we come to know in our day the importance of revealed truth as we look to Him who is our Saviour. The priesthood envisages the Church of God, which in time will be known to all peoples of the earth. Life is made over; men are made over; and as one evangelist says: "Men come from darkness into light."

A new missionary effort has come into the world, for men and women are thinking of life eternal. Missionaries are labouring with profound and undying zeal to awaken people to a sense of the meaning of life, and to prepare themselves for the future in this world and in the world to come.

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### KAU MATE

Mau e panui atu te matenga o Whakarongotai Wirihana Ihaka i a Hune 4, 1947, ona tau 25. He wahine ia i arohatia nuitia e ona iwi a he wahine aroha ngohengohe, whai whakaaro hoki i roto i nga tikanga o te rongopai. I tu ano hoki tenei wahine hei kai whakahaere karaihe i roto i te Hui Atawhai o te Horo, a hei haunihera tuarua ano hoki mo te paraimeri. Noreira, haere e hine ki te ringa kaha o te ariki. Nate mate koe i wehe atu i tenei ao kino i to hoa tane hoki me a korua tamariki. Otira no te puehu hoki koe a ka hoki ano ki te puehu ko to Wairua ki te Matua, naana nei hoki koe i homai a naana ano i tango atu, kia Whakapangia Tona ingoa. Na Rawiri Ihaka i karakia te nehunga i te whitu o nga ra o Hune.

Na Rau Ihaia,  
Timuaki o te peka o te Horo.

## Women's Corner

### CONGREGATIONAL SINGING AND SONG PRACTICE

BY BLANCHE B. STODDARD

*Member, Relief Society General Board.*

The Lord Himself acclaimed the power of music when, in July 1830, He gave a revelation through the Prophet Joseph Smith, directed to Emma Smith, in which he told her she was to make a selection of sacred hymns:

For My soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads. (Doc. and Cov. 25:12.)

I wonder if we realize that, for a few of our sisters, the only time they bear testimonies is in congregational singing. So, should not congregational singing be an integral part of our Relief Society programme? Do you choristers and organists realize how important you are?

The first requisite, of course, is enthusiasm. There is no substitute for that. I have in mind one Relief Society chorister who shows her enthusiasm by standing before her congregation without a book. She knows her songs, and sings them because she loves them, so we cannot help but join in. I am sure she studies ahead of time the songs she is to conduct.

I think we are too haphazard. For instance, in how many of our meetings do we see the presiding officer and the chorister hurriedly thumbing through the song book at one minute before starting, trying to decide on an opening song? If the teacher for that day had waited until twenty minutes after the meeting opened to decide what she would give in her lesson, we could expect a very poor presentation, couldn't we? Why should not the chorister feel just as keenly her responsibility?

We suggest that the monthly preparation meeting is the time to select the songs for every meeting of the month. The songs and the lessons should correlate, as should any special numbers to be given. Then, at this meeting, the chorister and organist and class leaders should make their selections together. The lesson work this year, especially in the literature course, will provide a splendid opportunity for correlation with the music. During the month, the organist will have a chance to practice, if necessary, and the chorister can use time valuably in studying the words and time of these songs, and really interpret them for the edification of the Relief Society membership. The success of good congregational singing is in having everyone follow the leader. And so, the leader must know definitely where she is going.

We hope, sisters, that our singing will be "worshipful singing." In other words, we hope that the message of our songs will be the thing we want to get out of them.

Samuel Smedley wrote the words of "I Know That My Redeemer Lives" about 1889. It was my privilege to know very well the composer of the music as we now have it in our hymn book. Brother Louis D. Edwards was a contemporary and very dear friend of Evan Stephens. He composed many of our Sunday School songs, among them "Hark, Listen to the Trumpeters." He moved to my home town, Le Grande, Oregon, about 1915, and conducted our stake choir for many years. I was fortunate enough to be his organist. He always wrote a special accompaniment for the hymns and anthems we sang, so I learned many fine lessons from him—not all regarding music. He wore his gray hair long on his shoulders and had piercing black eyes, as I imagine the Apostle Paul had, and his testimony was just as powerful as Paul's. We sang "I Know That My Redeemer Lives" at his funeral in 1921.

Do you see, sisters, what we mean when we say "worshipful singing."

We hope Relief Society presidents are giving the choristers time for song practice twice each month. We suggest that this be carefully prepared and worked out by the chorister and organist. We hope, also, that you will teach new songs. We are in a rut, I am afraid, and choose the line of least resistance in singing the same songs over and over. During song practice, analyze the words of the song, as has been suggested, and give the setting and background of the composition. Let all of the sisters learn the soprano part first, then those who read readily can learn the alto. The important thing is that everyone shall participate, and that song practice shall be looked forward to with anticipation; a time when no one shall be denied expression; a time for testimonies to be sung.

Get the habit of singing all of the song. Usually, it takes all the verses to convey the message. To avoid monotony, perhaps you would not have an interlude between every verse, only between the second and third. The organist, in her preparation, may learn a variation in interludes, not necessarily just repeating the last two or three measures. I don't believe I have mentioned the importance of the organist. I want to emphasize that now. She can make of a song a ragged, unpleasant thing, or a smooth-flowing, melodious thing.

Sisters, don't ever say, "I am just the organist or chorister in Relief Society." Say, "I am the chorister in Relief Society, and I am going to make my work as outstanding and lovely and educational as any other part of the Relief Society programme. I am going to be indispensable in the success of my entire organization.

# The Story of Joseph Smith's First Prayer

BY JENET ALOHA WATENE.

*Little Miss Watene, who is eleven years of age, wrote the following article in preparation for a speech on Joseph Smith's first prayer.*

Dear Brothers and Sisters: I want to tell you the story of Joseph Smith's first prayer, just to show in my own words what really happened during that prayer, as if I was Joseph Smith, myself. Here is my story:

"I was a boy 14 years old, in the year 1820. I was very troubled in my mind to know which of all the churches in the world was the church for me to join. There were so many churches around me, and they all said that they were true, so you can see how troubled I would be. With this troubled mind, I went home and opened the Bible, in which I found these words in James's Epistle, first chapter, verse five: "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, it shall be given him."

At las I could see light. The Scriptures had opened a way to clear my worried mind; because they say: "If any of you lack wisdom, let him ask of God," and that is exactly how I felt. I wanted to ask of God something very dear in my heart. Couldn't I ask Him now? My thoughts were made calm, as the Spirit of Prayer came into my heart, and I wanted to me alone by myself at that moment. So walking quietly from my father's house, I went to a nearby grove at the back of our home. Looking around to see that I was alone, I entered this grove to pray.

Oh, how beautiful was that morning! Everything around me was so quiet and peaceful. The sun was smiling at me through the tops of the trees, as I knelt down on my knees to say my first prayer to our Father in Heaven. Hardly had I uttered my prayer when I was surrounded by hosts of many voices telling me: "Do not pray. Do not ask of God that which is in your mind. But stop. I tell you, stop. Come my way and behold the wonders of the world. I know what you are going to say. You want to know which is the true church of all the churches around you. Don't ask it. But stop, stop, I tell you." Those were the words of these many voices. And stop I did, for I felt myself getting weaker and weaker in my body, and must have fallen on my back.

But I kept on praying more strongly in my heart: "O, God, deliver me thy humble servant, from the power of the evil one, and answer thou the sincere prayer of my heart. Be it so now. Amen." Immediately, a great pillar of light descended as it were from heaven. I was delivered from the powers of the evil one and his hosts. My

eyes were opened in a vision to perceive this great pillar of light, and with everything around me so bright that it is beyond me to describe. In fact, it was brighter than the brightness of the noon-day sun.

Lying flat on my back, I saw in that pillar of light, two Heavenly beings standing above me. One, pointing to the other, said, "This is my beloved Son, hear him." The Son, calling me by name to arise, said, "We have heard your prayer. We know the desire that is in your heart, and this is our answer:

"All these churches on earth are corrupt. You must join none of them. They are abomination in my sight; they draw near to me with their lips, but their hearts are far from me. They teach for doctrines, the commandments of men, having a form of Godliness, but they deny the power thereof. Your name will be held for good and for evil throughout the world. And if you will be true and faithful, the time will come, when I shall reveal through you, Brother Joseph, the only true and living gospel. Even so, amen."

This was the end of my first vision with the two heavenly beings. One was God, the other was the Son, Jesus Christ. I knew, as I left the grove happy and contented, that I did see God, the Fathers and His Son, Jesus Christ; that they did talk to me; and I did receive the answer to my most sincere desire."

Brothers and Sisters: This is the end of my story of our Prophet Joseph Smith's first prayer. By the light of the gospel, I know that Joseph Smith was a prophet of God. He was inspired when he went to pray as he did, and through that simple prayer, we are now blessed through the restoration of the Gospel of Jesus Christ through the Prophet Joseph Smith on April 6, 1830. As he was told in the vision, his name was held for good and for evil throughout the whole world up to this day. And for the gospel's sake, he gave up his life. The persecutions the prophet suffered ought to make our faith in the gospel grow stronger. We are told that heavenly-inspired men do not contradict one another. Their teachings harmonize, and are dependable. Blame and ridicule, when applied to the righteous, are badges of honour. So do these badges of honour and glory follow the Prophet Joseph Smith, and all the other prophets and leaders of the church who followed his footsteps in the spreading of the gospel of Jesus Christ. May God bless us all.

#### GOLD AND GREEN BALL

The Te Hapara branch, of the Gisborne district, wish to announce that their Gold and Green Ball will be held in the Army Hall on August 29. This ball will be held the night before the hui pariha convenes on the 30th and 31st, so make your plans now to attend both events.

# Kahore He Mutunga O Nga Whakakitenga

BY OSCAR W. WALCH.

*Elder Walch, who is from Rupert, Idaho, arrived to begin his missionary labour on October 14, 1946. He was assigned as senior elder in the Whangarei district and is now district president, having been sustained in February of this year. This article of his is the first in Maori to come from any of the elders since their return to this country.*



Kei roto i te ao, e whakapono ana nga hunga tini tera kua mutu te Atua i te homai whakakitenga ki ana poropiti i nga ra o nga Apotoro a te Karaiti. E whakaako ana ano hoki ratou tera kahore he painga o te whakakitenga ki nga tangata i aua ra, no te mea kua nui ke nga ture me nga tikanga kei te Kawenata Hou hei whakaora i te tangata. E whakapono ana ratou tera kua riro nga homaitanga a te Atua i tona iwi. Otira tenei whakaaro kahore i te hua o te rongopai i nga kiunga (dispensations) katoa. I te pukapuka o Mohi 5:10, e korero ana mo nga whakakitenga o Arama—"Na, i taua ra ka whakapaingia te Atua e Arama, a purena noa, ka timata te poropiti mo te taha ki nga whanau o te whenua . . ."

Na, i nga kiunga katoa o muri o te wa o Arama ki te wa whakamutunga o nga apotoro a te Karaiti, kua whakakitengia e te Atua ki nga poropiti o nga kiunga katoa, nga mea kua pahemo me nga mea o naianei me nga mea amua ano hoki. Kua whakakitea e te Ariki kia Enoka nga mea katoa o te mutunga o te ao (Mohi 7:6-7). I whakaako a Noa ki nga iwi o te ao i nga mea o te Atua i te timatanga (Mohi 8:16). Kua korero te Ariki te Atua ki a Mohi mo te whenua me te rangi, me Tana kingitanga nui, me te "mahi," me te "kororia" ano hoki o te Atua (Mohi 1:36-42).

Kahore e tika te whakaaro kua kore te hiahia mo nga whakakitenga ki te Hahi o te Atua inaianei. Ina he mahi a tetahi tangata, ka mahue ki nga tangata-mahi kahore he akoranga he kaupapa i nga wa katoa hei whakahaere i taua mahi i nga wa arangi, ka pakaru taua mahi i te wa poto. Na ko te mahi a te Atua e rite ana ki te mahi a te tangata. E tino ako ana te Atua i nga rangatira o Tana hahi ki te haere whakanua, no te mea, "Ki te kahore he whakakitenga, ka he te iwi . . ." (Nga Whakatauki 29:18.)

Ka korero etahi tera nga tuhituhinga i Nga Whakakitenga 22:18-19, "He whakaatu hoki Naku tenei ki te hunga katoa e rongono ana ki nga kupu o te poropititanga o tenei pukapuka, ki te tapiritia

mai e tetahi ki enei mea, ka tapiritea atu ano te Atua mona nga whiu kua oti te tuhituhi ki tenei pukapuka . . ." kua mutu nga whakakitenga a te Atua. Nga tuhituhinga i a Tiuteroromi 4:2, "Te kupu e whakahaua atu nei e Ahau ki a koutou, kua e tapiritia ke tetahi atu, kua ano e kinitia atu tetahi wahi ona; kia rite ai i a koutou nga whakahau a Ihowa a to koutou Atua, e whakahaua nei e Ahau ki a koutou." E korero ana ano hoki Ia ki a tatou mo Tana kupu ki nga tamariki katoa o te tangata me nga iwi katoa o te whenua me nga iwi i nga motu o te moana. A tenei ake, ka huihuia Tana kupu kia kotahi. Na kei aua kupu ano e korero ana Ia ki tetahi iwi kia rite mo Tana e korero ai ki tetahi atu iwi (2 Niwhai 29).

Kua korero nga poropiti tini o nga kitenga i nga ra o muri nei. E korero ana a Ehekere 20:35-36, "Ka kawea ano koutou e Ahau ki te koraha o nga iwi, ka whakawahia ki reira titiro atu, titiro mai. Ka rite ki Taku whakawa i o koutou matua i te koraha o te whenua o Ihipa; ka pena ano Taku whakawa i a koutou, e ai to te Ariki, ta Ihowa." Hore aro ahau i rongo i te ritenga o tenei whakakitenga i nga whakapapa o te iwi o te ao.

Ka koa nga tangata mo te otinga o te whakakitenga nei o Hoere 2:28-30. "Na, tenei ake ka ringihia e Ahau Toku Wairua ki nga kikokiko katoa, a e poropiti a koutou tama, a koutou tamahine, ka moemoea o koutou kaumatua, a ka kitea te kitenga e a koutou taitamariki. I aua ra ano ka ringihia e Ahau Toku Wairua ki nga pononga tane, ki nga pononga wahine. Ka koatu ano e Ahau he mea whakamiharo i te rangi, i te whenua, he toto, he kapura, he pou paowa."

I te wa o te tau 1200, e whiua ana, e patua ana nga tangata mo te mahi rererangi takaro mo taurarua (witchcraft). Inaianei, e kitea ana tetahi rererangi i nga ra katoa i nga rangi katoa o te ao, i te raki tawhiti ki te tonga tawhiti. Kahore e nui nga tangata o te ao hore ano i rongo i te "radio" ki nga pa nui o te ao. Enei mea nui kua kitea i mua o te timatanga o nga rautau 19. E tino ringihia ana e te Atua Tana Wairua ki nga kikokiko katoa-e mohio ana nga tamariki o nga mea pakeke i nga rangi, i runga i te ao, i runga hoki i te moana.

Te kupu whakaari a Hemi 1:5-6 "Ki te hapa tetahi o koutou i te matauranga, me inoi ia ki te Atua e homai nui nei ki nga tangata katoa, kahore hoki Ana tawai mai; a ka homai ki a ia." He korero tenei mo te huarahi ki te matauranga. I korero a Hemi i tenei kupu whakaari i te ono tekau tau i muri i te whanautanga o te Karaiti. Tenei oati kua hanga mo nga wa katoa. E tino hiahia ana ano tatou ki nga kupu a te Atua i enei ra raruraru. He Atua apo te Atua ki nga mea ngaro o Tana rangatiratanga. E hoatu ana ki nga tangata tika ki te mahi mo aua mea ngaro.

Tino nui nga mea ka whakakitea e te Atua ki nga tangata o te ao, no te mea, "kahore te kanohi i kite, kahore te taringa i rongo, kahore ano i tapoko noa ki te ngakau o te tangata, nga mea kua rite i te Atua mo te hunga e aroha ana ki a Ia." (I Koriniti 2:9.) Ahakoa, he tini nga tangata e korero ana kua mutu ke nga whakakitenga a te Atua. Tetahi kupu whakatupato i te whakamutunga o tenei tuhi-tuhunga. "Aue te mate mo te tangata e mea ana, 'Kua riro i a matou te kupu a te Atua a kahore matou i te hapa i etahi wahi atu o te kupu a te Atua, he nui hoki kei a matou,' na te mea ko te kupu tenei a te Ariki a te Atua; ka hoatu e ahau ki nga tamariki a te tangata he ako i runga i te ako, he whakahau i runga i te whakahau, tenei wahi iti tera wahi iti, a ka koa te hunga e whakaronga ana ki Aku whaka-haunga, e anga mai ana o ratou taringa ki Taku whakatakoto wha-kaaro, ka ako hoki ratou i te matauranga; ki te whiwhi mea hoki tetahi, ka hoatu ano e Ahau ki a ia; a ki te mea tetahi, he ranea kei a matou, ko a ratou mea ake e tangohia i a ratou." (2 Niwhai 28:29-30.)

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## First Presidency Announce Creation of Uruguay Mission

Decision to create a new mission in South America and the appointment of its president was announced by the First Presidency in May.

The new mission is to be known as the Uruguay Mission and is to be composed of the territory and people of that South American country.

Frederick S. Williams, of South Gate, California, former president of the Argentine Mission was named head of the new Church unit. The organization of the new mission and installation of the new president will be effected by one of the general authorities in the near future, according to President David O. McKay. This will be the third mission for President Williams to South America, he having served in the South American Mission from 1927 to 1929. From 1938 to 1942 he served as mission president of the Argentine Mission and two of his four children were born in that country.

—*The Desert News.*

# Te Ture Marena

## Te Hohonu-Tanga O Tona Kaupapa

He Mea tango mai no roto i te pukapuka "Gospel Doctrine"  
a Hohepa F. Mete.

Na Hori Hooro i whaka-maori.

Ko nga tai-tamariki o roto i te hahi, o Ihu Karaiti, taiawhio noa i ona rohe katoa, e tika ana kia mohio ki nga tikanga katoa i kuhua ki roto i te ture marena. Ko nga tangata pupuri i te mana whaka-haere, o runga, tatu iho ki nga kai whakaako o roto i nga ropu maha o te hahi, me ngakau nui ki te ako i enei tikanga, kia mohio nuitia ona tapu, nga tuahu papatupu o te whakatupu tangata hei noho tika i te mata o te whenua; kia ngoto ki roto rawa i te ngakau o te tini, o te tane, o te wahine hei mohio-tanga mo ratou, i whakaaturia mai enei tikanga kia kore ai ratou e tapepa ki waho, ki wahi ke ranei o te ara, i ta Te Atua i tohu ai.

Ko te tangata kua rite ona tau a kua whiwhi i te tohunga-tanga o Te Atua, kia kaua e noho takakau. He ture tenei kua tuturu mo nga tamariki a Te Atua, ite ra i whanau ai ratou tae noa ki te matenga. Kua oti te hanga o nga whakawhiu mo te hunga e takatakahi ana i enei ture o te noho kia tapu, kia ma, kia hara kore i roto i te ture marena. A te wa e pa kaha ai tenei ture ki runga ki nga tamariki a te tangata, ka hatepea tia te hunga katoa i taringa-hoi, i whakapoke i aua tikanga; tane tonu, wahine tonu. Kua te wahine e poke, e mahio tia iho nei hoki ko te wahine te mea kaha o raua ki te noho i te nohoanga tapu, a e kore rawa ia e kotiti ina noho te tane i te turanga tika i te tuahu o te ture marena.

Kua takoto te tikanga ko nga whakaaro o te wahine ka aru i tana tane, a ko te tane hei rangatira mona, otira, ko taua rangatira-tanga kaore i tu hei whakatumau i te wahine ma te tane, engari hei hapai i te aroha o roto i te whare kia piki, kia ki i te aroha o Ihu Karaiti, i aroha nei ia ki Tana hahi, kia kaua Tana hahi e noho tumau. I ki ra hoki Ia "Ko te wahi kei reira ahau, ko reira ano hoki koutou. Pera ano te whaka-hangaanga o te aroha o te tane ki tana wahine hei hoa mona, e kore ai ia e noho mokemoke. Na tenei aronga i homai ai ko te ture marena hei awahi mo raua. I enei ra kei te whakawaipuke te kino me te hara i runga i te mata o te whenua ko te mana whiriwhiri (reasoning powers) me te matauranga i whakawhiwhia ki te tangata kua kapea ki tahaki, kua whakanohoia ko te kino ki te turanga o te pai; ko te Aritarita ki i te turanga o te atanoho, ko te hinana ki te turanga o te maunga-rongo.

Tata rawa etahi ki te koroheke-tanga ka moe wahine, ko etahi me moe noa iho, ko te take he whakahawea ki te ture marena; kua

pipi ake ko nga hiahia taikaha o te kikokiko. Ko nga pakeke o nga hapu e whakaheke ana ki te kore, kua koroheke hoki ua ratou, no reira ko koutou e nga tetekura kia whai mahara kia ngoto enei tikanga ki roto rawa i o koutou whatu-manawa, kia tatu iho ai te taumarumarutanga o te ture marena hei honore hei kororia ki runga i o koutou matenga.

### TE KAUPAPA TUUNGA O TE KAINGA

E hara rawa te kainga i te kainga totika, ki te kore e ata waihanga-tia te aroha i waenganui i te tane me tan hoa wahine; ma taua aroha ka kaha rawa te whakapono o tetahi ki nga mahi a tetahi. He mea ata ngaio te kainga o te Atua i te rangi, kia tika, kia pono rawa, me pera ano hoki te kainga o Ana tamariki o roto o tenei ao, me tino ngaio rawa hei kaupapa rahuitanga atu mo te aroha nui, mo te ngakau noho tika, mo te whakaaro kotahi, he okiokinga, e tupu ai te whakapono (confidence) o tetahi ki tetahi, kia kore te titiro whakakotaha (suspicion) o tetahi ki tetahi, te hae ranei mo te take kore. Kia waiho tuturu taua kainga hei whakatupunga i te aroha me te whakaaro tapatahi o te whanau noho i roto i taua kainga. Ko tenei te kainga e rapua nei e te hunga tapu, a kua kitea kei roto i te ture marena, i ta te Ariki i raporapo ai; ko tenei te kainga kua hangaia e te hunga tapu ki runga i te kamaka i whakahua ngia ake nei; kua hiiritia e te Atua ko tenei, a kua kautetia e te Atua hei mea tuatahi tonu i roto i Tona rangatira-tanga. Kia waiho tonu ko te Ariki hei tangata whenua ki roto i taua kainga, hei arataki i ona tikanga, kia kaua e mania ki wahi ke nga hikoinga me nga takahanga waewae o te hunga e tapu ana e piri pono ana ki enei tikanga.

Na matou tenei korero kia koutou, ki nga tai-tama ki nga tete-kura e tupu ake ana i roto i te hahi, me tango koutou i nga wahine, ma roto i te ture marena, otira kia tupato, me moe i nga wahine o roto i te hahi. Kia tapu, kia tika, kia tuturu ki to te Atua i whakaaro ai, kia marena ki roto i te whare i hanga mo nga tikanga tapu. Otira ki te kore e taea te whakanuku o nga tini raruraru e kati ana mai i nga huarahi ki te tuaahu o te whare tapu, me karanga te pihopa o to takiwa, a mana koe koutou ranei e marena; a kia tae ki te wa e mama ai o raruraru ka whakatutuki ai ki te temepara to marena. Engari e tino whakau ana tenei i ta matou i tohutoho ai. "kaua e moea i te tane, i te wahine ranei o waho i te hahi; o roto ranei i nga ropu whakapono kore, ko te take he maha nga riri, nga tautohetohe o roto i tenei tuahua marena, tutuki atu ki te he, a i etahi, wahia iho te marena kia pakaru; ki te kore a wahia te marena i tenei ao, a ki te kore tonu te tane te wahine ranei o waho i te hahi e ngohengohe mai, kei te taenga ki te ao wairua raua wehea ai. Kei konei ra te take i kaua ai e pai te hono i te hunga whakapono ki te hunga whakapono kore.

## TE TURE MOKETE

E aku taina-tuakana. Kaua tatou e mokete i o tatou kainga. He ngoikore-tanga tenei kua tino kitea iroto i te maha o te hunga tapu, i nga paanga mai o nga taumaha-tanga o nga wa kore mahi, o nga tau titohea, e puhoi ana te puta mai o te moni, he maha tonu o te hunga tapu e rere ana ki te mokete i o ratou kainga; whenua atu, whare atu; kaua e kohuru i te papa-kainga, kia mau mahara, ko te taahu, ko te tuanui o te whare e uhi ana i a koutou wahine, i a koutou tamariki, i a koutou mokopuna. Ko te paamu te tokoto-ranga o nga maara mahinga kai, o te ahu whenua. Kaua rawa e haika-tia ki nga taumaha-tanga o te ture mokete, o koutou pitopito whenua, kainga, marae renei, nga wai u o te tangata, te ora mo te tinana, te uhi e mahana ai. Kua mohio tia nga kupu whakaari a te Atua, "Ka manaaki Ia i te hunga tapu, kia whiwhi i te pipitanga o te miraka me te miere i roto i ona rohe katoa; no reira whaka rangona te roe o te Atua. Utua a koutou nama, a kaua e nama i muri atu; ko te hunga e kuhu ana ki te nama, ki te mokete ranei, e tonono ana kia uhi ki runga i a ratou te he, te raruraru me te honore kore.

Waiho tenei hei kaupapa mo o tatou whakaaro, "kaua a totorotia a tua atu o to tatou kaha, i ta tatou e kokoti ai," kaua e mahuetia o tatou kainga, kei kiia tatou he manene, he kaipaoe i runga i te mata o te whenua. Kaore he turanga waewae i tua atu i te whiwhi kainga, e whaka nga ai te tinana i ona ngenge, e okioki ai hoki te wairua i nga rau-rohe-tanga a ona mahara; e kore ai te noho titengi o te tane, o te whaea, o nga tamariki o nga mokopuna, ko tenei, ko te kainga. Kia mau.

This may be of interest: The article and write-up of the 1947 Hui Tau which appeared in May Te Karere, along with photographs taken by different individuals, was sent to Zion on May 7. On May 17, in the Church Section of the Deseret News, there appeared a full page showing the pictures and containing the write-up which was headed: "Maori Saints Gather For Annual Hui Tau in New Zealand Mission." A few copies of the Church Section, which is sent to church members the world over, have arrived in New Zealand, and those of us who have seen it are very pleased with it.

# Sunday School

## SACRAMENT GEM

*O Lord of Hosts, we now invoke  
Thy Spirit most divine,  
To cleanse our hearts while we partake  
The broken bread and wine.*

### KINDERGARTEN (4 and 5 years):

- "The Youth Who Chose Wisdom"* Solomon—I Kings 3, 4. The Lord loves him who desires wisdom.  
*"A Beautiful Temple"* Solomon I Kings 6—We can honour the Lord by building temples.  
*"Boys For Sale"* Boys whom Elisha saved from slavery—II Kings 4. The Lord remembers the faithful in the time of their need.  
*"The Little Maid of Samaria"* Naaman's little servant—II Kings 5. Great blessings can come from a child's faith.

### PRIMARY (6 and 7 years); FIRST INTERMEDIATE (8 and 9 years):

- "Alma, the Elder"* Mosiah 17:2-5; 18; 23.  
*"Conversion of Alma, the Younger, and the Sons of Mosiah"* Mosiah 27:8-38.  
*"Alma, the Younger"* Alma 4, 14.  
*"Alma and Amulek"* Alma 14.

### SECOND INTERMEDIATE (10 and 11 years); JUNIORS (12 and 13 years); ADVANCED JUNIOR (14 years):

- "The Election of a King (B.C. 1095)"* I Samuel chap. 9-14.  
*"The Destruction of the Amalekites—David and Goliath (B.C. 1079-1083)"* I Samuel chap. 15-18.  
*"David and Saul"* I Samuel chap. 19-36.  
*"David at Ziklag—The Battle of Mount Gilboa (B.C. 1081-1056)"* I Samuel chap. 27-31; II Samuel 1.

### SENIORS (15 and 16 years); ADVANCED SENIORS (17 and 18 years);

### THE GOSPEL MESSAGE (19 and 20 years):

Same lessons as for Gospel Doctrine.

### GOSPEL DOCTRINE (Adults):

- "The Church of Christ Founded Upon the Rock of Revelation"* Psalm 25:24; Matt. 16:13-18; Luke 10:22; John 16:13; I. Cor. 12:3; Eph. 4:11-16; Rev. 19:10.  
*"A Famine For the Word of the Lord"* Prov. 29:18; Isaiah 59:1-3; Amos 8:11, 12.  
*"The Deity Willing to Give Revelation"* Numb. 11:29; Amos 3:7; James 1:5-7; I Nephi 10:17-19; Mormon 9:7-11; Doc. and Cov. 11:25; 20:11, 12; 42:61, 62, 65, 67, 68; 59:4.  
*"The Earth to be Full of the Knowledge of God"* Isaiah 11:9; Jer. 31:34; Dan. 12:4; Habakkuk 2:14; Eph. 4:11-14; Hebrews 8:11.

## MAORI CLASS

*Pukapuka—"Akoranga me nga Kawenata"*

*Ratapu Tuatahi:*

Tekiona I: 1-16. Rapua nga tikanga o nga kupu "Kawenata"—"Ture." Ko enei kupu hoki nga taitara nui o nga rehana katoa o roto i te tatou pukapuka—Akoranga me nga Kawenata.

Pehea te horapa o nga kupu o te rarangi 2 ki te tangata?

Kei roto i nga rarangi 3 ki te 5 etahi whakaaro hohonu—kauaka e kororonia noaiho enei kupu, engari me whai kia whiwhi ki nga ahuatanga whakamaoritanga katoa.

Heaha te mana me te hiiri? Tirohia i roto i nga karaipiture nga tikanga e pa ana ki te hiiri.

Me mutu te rehana mo tenei wiki i te mutunga o te rarangi 16, no te mea kei te 11 ki te 16 etahi korero hohonu e pa ana ki nga mahi a te tangata i tenei ao kia tupono ai nga mahi a te Atua mo te ao onamata ki naianei.

*Ratapu Tuarua:*

Tekiona 1:17-39. He aha nga korero kia Hohepa Mete mo tenei ao-ara nga tupatotanga?

Kei roto i te rarangi 35 tetahi akoranga e tautoko ana i te rite o tetahi tangata ki tetahi i roto i nga mahi a te Atua.

Korerotia nga rarangi o tenei tekiona kia tino hou te whakaaro tika ki roto i a koe mo nga whakaaturanga ka whai ake nei.

*Ratapu Tuatoru:*

Tekiona 2. Ko tenei wahanga e pa ana ki nga ahuatanga mo te hunga mate. Tirohia i etahi atu pukapuka nga korero akoranga hei whakamarana hei whakamahi hoki i tenei mea hou.

I pehea te homaitanga o tenei whakakitenga kia Hohepa Mete? Ko wai a Iraia, a ko wai hoki a Eria? He aha nga kii, te tohungatanga, te ra o te Atua, me te tikanga o te rarangi 3.

*Ratapu Tuawha:*

Tekiona 3. Ko wai a Matene Harihi, he aha tona hitori i mua i tona urungama mai ki te Hahi, a he aha tona mahi i te wa o tenei rehana?

Heaha te whakatupato kei te rarangi 4?

Pehea nga korero a te Anahera kia Hohepa mo te Pukapuka a Moromona, a i pehea a Hohepa?

He aha te tikanga nui o te rarangi 15? Whakamaramatia nga mohiotanga kei ia koutou mo tenei mea i takahia e Matene Harihi? Korerotia nga iwi katoa ka uru nei ki roto i te korero o nga rarangi 16 ki te 20.

*Ratapu Tuarima:*

Tekiona 4. Kia wai tenei whakakitenga, a mo wai hoki? He aha etahi o nga take kia whiwhi tenei tangata i tenei whakakitenga? He aha etahi o nga turanga i whiwhi ia? I nahea ia i uru ki te Hahi?

He aha te mahi miharo? He aha nga whakaaro mo te rarangi 4?

Kei roto i tetahi manaakitanga a tenei tangata kia Hairama Mete etahi korero ataahua—korero e pa ana ki te hapu o Iharaira ko ia nei hoki he uri. Kimihia enei korero! Ma etahi o nga mema o nga karahe pakeha koutou e awhina mo tenei take.

KIA KAHA RA E HOA MA!

GOLD AND GREEN BALL

Town Hall - - - Dannevirke

FRIDAY, AUGUST 22, 1947

See the Spectacular Spanish Crowning.  
Two Bands.

Admission: Double 12/6, Single 10/-.

One-third proceeds to "Food for Britain" Appeal.

For Invitations write to the Secretary,  
Box 209, Dannevirke.

# News of the Field

## KAIKOU BRANCH

By Carrie Peihopa

The Saints of the branch were grieved by the death of Sis. Maraea Raniera Rewi, who died at her home on May 30. She was the Whangarei district Relief Society president and was a faithful worker. She was loved by all who knew her and we extend our deepest sympathy to her family.

Sis. Taite Raniera Rewi was chosen to be the new Relief Society president. Visiting teachers chosen are Sisters Celia Peneha Maru and Tumoana Herewini, accompanied by Olive Peihopa.

Elder Barney and Bro. Panere are visiting the homes of the Saints throughout the district.

Sisters Taoho Peepe and Puti Herewini are weaving Tapaus for the Eparaima Hall.

## PUNARUKU BRANCH

By John Mapi

On Sunday, May 11, N. T. Himiona was baptized by Bro. David Edwards and confirmed by Wiremu K. Rapata. Thomas H. R. Hau was ordained a deacon by Elder Ronald Peterson.

A combined concert was held on May 16 by the combined Whangaruru and Punaruku Primaries. The items given were very enjoyable.

On June 6, the branch and the Relief Society held a basket social dance in the Mokau Hall, the proceeds of which were to be used for the elder's quarters in Whangarei. There was a good attendance and many gave donations and brought baskets.

The local womenfolk are very interested in basketball. So far they have won all the games they have played with Mokau and Ngaiotonga teams.

We have had visits from Elders Walch, McKee, and Nebeker. At present Elder Ronald Peterson and Bro. David Edwards are labouring in this branch.

## WHANGARURU BRANCH

By Watson Pita

On the first of June we were fortunate to have with us Elders Peterson and McKee. They visited us especially to assist in the reorganization of our branch which is now as follows: president, P. R. Pene; first counsellor, E. H. Pita; second counsellor, H. Taniora; secretary, W. Pita. Relief Society president, R. Tamihana; first counsellor, N. Taniora; second counsellor, A. R. Pene; secretary, P. R. Pene. Sunday School president, W. Taniora; first counsellor, G. S. Thompson; second counsellor and secretary, W. Pita. M.I.A. president, G. S. Thompson; first counsellor, B. Taniora; second counsellor, T. M. Davis; secretary, N. T. Pita. Primary president, N. T. Pita; first counsellor, P. R. Pita; second counsellor, I. Thompson; secretary, M. Taniora. Genealogy Committee chairman, Waitai Pita; assistants, H.

Tamihana, E. H. Pita; secretary, H. T. Pita. These various organizations are all functioning at present.

The M.I.A. held their opening night on Tuesday, June 10. Though wet and cold, there was a good attendance and the evening was thoroughly enjoyed by all present.

Our Relief Society started well by combining with the Relief Societies of the Mokau and Ngaiotonga branches in giving a dance which was held in the Mokau Hall on the 13th of June.

A member of our branch, Nganuia Pita, who recently returned from the Whangarei Hospital is still very ill at her home. It is the sincere wish of branch members that she recover in the near future and be with us once more at our meetings.

## WAIRARAPA DISTRICT

By Raiha Kawana

The Hiona branch is holding its Sunday School and branch meetings with Bro. Eruha Kawana, Sis. Margret Haeta, and Sis. Nini presiding over the Sunday School, and Bro. Tiaki Haeta and Te Rito Haeta taking charge of the branch. Sis. Raiha Kawana, Sis. Margret Haeta, and Sis. Nini take charge of the Hui Atawhai meetings. Meiha Mason presides over the Mutual with Sis. Kuini Haeta as president of the Gleaner Girls. We are fortunate in having a hall in town, in which to hold our Mutuals, given us without cost.

We have been visited by Pres. Halversen and Bro. George Randell. We got a big surprise when Elder Cowley, Pres. Halversen, Bro. James Elkington, and Taylor Mihaere visited us.

Bro. and Sis. Tiaki Haeta have a baby boy.

## RAROTONGA NEWS

By Elder Delamare

During the past weeks events have included a visit from Pres. and Sis. Halversen, the arrival of another elder, the beginning of a choir, and a three-weeks epidemic of flu and whooping cough.

Upon their arrival on April 19, the Halversens were treated to several examples of hospitality. Saints in Avarua and Muri Enua sponsored umu kais and all united for Sunday meetings held in the Muri chapel. Tuesday evening the Muri members presented a varied programme of native numbers. On April 23, after an early morning Kai, the Halversens bade goodbye to the Saints. Memories of this first visit of a church authority will long remain in the hearts of this people.

The first steps toward organizing a branch choir were taken on April 16. Regular practices are now being held in the Muri chapel.

Though many of our members were confined to their beds, all survived the widespread epidemic of influenza and whooping cough which has swept the is-

land during the last few weeks. Due to the severity of the diseases, schools were closed and public meetings were discontinued during the period May 24 to June 7. Branch members mourned the deaths of two infants. One was the ward of Sis. Ngametua Pati, and the other was the daughter of Vaevae Terekia, an investigator. Funerals were conducted on June 2 and 3.

In March, Bro. Uu Tipoki underwent a serious operation, but after a long period of convalescence he is again able to be with us.

Farewells were said on March 12 to Bro. Harry Strickland as he left for Samoa for a visit with relatives.

Sister Sybil Arnold and family are now settled in their new Awarua home.

Members are eagerly looking forward to the arrival of Elder Cowley; plans are being made to welcome him on June 28.

#### TAHANUI BRANCH

The various district boards have visited us. Bro. Richard Marsh, Mutual board president, has made continuous travels. Sis. Monica McKay is to be complimented on her ability to reach her various branch Primaries as Primary district president.

Sis. Emma Brown and Sis. Molly Toroaiwhiti of the district M.I.A. have also paid us visits.

Our Mother's Day programme was held in the Whakaki Hall in response to invitations, there were 39 mothers present. All the mothers were presented with a gift of a flower. Sis. Sally Smith was the youngest mother, Sis. Te Kapu Smith the oldest mother. Mrs. Charlotte Raureti was the oldest non-member mother and Maureen Nohinohi was the youngest non-member mother. At the Pres. Halversen, Bro. Syd Christy, and commencement of the general meeting, Sis. Apikara Paewai arrived. After the programme, a banquet was served, the mothers being honoured guests.

On May 12, a funeral service was held for Rufus K. Hardy Greening, son of Bro. Rangi Greening, who died suddenly from diphtheria. Pres. Halversen spoke, as did Bro. William Christy, at the service which was conducted by David Smith, Jr.

The branch members recently travelled to Wairoa for a social and dance, the proceeds of which were in aid of branch funds.

#### MANGAONE BRANCH

By Eunice Mako

On June 21, we celebrated the coming of age of Sis. Lulu Mako, at Winiata Pa. There were about 200 guests in attendance and the evening was enjoyed by everyone. Sis. Mako is employed in Wellington.

Bro. Rou Winiata, after being a patient in the hospital, has returned to his home.

The elders and officers of Taranaki district met in monthly priesthood meeting prior to the Te Kuiti hui. The meeting this month will be held at the Manaia branch.

Bro. Floyd, from the Tamaki branch, is a visitor of Bro. and Sis. Hemmingsen.

#### JUDEA BRANCH

By Joe Kohu

During the month of June, the district presidency, Bros. Toke Watene, Sam Te Hira, and George Watene, and Sis. Rose Watene, all of Thames, visited this branch. Inspirational meetings were held with Bro. Tommy Ormsby and Sis. Rose Matthews also in attendance.

Saints throughout the mission will be interested in knowing that work on the Judea Showers will commence in the near future, now that materials are available. You will recall that this project was inaugurated by Pres. Cowley about five years ago. Of the £750 collected for the cost, half was donated by the church. We wish to thank all who donated towards the success of this undertaking.

Elder Clawson is now coaching several teams in basketball in Tauranga.

Bro. Anaru Kohu is now working on the carved meeting house at Nuhaka and has received a call to be a member of the district Sunday School board.

Latest reports from Elder French and Bro. Tawa state that they have just visited the Uruwera Country of the Hau-raki district.

The Judea M.I.A. has entered a girls' basketball team in the local competitions, under the name "Beehive Girls," which has so far won all its games.

About 20 members of this branch attended the Te Kuiti hui parahi. It was a great thrill to hear Elder Cowley once more.

#### NUHAKA BRANCH

By Polly Irwin

The M.I.A. rendered a programme which was very much appreciated by all those in attendance.

After receiving facial injuries in the recent accident, Sis. Mary Mita died in the Wellington Hospital on June 4. She leaves behind, her husband and eight children, together with relatives and countless friends. We will always remember her as cheerful and smiling. Present at the funeral were Elder Cowley and Pres. Halversen. The saints of the district and branch extend their heartfelt sympathy to Joe Mita and family.

On June 7 and 8, a hui parahi was held at Whakaki. The large crowd of Saints experienced a most wonderful spirit of co-operation and goodwill. Visitors attended from Auckland, Rotorua, Wellington, Dannevirke, Hastings, Wairoa, Te Hauke, and Gisborne. Perhaps the highlight of the hui was the fact that before the Primary programme commenced, Bro. Riki Smith and Sis. Margaret Thema, of Korongata, were married by Pres. Halversen. Kia kaha to them both. The Primary and Mutual presented lovely programmes and the Sunday meetings were very inspirational. Elder Cowley was present and his valuable sermons were very much admired.

Bro. Rangi Whaanga was recently home on leave, but has now returned to camp. He is a returned soldier and has re-enlisted in the J-force.

The new choir committee is as follows: Angus Christy, president; Anaru Kohu and Mahlon Nepia, counsellors; and Ropiha Campbell, secretary.

The Nuhaka M.I.A. wishes to announce that their Gold and Green Ball will be held on September 19. Remember the date.

Recent baptisms performed by Riki Smith were: Denin Maaka, confirmed by J. Te Ngaio; Marion Maaka, confirmed by H. Mitchell; and David Tuhi, confirmed by T. Toroiwhiti. Those ordinances took place on June 22.

#### WAIKATO DISTRICT

By Elder Judkins

Elder Evan Peterson and Elder Glenn Horspool were warmly received in Hamilton by the saints there. In the short time they have been there, they have organized a choir which practices every Monday and Thursday nights. Elder Peterson is serving as choir president, Fern Hill is secretary, and Elder Horspool is conductor.

Two of our branches, Hamilton and Matakowhai, are now working towards a new chapel. We hope they continue in their endeavour.

On June 15, Rolly Rapana and Edward McKinnon were married at Aramiro by Elder McMurray. We wish them all the luck in the world.

Elder Albert Crandell, on June 22, blessed the baby of Edward and Mary Waikato Komene, giving the child the name of Lonnie Tai Komene.

Death came, on June 21, to the newly born child of Donald Coromandel. The district wishes to extend their sympathy to the family.

#### ROTORUA BRANCH

By Rangai Davies

Many saints from this branch attended the Te Kuiti hui pariha and enjoyed it very much. Especially did we enjoy hearing Elder Cowley. It was a blessing, also, to attend the Whakaki conference.

On the 9th of June, Elder Cowley and Pres. Halversen visited us. At that time Bro. and Sis. Davies were released from their special missions.

Bro. and Sis. Davies recently visited Bro. and Sis. Chase in Taupo.

On June 19, Elders Larsen and Stokes, who are now in Auckland, arrived for a few days visit. We were happy to have them visit the homes of the saints but we're sorry that the weather was so bad.

On the 23rd birthday of Elder French, a party was given in his honour by members of the branch. Dancing, singing, and games furnished the entertainment, after which a lovely supper was served.

After having been an inmate of the hospital since May 5, Sis. Valerie Scott was released on June 16.

Elder French performed the marriage, on June 21, of Bro. Vernon Hamon, son of Bro. and Sis. Hixon Hamon, and Sis. Valerie Scott, daughter of Bro. Ernest and Sis. Scott. We members of the Rotorua branch wish to express our best wishes.

Bro. and Sis. Hixon Hamon are under doctor's orders and are in bed. We wish for their speedy recovery.

Bro. Roger Hamon was sustained and set apart as assistant Sunday School secretary. Sis. Zella Richards was set apart as second counsellor in the Y.W.M.I.A. She fills the vacancy left by Sis. Ura Teha who has moved to Auckland. Bro. Ralph Hamon was sustained as president of the Y.M.M.I.A.

Mrs. Charlotte Hiha was discharged from the hospital on June 4. We are glad she is better and hope her recovery is permanent.

#### WELLINGTON BRANCH

By Fay Loader

A social evening was held by the M.I.A. at the home of Sis. Stinson, to farewell Bro. Jacob Rohner, who has since left for America. Among the items presented were two songs by Rangai Te Hau and a song from our Maori girls. Games and supper completed the evening. We wish Bro. Rohner all the very best.

Nola and Johnnie O'Brien and wee daughter, June, also have left us, having gone to reside in Wanganui.

Bro. Peter Johnstone was set apart by Bro. Parata Pirihi as branch secretary to fill the vacancy caused by the removal of Bro. Jacob Rohner.

The M.I.A. is proving very popular and each first Wednesday in the month is spent as a social evening, with supper being served to those present.

Our heartfelt sympathy is extended to the families and friends of the victims of the accident at Nuhaka.

A newcomer to our meetings is Bro. John Aspinall; we hope to see a lot of him in the future.

We welcome back to Wellington, Sis. Violet Smith who is here to take up nursing. "Welcome back" to Elders Hawkins and Corderly who attended the conference in Dunedin.

Our very best wishes are extended to Bro. Riki Smith and his new bride.

#### TAMAKI BRANCH

By William Harris

A deacon's quorum was formed on Sunday the 15th, with Richard Marsh, president; Pirimi Harris, first counsellor; Carl Morell, second counsellor; and Rufus Mihaore, secretary. This is believed to be the only deacon's quorum existing in the mission.

Bro. and Sis. Syd Crawford, of Korongata, were visitors to the branch on Sunday School work. Their words of advice and encouragement were appreciated.

Bro. John T. Meha was set apart as branch secretary by Bro. Wi Duncan.

Sis. Te Puea Paewai is first counsellor in the Y.W.M.I.A. instead of Sis. Ahitia Heha as was reported by this reporter last month.

Bro. and Sis. Ronald King have a new daughter. Bro. and Sis. Brightwell are the parents of a son, and Bro. and Sis. Taterere have a daughter.

A party of 18 saints travelled to Whakaki to the hui; it was a most enjoyable trip.

Visitors have been Elder Robert Parsons and Bro. Forbes.

Members are now very busy preparing for the Gold and Green Ball.

#### AUCKLAND BRANCH

By Connie Horlock

We are happy to announce the organization of the Rangitoto Branch which has for its members, the Maori saints in Auckland. We miss having these people in our meetings but wish them success in the establishment of their branch.

The last few months have been busy ones for us. Three truck-loads of our saints travelled to Hui Tau where we were successful in winning many firsts and seconds in the competitions.

Our choir is now called the Auckland district choir, still being under the direction of Kelly Harris. Sis. Reber is president of the choir, Matt Chote is vice-president, with Anita Wilson, secretary.

Over 60 of us were fortunate in attending the hui pariha at Te Kuiti and very much enjoyed the inspiring talks given by our beloved Elder Cowley. The choir recently visited Pukekohe and sang in the branch Sunday meeting.

The stork has been busy, too. Daughters have been born to Bro. and Sis. Norman Amadio, Bro. and Sis. Albert Ottley, and Bro. and Sis. Kelly Harris. Bro. and Sis. Alex Wishart have a new son.

Recent visitors here have been Bro. and Sis. George Randell, from Kaikohe, and Sis. Hine Neha. Sis. Rohner and daughter, Nell, from Wellington, were here to farewell Jacob Rohner who went to the States.

Sis. Edith Fryer recently became the wife of Bro. Louis Lanfer and the couple have gone to live at Tokoroa. All the best to you both.

We welcome to our midst, Sis. Ada Bratton, whose home is in Te Kuiti, but who is now residing in Auckland.

Among those who have been in the hospital recently are Bro. Tom Collins, Sis. Palmer, David Halversen, Elder Larsen and Elder Stokes.

A cottage meeting was held at the home of Bro. and Sis. Albert Ottley on June 30, and was well attended and enjoyed by all.

#### INVERCARGILL BRANCH

By Shirley Ward

Elders Lowder and Hunsaker, who are labouring here, accompanied by Sis. Shirley Ward and Vat Double, attended the Dunedin Conference. We would like to take this opportunity of thanking the people for their hospitality during our stay there. We were pleased to see Pres. Halversen again and we hope to see him again soon. We were pleased, also, to see five people baptized and become members of the church.

The elders have started their second visits in tracting and although it is sometimes discouraging, a few people

wish to attend their meetings when they are started. The elders are working on genealogy for Mrs. Ashby, of Utah, and are having fine success in obtaining it. Her people here are very friendly and are very willing to help all they can. The elders have spent many enjoyable evenings with them and want to have a gospel conference soon.

#### WAIROA BRANCH

We are happy to welcome back Bro. Charlie Ormsby and family; Sis. Edna Ormsby is also back and we hope she stays.

We have had several visits from Elder Clawson and Bro. Whaanga and are always glad to see them.

Bro. Richard Ormsby, who was in the hospital for a time, is back with us again. Sis. Florrie Ormsby is now recuperating from a serious illness.

The Te Kuiti hui pariha was enjoyed immensely by the branch members who had the good fortune to attend. While there, Elder Cowley blessed the infant daughter, Lorraine Karen, of Bro. and Sis. William Ormsby.

#### TE HAPARA BRANCH

By Elder Dale

Everything is "hui pariha" down Gisborne way; an all-out drive is being made to make our hui one to remember. It is dated for August 30 and 31, and will be preceded by a district Gold and Green ball on the night of Aug. 29. The ball will be held in the army Hall, and the hui will convene in the Poho-o Rawiri. The district officers and elders are working hard to ensure a real success.

Te Hapara is now organized in all important offices. Elder Poulson has been released as second counsellor in the Sunday School and Bro. Bob McGhee has been set apart in that position. Bro. Jimmy Puriri, whom we welcome to this branch, has accepted the position of M.I.A. chorister and we intend to make good use of his many talents. The M.I.A.-sponsored fireside chats have been marked by a notable growth and are looked forward to each week.

The elder's basketball team had its first defeat last month at the hands of Gisborne's "Colts." Elders Wardle and Hale have been selected to represent Gisborne in the North Island championship competition, but because of the time involved, they have been reluctant in accepting.

Bronco bustin' Elder Poulsen has had a hard time staying in the saddle of his bicycle lately, but we're sure it's the bicycle, not his nerve.

#### CHRISTCHURCH BRANCH

By Noelene Thomson

We were very pleased to see our district president, Elder Green, and his companion, John Cockburn, here on a week-end visit on the 7th and 8th of June. Their part in the Sunday evening meeting was much appreciated.

It is with great pleasure we welcome two of our friends into the church, namely, Bro. Noel Walker and Sis.

Myrtle Harvey, who were baptized at the Dunedin conference. Elder Baker baptized the two new members. Elder Baker confirmed Sis. Harvey and Elder Olsen confirmed Bro. Walker.

We were sorry to lose Elder Olsen, who has returned to the Dunedin branch. We wish to welcome Elder Allen, who is taking his place here.

Two weekly cottage meetings are being held here. One is at Sis. Harvey's home on Friday evenings, the other is at the home of Sis. Perriton on Saturday evenings. There has been from 9 to 15 persons present at these meetings.

#### WANGANUI BRANCH

By the Elders

Wanganui has awakened and we are glad to report that this branch is again functioning. Temporary organizations are as follows: Sunday School superintendent, Elder David Morrow; first assistant, Sis. Juanita Sua; secretary, Sis. Maria Te Maari. The Mutual has Sis. Rosina Murphy as president; Sis. Betty Stent as first counsellor; and Sis. Lorida Crichton as second counsellor; secretary, Sis. Hinei Te Maari. A home primary is also functioning with Sis. Murphy at its head.

On Sunday, June 22, 1947, Gary David Allen, infant son of Mr. and Mrs. David Allen, of New Plymouth, was blessed by Elder Stanley J. Hay.

We were pleased with a visit on June 6, from Elder Hyde and his companion, Elder Craven. Elder Eckersley and Bro. Bob Hirini have also visited us. In July the four of us journeyed to Manala to attend our monthly meeting. We were honoured to have Pres. Halversen attend this meeting.

We regret to announce the passing away of Bro. Hira Tutahione, on July 3, 1947. Bro. Tutahione had been ill for several weeks.

We were very sorry to have lost Elder Peterson who is now in Hamilton, but we are glad to welcome Elder David L. Morrow in his place.

Sis. Ellen Enoka, who is teaching school at Ratana, is now helping us in our activities and we extend a welcome to her.

We have Sis. Taurau, of Tamaki, visiting us.

We wish to thank Bro. Wm. Katene for the use of his home for our M.I.A. and cottage meetings. We also wish to thank the saints here that have shown us such hospitality and kindness, and for the co-operation they have shown in the holding of their meetings when the alders are absent.

#### MURIWAI BRANCH

By Sis. Blossom Mohi

On June 22, changes were made in our Sunday School, Y.W.M.I.A., and the Primary. Visitors that day were Bro. Henare Hamon, district president, Elder Wardle and Elder Hale.

Bro. Mehaka Pohatu was sustained as first counsellor and Bro. Rihai Poipoi was made second counsellor in the Sun-

day School. Sis. Blossom Mohi has been appointed president of the Y.W.M.I.A.; first counsellor, Sis. Lucy Toroa; second counsellor, Sis. M. Tohatu; secretary, Sis. Hihī Poipoi. Sis. Hihī Poipoi has also been appointed preside nfor the Primary with Sis. M. Pohatu, first counsellor; Sis. Matire Porou, second counsellor, and Sis. Isabel Porou, secretary. Except for the Y.M.M.I.A. we could say that our branch is now fully organized with thanks to our new branch president, Bro. Ray Kahuroa. He has done wonderful work for this branch and we wish him every success. Elders Wardle and Hale are kept very busy here, too. Elder Wardle blessed a tiny baby, Rihara Wirihana Baues, wee son of Sis. Waitotahi Baues.

Sis. Matemoana Taituha has been ill for some time and we all wish her a speedy recovery.

Sis. Matire Porou is dressmaking in Gisborne but she always comes home for the week-ends.

Relief Society and Primary board members were recent visitors to this branch to discuss the programmes for the hui pariha.

On June 29, Bro. Kay Kahuroa, Sis. Zoe Kahuroa, and Sis. Blossom Mohi, visited Te Hapara and attended a fire-side chat held at the home of Bro. and Sis. Whakahe Matenga.

#### PORIRUA BRANCH

By Amiria Katene

June 2 was a very happy day for us because everyone gathered to welcome Elder Cowley. Non-members and members alike, gathered to hear inspirational words from him and Pres. Halversen. During the evening, items were given by the choir and a social evening was enjoyed. During the day a bring-and-buy bazaar was held by the Relief Society.

A small group of Saints from this branch were fortunate to be able to attend the Te Kuiti hui pariha. There the testimonies and the spirit which prevailed throughout the meetings were enjoyed by all.

A farewell visit was paid to this branch by Bro. Jacob Rohner who has now gone to the States.

Elder Snyder, who has been labouring for some time here in Porirua, is now working in the northern part of the district with Elder Young. Elders Roberts and Nielson are remaining here.

Members of the Porirua Ngatitōa tribe recently welcomed to their marae, the Hon. Tirikatene, Mr. Hone Heke Rankins, and other Government representatives.

On June 13, the Ngatitōa meeting house was filled with those who gathered to celebrate the coming of age party of Sis. Tiripa Katene. A banquet was given prior to the dance, with Doug. Whatu acting as compere. Many beautiful gifts were presented to Tiripa along with best wishes for the future.

On June 15, a wedding was held at the home of Mr. and Mrs. Joe Soloman, which united in marriage their son, Manuhiri, and Sis. Sophie Rei, daughter of Sis. Rei

and the late Bro. Ehaka Rei. The ceremony was officiated by Elder Connell Roberts. After the ceremony, a few friends and relations were entertained at a wedding breakfast.

A week-end visit was paid to this branch by Bro. TeAo Wilson. While he was here a whakapapa committee was formed.

Elder Nielson has been playing basketball with the Porirua senior team. He is proving himself a good player and keen sportsman.

Elders Roberts and Nielson have been visiting through the district.

A visit was paid to the branch by Sis. Mable Kewene, of Mangere, who was spending a few days holiday in Wellington.

Sis. Tiripa Katene and Sis. Tini Wi-Neera left aboard the "Hinemoa" for a few weeks vacation in the South Island.

#### MAROMAKU BRANCH

By Norma Mason

On Monday, June 16, a reunion was held by the brothers and sisters, and their families, of the late Sis. Gertrude Going. There were 34 in attendance and a very enjoyable day was spent.

Elders McKee and Nelson spent several days in our branch and visited the Saints.

On Tuesday, July 1, Elders Barney and Forsyth arrived and spent several days with us. Elder Peterson and Bro. Edwards spent a night here also.

#### MOEREWA BRANCH

By Mary Snowden

A Sunday School was organized here on July 6, under the direction of Elder Ronald Peterson and Bro. TeIwi Edwards. Bro. Hone Hura was set apart as superintendent, with Hemi Kauwhata as first counsellor, Mary Snowden as second counsellor, Margaret Pepene as secretary, and Mahaki Tipene as class instructor. Our group has been meeting together for about four months and we are happy now to have a complete organization.

Sis. Edna Reti gave birth to a baby girl on June 27. Both the mother and baby are well.

The members of our group gave support to the Waikare Relief Society when they held their dance on the 27th of June. Everyone had an enjoyable time.

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NEWS REPORTERS: The news deadline is the fifth of the month, not the sixth or seventh. Please have them in the mail by the second.

By Elder Daren C. Young.

The Gospel of Jesus Christ our King.  
 These things are given by but one thing:  
 And opens up life's eternal door.  
 It lifts the worries of when life is o'er  
 Or when those dark clouds of despair roll in.  
 It builds me up when things look dim  
 Than that of the most brilliant star,  
 It holds more beauty to me by far  
 Or than with words could be told.  
 It is more than gems or gold  
 For what has been given unto me,  
 I give thanks unceasingly

*Continued from Outside Back Cover*

reports from the eight district missionaries, Elders Green, Olsen, Baker, Hunsaker, Allen, Roberts, Lowder, and Bond, and Elders Hawkins and Cordery, who were visiting from Wellington.▲ The counsel and advice given by the mission president and the remarks made by each missionary were very instructive and beneficial to all.

An evening of fun and enjoyment was made possible on Saturday night by friends of the Elders, the Williams-Sellers family, who graciously opened their home to the missionaries. The programme was made of entertainment furnished by the participation of each one present. The climax of the evening was a beautiful supper which had taken long hours to prepare. Our deepest gratitude goes out to these fine people for their hospitality and friendship.

The heavy rain which started Friday night and continued on through Saturday night looked as if it might hinder the Sunday sessions of the conference, but Sunday morning burst forth with fair weather and the baptismal service was well attended. Some forty people witnessed the baptism of Hana Blair, Ann Wixon, Blair Wixon, all of Dunedin, Myrtle Harvey and Noel Walker, of Christchurch.

Immediately following this service the first general session of the conference was held at which the newly-baptized persons were confirmed members of the church. We feel that these five new members will be an asset to the development of the church in this district. All of them have prayerfully studied the Restored Gospel and have gained a strong testimony of its truthfulness. Another important event of this meeting was the ordination of John and William Cockburn to the offices of Priests. These young men have been very instrumental in the re-establishment of the Dunedin branch and have proved themselves worthy of this advancement in the priesthood. In response to his ordination, Bro. John Cockburn bore a humble testimony which thrilled the congregation. Other speakers at this meeting were the district elders and President Halversen, who concluded the session with a fine message.

The afternoon meeting was filled with the same spirit that prevailed in the previous meetings. Many of the speakers were members from various branches throughout the district, among whom were several young men and women whose remarks were very impressive.

Despite the fact that the city's tram and bus service was halted due to a stop-work meeting, the main session of the conference was surprisingly well attended. It was very gratifying to see so many faithful members and friends in attendance. The speakers for the final session were the missionaries who had not previously spoken. Special music for the meetings was provided by Elder Hawkins, Brother Alan Key, and Noel Walker, and an Elder's quartette composed of Elders Hawkins, Baker, Olsen and Green.

Sister Mary Ann Abernethy, who because of illness has been unable to attend services for any years, attended the main session. We were all grateful that the weather and other conditions permitted this faithful sister to be present and partake of the joy experienced by all.

We wish to extend our thanks to all who helped make the conference a success. With the splendid co-operation of the branch president, Brother Henry J. Murray, and all the others who worked so hard, much was accomplished. It is our prayer that activity will increase among the Saints here in the Otago district.

## Otago District Conference Held

BY ELDER ARNOLD C. GREEN

After anxious weeks of careful planning and preparation, the Otago district conference, which was held in Dunedin on the twenty-first and twenty-second of June, remains to-day in the hearts of the people as one of the most outstanding events in the history of the district. This gathering supplied a great spiritual feast for all, whether missionary, Saint, investigator, or friend, and created a closer understanding of one another.

The first session of the conference was a missionary testimony and report meeting at which President A. Reed Halversen received

*Continued Inside Back Cover*



### BAPTISMS AT OTAGO DISTRICT CONFERENCE

Left to right: Blair Wixon, Ann Wixon, Hana Blair, Myrtle Harvey, Noel Walker.



### MISSIONARIES AT THE CONFERENCE

Front row, left to right: Bond, Green, Pres. Halversen, Roberts, Olsen.  
Second row, left to right: Allen, Cordery, Baker, Lowder, Hawkins, Hunsaker.

*Te Karere Kiri Kiri  
Hanga  
Whangarei N.Z.*



**Te Karere**

HEPETEMA, 1947  
WAHANGA 42 NAMA 9



## **Antoine R. Ivins**



Antoine R. Ivins, of the Council of the Seventy is shown on this month's cover. He was born May 11, 1881, at St. George, Utah. He was set apart as one of the first seven presidents, October 8, 1931, at the age of 50.

Elder Ivins succeeded Pres. Rey L. Pratt in the council of the Seventies and also as the president of the Mexican mission.

His early education was received in Mexico. He is a graduate of the University of Utah, taking a Bachelor of Arts degree in engineering.

For several years, Elder Ivins was the manager of the Church sugar plantation at Laie, Hawaii.

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## **Changes in Assignments**



Elder J. Talmage McMurray, who has been president of the Waikato District has been transferred to the Wairau District to labour in Blenheim and vicinity. Elder Robert Bradshaw, who also has been labouring in the Waikato is now at Auckland.

Elder J. Clifford French's new field of labour is the Wairarapa District. He was transferred from the Hauraki District. Elder Connell B. Roberts, from the Manawatu District is now taking up his labours in the Waikato District.

Elder Wayne B. Leavitt has been transferred from the Mahia District to the Manawatu District. Elder Floyd J. Herlin is leaving the Kaikohe District to labour in the Mahia District. Elder Kenneth A. Anderson has been transferred from Hawke's Bay to the Hauraki District.

Sisters Rose Marie Wegener and Meryl Reber have been transferred from the mission office at Auckland to Taranaki. Elders Louis D. Bingham and Jerry D. Reaux have also been transferred to Taranaki.

Elder Oscar J. Hunsaker is now taking up his labours in the Wairarapa District.

Elder William and Sis. Una Thompson are now labouring in the Whangarei District.

The following have recently been released from their missionary activities: Bro. Telwi Edwards, from the Whangarei District; Bro. Horace Forbes, from the Hawke's Bay District; Bro. Albert Whaanga, from the Hauraki District.

# Te Karere

Established 1907.

Wahanga 42.



Hepetema, 1947.

A. Reed Halversen . . . . Tumuaiki Mihana  
Robert B. Bradshaw . . . . . Etita

*"Ko tenei Pepea i whakataapua hei hapai ake i te iwi Maori ki  
roto i nga whakaaro-nui."*

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## Editorial . . .

### HOW TO CHOOSE RIGHT

On every hand we are faced with the necessity of choosing between good and evil, of accepting one and rejecting the other. How can we always know which course is right and which is wrong?

Everything in this life is designed to test us. One of the chief purposes of life itself is to see whether we will elect to live our lives according to the Lord's plan so that we will be prepared to go back into His presence and there inherit eternal life. But what are the tests whereby we may distinguish the things which are pleasing in His sight from the things which are not?

How can we know whether it is good or evil to gamble, to bet on horse races, or to play games with so-called "spotted" cards? What formula will enable us to tell clean stories from filthy ones, lewd literature from that which is clean? Can we choose between good and bad picture shows, between vulgar and decent thoughts, between gossiping and honourable conversation?

There are certain tests whereby every evil and unclean practice can be known, and whereby everything that is pleasing in the sight of our Father in Heaven may also be known. What are these tests?

First of all every Latter-day Saint is entitled to be guided by the Holy Ghost in all things. Following baptism all Church members receive the laying on of hands for the gift of the Holy Ghost. They are then entitled, based upon their obedience and righteousness, to the constant companionship and guidance of this member of the Godhead. To the extent of their faithfulness they are then entitled to know the truth of all things by the power of the Holy Ghost. Such men as Joseph Smith have lived so near the Lord that nearly all their thoughts and acts have been inspired by this Monitor.

But there are also other guide posts. We have those scriptures which the Lord has seen fit to reveal in our day. In them may be found recorded the mind and will of the Lord on thousands of subjects. In addition to the scriptures we have the warnings and counsels of the living oracles, men whom the Lord has chosen to give His mind and will to the people. When the scriptures or the living Church heads take a stand on a moral issue that should be an end to any controversy.

But there are yet other standards. In one of the great sermons of Nephite days the prophet Mormon said: "My brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night. For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God. But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny Him and serve not God, then ye may know with a perfect knowledge it is of the devil." (See all of Moroni 7.)

Related to this test is the one revealed to Joseph Smith: "And that which doth not edify is not of God, and is darkness." And it is by this Light of Christ of which Mormon spoke, this Spirit which "giveth light to every man that cometh into the world," that men are able to determine whether a thing is edifying and therefore of God, or whether it is unedifying and therefore of the devil.

These tests should be easy to use. We latter-day Saints have more of the scriptures than any people on earth; we are the only people who have living prophets to guide us; we are entitled to the constant companionship of the Holy Ghost; and above all other people we should be prepared to hearken to the "voice of the Spirit," and differentiate with certainty those things that edify from those that do not. We know the course we should take, and the path is clearly marked. We have the light. If we fall short of the righteousness which will enable us to return to our Father's Kingdom, it will be because we chose darkness rather than light.

—*The Deseret News.*



## Women's Corner

BY LUANA HALVERSEN

TO ALL PARENTS

We have been most pleased with the growth of our Primaries during the past year. A year ago we had 20 Primaries reporting, now we have 42. The number of children enrolled in Primary has increased from 405 to 748. Also the number of teachers enrolled has doubled; where 71 were active last year, there are now 140 working as Primary officers and teachers. We are putting these figures before you because we want you to see the progression of our Primaries, and perhaps more of us will get the spirit of the work. If we realize the importance of "parent and teacher co-operation" the Primary work in the New Zealand Mission will keep pulling steadily ahead. We still have a few hundred children of Primary age who are not attending Primary. So there is still much work to do, and we, as parents and teachers, have a great responsibility ahead of us.

When Aurelia S. Rogers organised the Primary, it was with the thought of bringing the children closer to the Gospel, assist in teaching them "every thing that is good" and to help them grow up to be better men and women. The Primary was organised on Sunday, August 11, 1878, and has grown steadily ever since.

Even though children are born into good homes, and of most devoted parents, proper teaching and example play a great part in shaping their lives. One Church leader said: "I shall always be grateful to my sainted mother that she took me to Church, and this habit has remained with me throughout my life. The things I've learned and the testimonies I heard borne in those meetings have played an important part in the development of my own testimony and the shaping of my whole life's activity."

Children learn so much during the primary age, and their lives are so pliable that we must guide them into every activity which will enrich their lives. The companions one chooses may spell the difference between a successful life and one of complete disaster. Primary gives your children a chance to associate with other children whose parents are concerned about their welfare. It also takes care of much leisure time, drawing them, each day, closer to their Heavenly Father.

One of the mothers in our mission, who is also a Primary teacher and greatly concerned with the welfare of our children, writes the following:—"It would be a wonderful thing if we could get all the

parents behind primary officers and see that their children attend primary. I feel so strongly about this because, when a child, I was kept home quite often on Primary days to mind my younger sister. New lessons were taught each time and by missing those days, I couldn't keep up enough to grasp the lessons. Because of this I developed an inferiority complex which did not leave me until late in life, in fact, it often gets me now. As I grew up, I resolved that if I ever married and had children of my own, I would never keep them home for any reason except sickness. I am thankful to my Heavenly Father I was able to carry it out so none of my children have that complex. I find that children kept away from Primary are quite often shy because they are unable to follow the lessons properly, and they also miss the opportunity for participation in programmes, which gives them more confidence in themselves. May God bless the mothers that they may realise all these things."

There must be something good in this primary organization to keep the many thousands of women giving of their time and means to further the work. May Anderson was General President of the primary from 1925 to 1940. Before that she was working in the primary for years, and she devoted nearly 50 years of her life to Primary work helping your child and mine. When three little girls were once asked why they liked certain members of their household, one of them said, "We like her because she is beautiful." Of another they said, "We like her because she gives us things." Of the third they said, "We like her because she helps us be good." This third was Miss May Anderson—"Aunt May" to the three little girls.

May Anderson had the ability to help children "want" to be good. Her greatest wish for the children of the Primary Association has ever been that they would grow in goodness, in faith, and in service to their homes, their Church, and to humanity.

Edith Hunter Lambert, a woman you will all remember, has given many years of her life to teaching children. Some of those years were spent here in New Zealand with her husband while he presided over the mission. It was her soul's desire, to build into every child a fibre of character which would last through the years.

Other noted people too numerous to mention, have also sacrificed much to enrich the lives of children. And as we learn to appreciate all these things, we parents and teachers will strive the harder to work harmoniously together and be determined that the children of the New Zealand Mission will take advantage of every opportunity that comes their way.

"And they shall also teach their children to pray and to walk uprightly before the Lord." (D. & C. 68:28.)

## Antoine R. Ivins

### OF THE COUNCIL OF THE SEVENTY

*Address delivered at the Sunday morning session of the 117th semi-annual general conference October 5, 1946, in the Tabernacle.*

It is a thrilling sight, my brothers and sisters, to stand before you on this occasion, and I trust that you will give me your faith and prayers, that the short time I occupy, my words may be directed by the Spirit of God.

It is two weeks today since Sister Ivins and I finished a tour of the East Central States Mission which was the third mission that I had inspected during this season. I have met the sons and daughters of many of you, and I bring you, from them, a good word. I want to tell you that they are interested in their work, they are devoted to it, and they are striving to the best of their ability and their utmost power to teach and preach the gospel of Jesus Christ. I pray that you will have faith in them, that you will have no misgivings as to their future, for they are in the hands of God and are striving to do His work. It was interesting to study with them their problems, and to strive to help them in the solution of these problems. One of the questions that they confront most often, is the statement of many people. "We could accept your teachings and the principles which you advocate, if it were not for the supernatural conditions that you allege surrounded the birth of your organization."

Brother Kimball has told us in the address which he has just finished, of the mission of Jesus Christ, of His appearance to the Prophet Joseph Smith. That seems the hardest thing for Christian people to accept when they think of us, for we allege in that statement that Christ is actually the Son of God, that God is a separate and distinct personage from Christ, and that man is made in their image. That statement topples the Christian idea which prevailed at the time of the Prophet Joseph Smith; it had prevailed for ages before him, and it still prevails. It is the most difficult thing for them to accept. It is miraculous that God and Christ should appear to a human being. At the same time, they will tell you that they accept without reservation the statements of the Bible, and some of them will go so far as to tell you they believe every word that is in it. When we read it, we find that one great prophet of God, Jacob, wrestled during the night with an angel from heaven. That doesn't seem difficult to them. We come down through history, and we find the Israelites in bondage in Egypt, their liberation necessary. We find that God, through the faith of those people, turned back the waters of the Red Sea, so that they walked through on dry ground, and the hosts of Egypt which followed were overcome by the returning waves, and the people were thus liberated. They accept that; it doesn't seem beyond their

powers of belief. Those people wander on into the desert, and they find themselves thirsty. They want water, and Moses strikes a stone with his rod, the water gushing forth to quench the thirst of that unhappy people. They accept that. Then they find themselves hungry, and God causes them to be fed from heaven with divine food; and they accepted that. Again we find a prophet who is able to call down from heaven fire to consume those who are obstructing the work of God. And thus it goes. We find the Saviour Himself, praying to His Heavenly Father in Gethsemane. These are all miraculous things, and people accept them more or less as in the ordinary events of the work of God, but they say, "Now why should there be a miracle in our day?" I can't bring myself to believe that those people were in any greater need of divine help than are people in our day. I can't bring myself to believe, either, that they were any more dear to God their Heavenly Father, as His children, than we and our fathers and grandfathers. And I can't bring myself to believe that we are any more unworthy of the aid of God than they were. So to me, it seems a more or less proper thing and a natural thing, that God should so manifest Himself.

To me that is the great and underlying reason for the restoration of the gospel in the latter days—the fact that people had come to misunderstand the personality of God; they had come to question his power of intervention in the affairs of men, and it was necessary that they should be taught again the things which they were taught in the testimony that was given at the baptism of Christ, and in the testimony that was given in the appearance of Christ to the Nephites. They were to again be taught that Christ is the Son of God. It is one of the most difficult things for sectarian peoples to accept because of the indoctrination that they have received over these many generations. That is one of the problems that your boys and your girls, young and old, have to present to the people in the mission fields.

Many of them have gone out, not knowing too well these things, sometimes because we at home have failed to do our full duty in explaining these truths to them. Some of us perchance depend upon our Sunday Schools, our Mutuals, and our priesthood quorums entirely for such instruction. But I feel that it is the duty of every father and every mother in Israel to see that their son and their daughter knows these things, and to qualify them to testify to the world that it is true, that God came back and visited the Prophet Joseph Smith, and spoke to him thus bringing back to the world the testimony as to the true personality of God. I believe that they should further teach them the various and sundry teachings of the Church, regarding these things; baptism, repentance, faith in God, charity in their lives, chastity, and all the virtues that go to make fine men and women, so that those who may be called for missionary service shall go into the world fully convinced in their hearts that

God lives; that he is the Father of their spirits; that he is the guardian of them all; that He actually has personal interest in our welfare; and that he can be sought in prayer for aid and assistance. If they go into the world understanding these things, they will be effective and efficient missionaries for Church.

I represent the great body of the priesthood, whose purpose by ordination is to disseminate these truths. Many of those men have family obligations which prevent them from actually going into the world themselves to do this preaching, but they frequently have sons and daughters who can represent them, and I feel it is their duty, after preparing those boys and girls, young men and young women for that work, to present them, even at a sacrifice, if you want to call it such, to the Church for the short period of time that is required in the mission field. That is the work of the seventy, to testify to the restoration of the gospel; and if they can't do it personally, why can they not do it through their sons and their daughters?

It is a pleasing thing to me that there is an increasing percentage of men in the missions of the world. It has been our experience in the stake missions, that as the percentage of men decreased, the hours required for baptism increased. It seems that there is a power in the priesthood of God that is necessary to the ultimate conversion of men. And I'd like to see this percentage increase beyond its present status, both in the foreign missions and in the stake missions. When our stake missions began, we had a percentage of sixty from the seventies quorum whose special duty it is to teach, and today that percentage is as low as thirty-five. I personally would like to see that restored to its original percentage, or better, so that the seventies of the Church will actually be doing the work for which they are set aside by ordination.

Now, that is our duty; it is the duty of the Church to break down the unfounded traditions of the past and to teach the restoration of the gospel. Every man who is warned should warn his neighbour. We are doing a valiant work, but we are likely not doing all we could and all we ought to do in this capacity.

I pray that God may give us a proper appreciation of our obligations to each other and to the world, that He may give us a proper understanding of the principles of the gospel, that may enable us to teach our young men and women, our boys and our girls, our sons and daughters, the doctrines upon which they should rest their faith, in such a way as to build up in their hearts an undying faith regarding this great work in which we are engaged; so that at such time, when the Presidency of the Church sees fit to ask them for a service, they may be ready for it. May He bless us all, that we may live more near to Him, that we ourselves may understand better our obligations to each other, that we may be able to purify our thoughts and our emotions and our actions so as to be worthy recipients of the Spirit of God, I pray in Jesus' name. Amen.

—*The Improvement Era.*



## Elder Robt. B. Bradshaw

### Appointed Editor of Te Karere

Elder Robert B. Bradshaw, whose home is in Cedar City, Utah, arrived in New Zealand December 30th, 1946, and was assigned to labour in the Waikato District. There in addition to his regular missionary duties he served as district secretary. On August 1, he was transferred to the office at headquarters and appointed to succeed Sis. Meryl

Reber as editor of Te Karere. Elder Bradshaw is well qualified to carry on this important work. We wish him well in his new assignment and pledge to him our loyal support.

We extend to Sis. Meryl Reber our thanks and our appreciation for the efficient manner in which she has handled the work of the mission paper for the past thirteen months. Under her direction the paper has doubled its circulation and considerable interest is shown in it throughout the entire mission.

—A. R. Halversen, Mission President

### ANNOUNCEMENT

We regret to announce that the cost of materials and labour necessary for issuing the Relief Society Magazine have risen sharply during the past several years and are continuing to advance, so the price of the magazine will have to be increased to 12/6 per year for any subscriptions after August 1. We hope you will realise the value of our paper and continue your subscription. We also will welcome any new subscriptions.

#### GOLD AND GREEN BALL

Town Hall - - - Huntly

THURSDAY, SEPTEMBER 11, 1947

See the Spectacular Spring Crowning

Admission: Double 10/-, Gentlemen 6/-, Ladies 5/-.

## Should Women Smoke ?

ALONZO L. BAKER

From every corner of the land I hear feminine voices instantly replying, "Why not? The men smoke, and we can, too, if we wish. Whose business is it anyway if we women want to smoke?"

There can be no argument whatsoever that so far as personal liberty is concerned, women have the same right to smoke as do the men. However, here are two facts that should be borne in mind by every girl and woman in America:

1. Tobacco harms women more physically than it does men.
2. Tobacco does more damage to the race through mothers than through fathers.

Now, that isn't the fault of the man, neither has it anything to do with "equal rights," or "equal suffrage," or any other moot question. As the small boy would say, "It is just one of those things." If it had never been intended that women should be mothers, perhaps then tobacco would damage them no more than men, but women are made differently because they have a different function to perform in life.

Repeated tests have shown that women respond more actively to smoking than do men. The quickening of the pulse is more marked in women when they smoke than in men; the same amount of tobacco will produce higher blood pressure in women than in men; the temperature of the hands and feet (due to construction of the blood vessels) is lowered more in women than in men after the smoking of one cigarette.

In both men and women tobacco is the foe of a normal cardiovascular system. Because the primary effect of nicotine is the constriction of the capillaries, veins and arteries of the body, both the pulse rate and the blood pressure are raised, thus putting more work on the heart and more strain on the blood vessels. All these effects are especially deleterious to women, for they increase the tension and nerve pressure under which they must live. Women always have been more inclined to nervousness than have men, and now with so many women smoking, this condition has been considerably worsened, as every physician who sees patients daily in his office can testify.

One of the most baleful effects of the use of nicotine is the extra load it puts upon the kidneys. While it is true that much of the poison brought into the body by tobacco smoking is thrown off by the lungs and skin, yet tobacco adds a definite load to the kidneys in their valiant endeavour to eliminate the poison. Anything which overloads the kidneys should be carefully watched by Americans, for our

kidneys are not holding up too well under the program of diet, living habits, etc., which we follow. In the case of women who are to become mothers, kidney overload should be particularly guarded against, for pregnancy always puts a great strain on the kidneys, even when such poisons as alcohol and nicotine are not present.

And that brings us to the vital question of the effect of tobacco in pregnancy.

These two facts are indisputable: (1) Nicotine is one of the few substances that passes through the placenta to the fetus; (2) Nicotine passes to the infant in its mother's milk.

In view of the virulence of the poison that nicotine is, damage both to the unborn child and to the nursing child is inevitable when he is nicotinized before and after birth.

Thousands of experiments have been made upon the progeny of the lower animals, but all reveal the same result. For example, in 1937, L. A. Pechstein and W. R. Reynolds tested the effects of tobacco smoke on four generations of white rats. Four facts were revealed:

1. The size of the litter was reduced in all generations. In the fourth generation the average litter became 3.4 instead of the normal 8.5.

2. Many of the young were stunted.

3. Each succeeding generation of smoke-fumed rats became less adept in finding their way out of a maze (a mechanical contrivance to test the mentality of the rat).

4. The prenatal and postnatal mortality rates were increased from generation to generation, until only 17.6 per cent. of those born in the fourth generation survived. Thus the stock was practically eliminated by four generations of exposure to tobacco fumes. Each generation was subjected to the fumes of tobacco from 30 minutes to 3 hours daily from 30 to 62 days. The tobacco burned varied from 5 to 20 grams at each fuming, and were burned in a small tubular container in the centre of the cage. Since nicotine has a high boiling point (447.2°F.), much of the poison never reached the rats because of condensation on the walls of the tube and of the cage. The human mother who smokes absorbs much more nicotine into her system than those rat mothers did.

It has been proved, too, that the heavy use of nicotine through sclerosis produces atrophy and degeneration in ovaries and testicles, and thus tends to barrenness.

To be sure, the smoking habit has become widespread among women of recent years only in America, and medical statistics over

a long period of years are not therefore available, but preliminary reports thus far made indicate that the number of stillbirths and premature children born to habitually smoking mothers is markedly higher than for mothers who are abstainers from tobacco.

Physicians also report that as smoking among girls and women increases, the number of women patients suffering from impaired endocrine activity is also increasing. This is inescapable, for the ductless glands of the body, such as the pituitary, the thyroids, the adrenals, and the ovaries, are closely linked with the emotional balance of the body, and anything, like nicotine, which increases nervousness, raises the blood pressure, increases the pulse rate, etc., must take its toll of the power plants and regulators of the human body—the endocrine glands.

The active principle in the secretions of the ductless glands is called a hormone. The hormones have a vitalizing and balancing effect upon all the tissues, nerves and bodily process. They are the dynamos which activate every organic mechanism. When nicotine depresses the action of the glands, it depresses the activity of the hormones. Nicotine is a narcotic, and acts as a depressant upon all glands of the body. The glands are greatly handicapped in normal functioning when such a heavy millstone as nicotine is attached to them.

Just cause for alarm is the rapidly growing number of girls who form the tobacco habit before they have come to physical maturity. Smoking on the part of girls during their teen years is nothing less than a tragedy, for those are the years when nicotine does its greatest damage to the growing nerve and glandular systems of the female body.

From the physical viewpoint, tobacco does more to the American people than does alcohol, for a greater number of people smoke than those who drink. Furthermore, among smokers the percentage of heavy smokers far exceeds the number of heavy drinkers among those who indulge in alcoholic beverages. This is particularly true among girls and women, for the number of female "immoderate" smokers far exceeds the girls and women who drink immoderately.

We do not wish to be misunderstood on the use of "moderate" and "immoderate," for we hold that the use of any nicotine is unwarranted, and that even in moderation, the use of either alcohol or tobacco damages the user, but at the same time, it is evident that so far as the effect upon the body is concerned, alcohol and nicotine in large dosages do more injury than in small amounts.

That the abstainer from nicotine has decidedly better chances for a long life than even the moderate user, was made evident by the exhaustive research of the late Dr. Raymond Pearl, of Johns Hopkins

University. Dr. Pearl and his associates made complete life-tables on 6,813 white men beginning with the age of 30 to the time of death. He divided this group into three—2,095 non-users of tobacco; 2,814 moderate smokers; 1,905 heavy smokers.

For each 1,000 of the men studied, the following table shows how long they lived:

Age	Non-Users	Moderate Smokers	Heavy Smokers
30	1,000	1,000	1,000
40	915.5	908.8	811.9
50	811.6	784.4	627.0
60	665.6	619.1	462.3
70	459.2	414.3	303.9

This table shows beyond dispute that the abstainers at every age level lived longer than the moderate users, and much longer than the heavy users of tobacco. In another study made by Dr. Pearl he ascertained that the heavy users of tobacco die sooner than the heavy users of alcohol.

It is true that the table above was made after a study of men only, but women fare no better, and in some respects worse, from the use of tobacco than do men. With the astounding increase in the number of women smokers during the last ten years, the conclusion is inescapable that the health of our women will be severely damaged, and worst of all, that American babies, many of whom are being born and will be born of tobacco addict mothers, will be fearfully handicapped by the poison habit of their mothers.

We come back to the question asked in the title, "Should Women Smoke?" As we look at that question in the light of what tobacco does to the female body, and through her to the children of our race, we think of the observation that Charles Kingsley long ago made. Kingsley declared there are two kinds of freedom: freedom to do what one likes, and freedom to do what one ought. Said Kingsley, "The first freedom is a fallacy, for in the last analysis, men are free only to do the things they ought."

—*The Relief Society Magazine.*

#### M.I.A. REPORTS

Send all M.I.A. reports, Y.W.M.I.A. and Y.M.M.I.A.,  
to Box 72, Auckland.

## In Memory of Huitau Meha Elkington

BY PATRICIA ELKINGTON

On Mother's Day, May 11, Ngati-Toa assembled at their tribal cemetery and unveiled a grey granite tablet erected to the memory of Sister Huitau Meha Elkington.

Sister Elkington was born in Tahoraiti, Hawke's Bay, during the 1895 Hui Tau and died in Wellington while the 1946 Hui Tau was in session at Nuhaka.

Sister Elkington was of the Ngati-Kahungunu tribe and was a member of a family who joined the church shortly after its introduction into Maoriland. Her mother, Sister Mere Meha, was first counsellor to Sister Duncan in the first Hui-Atawhai organised in New Zealand and her brother, Stuart Meha, now acting president of the Hawke's Bay district, was among the first saints in New Zealand to do temple work in the Salt Lake temple.

She attended the Hukarere Girls' College at Napier and took a nursing course at the Napier Public Hospital. Her nursing abilities were qualifications that enriched her whole life and became a blessing not only to her own immediate family but to all her friends as well. Even the Zion elders will remember Sister Elkington and particularly those whom she specialised in the Napier public hospital. Then, too, for thirteen years just before she and her family moved to Porirua, she was medical distributor for the Health Department in the French Pass area.

Sister Elkington held many positions in the auxilliary organisations of the Church. She was assistant secretary to Sister Duncan in the Relief Society in which her mother was first counsellor. She was president of the first Y.W.M.I.A. organised in New Zealand. She was president of the Relief Society and later of the Madsen Branch. Later she was released from that office to take over the Primary work. Her appointment was both Branch President and District President of the Primary Association. At the time of her death she was president of the Porirua Relief Society and a leading member of the choir.

The lowly and humble as well as those who are influential in the land regarded her as their friend. She was respected by her pakeha friends and at one time she was elected president of the women's division of the Farmers' Union of the French Pass area, but owing to ill health she resigned after one term. During her term of office she was the French Pass delegate to the district conference held in Nelson.

She was married to James R. Elkington, January 31, 1917, and lived with her husband in Korongata in the home of Hemi Puriri. She studied theology, English, and book-keeping with him while he was going through his last school year at the M.A.C. Her first

daughter, Olive McKay, was born in Hastings while her husband was acting principal of the college in March 1918.

She was preceeded in death by a son, Herbert Te Wherowhero, and a foster daughter, Mrs. Emily Katene, and survived and five sons and five daughters and four grand-children. She had been a charming and loving wife and a wonderful mother. She was thrifty and vigorous and a source of inspiration and encouragement to all her children to reach out for the bigger things of life and her success can be gauged by the fact that two daughters are nurses, and three sons are builders. The younger children miss the personal influence of their mother very much but the spiritual inspiration is always present in the work that she had done and the work she has left to do.

In behalf of my father, brothers and sisters I take this opportunity of thanking all our friends for their kind expressions of sympathy in our sad loss, members of the General Authorities of the Church, Zion elders, President and Sister Halversen, members of the M.A.C. Old Boys' Association and people from all parts of the New Zealand mission. We are very grateful for your messages of hope and love. And, too, we are grateful to Ngati-Toa for their love and consideration. We are very grateful indeed.

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## Tapsell Meha Taken by Death

Stuart Rewi Tapsell Meha died at the Dannevirke Hospital Monday, August 4th, at the age of 45 years. In the passing of Bro. Tapsell the mission has lost a valuable leader. For many years he has served in executive positions in the branch, the district and the mission. He has been a most efficient secretary to the mission Y.M.M.I.A. board since 1936. His job has been more than mere record keeping, which he has done in an outstanding way. He has helped to form policy, prepare programmes, and in every possible way assisted in enlarging and improving the work of the Mutual Improvement Association. He has served as a counsellor to Bro. Rahiri Harris in the Tamaki Branch presidency. In this capacity he has a great influence among the saints and friends of Tahoraiti and surrounding territory. He and his family were always associated with all the activities of the branch. Wherever Tapsell was he was recognised as a leader and was loved because of his patience, his cheerfulness, and his righteousness. A few years ago while he himself was a patient in the sanitorium he brought much pleasure to those who were confined there through his ability to organize programmes among his fellow patients and in leading the way in making the best of conditions under which it was necessary to live in a sanitorium.

We will all miss Brother Tapsell. We are thankful for his life and his labours and for the fine family he leaves. We extend to them our love and sympathy. Haere, e hoa, haere. Haere ki te wahi kua oti nei te whakarite hei kainga mou.

## Eleven New Missionaries Arrive

Arriving in Auckland on the 28th of July were ten elders from Zion. With them was Sister Gloria Mae Long, from Los Angeles, the only lady missionary in the group. She has been assigned to the mission office at Auckland and was appointed president of the Y.W.M.I.A.

Elder Marvin Scott Wright comes to us from Brigham City, Utah. Elder Wright has been assigned to labour in the Auckland District. Elder William Dean Jones, from Salt Lake City, has also been assigned to the Auckland District.

Elder Marvin A. Larkin has been assigned to labour in the Hawke's Bay District. Elder Larkin is from Smithfield, Utah. Also labouring in the Hawke's Bay District is Elder Vernal L. Anderson from Sandy, Utah.

From Los Angeles, California, comes Elder Kenneth B. Lyman. He is assigned to the Wellington area. Elder Wilson C. Wood, from Salt Lake City, has been assigned to the Waikato District to act as District Secretary. Also from Salt Lake comes Elder Athal Graham. He is taking up his missionary labours in the Hauraki District.

Elder Charles E. Pearce, Jr., from Salt Lake has been assigned to labour in the Otago District. Elder David A. Wing begins his missionary labours in the Bay of Islands area. He hails from Raymond, Alberta, Canada. Elder Milford R. Mabey from Riverton, Utah, has been assigned to the Wairau District.

### NGAHINA TUOHU GILLIES DIES

As this issue is going to press we receive word of the death of Ngahina Tuaho Gillies at Hastings, August 21, 1947, at the age of 73 years. For the past few months she has been confined to her bed as a result of a stroke.

She was born May 2, 1874. She has for years been recognised as one of the leading figures of Rangitiro blood in and around Heretaunga. She joined the Church on May 11, 1941, and has been an ardent supporter ever since. She was loved, respected and appreciated by all who knew her.

# Gold and Green Balls

BY SISTER GLORIA LONG  
Mission Y.W.M.I.A. President

Our Gold and Green Balls have become the loveliest and most popular of our Church dances. Much commendation is due our district and branch officers for the cultural standards that have been attained in our Gold and Green Balls. Many people not of our faith look forward to enjoying the spirit and beauty of these dances with us. In order to make these balls so enjoyable, we have had to maintain certain standards. We here in the New Zealand Mission want to have our balls as nice as the Gold and Green Balls in the other missions and stakes of the Church.

The floor show is a very important part of the evening and lends beauty and culture to the ball. It gives many a chance to participate and develop higher standards of ballroom dancing. In the Executive's Manual, the general board has offered some suggestions about the floor show and also the crowning ceremony that we would like to pass on to you.

1. The floor shows and crowning ceremonies are sometimes too long. Make them short and snappy. They should not exceed 15, or at the most 20 minutes. They have dragged to such lengths that they have lost their spice and punch. It seems the dancing party has become the minor thing and the floor show the main feature of the evening.

2. All should be in readiness for the floor show before the general dancing is stopped. Then a snappy announcement is made, the floor show moves forward in an expeditious manner and the group is back on the floor dancing.

3. Arrangements should be made so all can see the floor show.

The presentation of the Gold and Green queen is the highlight of the evening at these balls. We want our queens to represent the standards of M.I.A. Conditions vary from branch to branch so we would like the branches to use the method they think best to choose their queen, but we wish they would keep these few suggestions in mind. The queen should be an active member of the M.I.A. Other girls may be just as lovely, but this honour belongs to a girl who has been giving Church allegiance and can truly represent the standards of M.I.A. It is best to avoid competition so there won't be any hurt feelings. In some branches a bowl of flowers is used, one of the flowers being marked. The eligible girls each choose a flower, and the one choosing the marked flower is the queen. Where it is possible, it is best to set up a merit system and let the girls work to-

wards being queen all through the year. We want to get away from having money used in any way in choosing the queen. The use of money detracts from the real purpose of the queen.

Our Church has set forth standards for us, and we want to continually strive to maintain these standards in all of our functions, whatever they may be. May your Gold and Green Ball be a success and one that you will be proud to have represent the Mutual Improvement Association.



Elder E. "H" Stokes

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## Two Elders Return to Zion



Elder N. V. Larsen

Elder Norman Vaughan Larsen and Elder Elden "H" Stokes were passengers aboard the Marine Phoenix which left for the States August 8, 1947.

Elder Larsen, whose home town is Mink Creek, Idaho, arrived in New Zealand February 8, 1946. He was among the first group of missionaries to come to New Zealand since the war. For 2½ months he laboured in Auckland among the Maori Saints. At the Hui Tau in Nuhaka, on April 22, 1946, Elder Larsen was assigned to the Manawatu District with headquarters at Porirua, to be the senior elder. On October 18, 1946, he was transferred to the Wairarapa District as senior elder, and on April 1, 1947 was appointed president of that district. After labouring for 18 months in the New Zealand Mission, he was released to return home because of ill health.

Elder Stokes, from Salmon, Idaho, arrived in New Zealand April 8, 1947. He was assigned to take up his labours in the Mahia District. The cool, damp climate seemed detrimental to his physical condition and efforts to regain his health seemed to be of no avail. It was therefore deemed best that he should return home.

## Te Ture Muru Hara

He mea tango mai no roto i nga wharangi o "The Church News"  
o Mei 24, 1947

Na Hori Hooro i whaka-maori

*Ko nga korero katoa i paoa ki tenei wharangi, o te timatanga mai, he mea ta ki konei i runga i te whakahau a te Tumuaiki o te Mihana.*

Ite wa i whaka-puakina ai e to tatou Ariki te inoi e mohiotia nei e tatou i naianei "Ko te Inoi a te Karaiti," i te ono o nga upoko o Matiu, i hoatu ano e Ia ana kupu apiti hei whakatatu i te whakaaro o ana akonga ki te hohonu-tanga atu o taua inoi. Ina ungunutia mai kia tatou, penei te hangaitanga o aua kupu, "kia warewaretia e tatou nga he o te hunga e he ana kia tatou, a ka pera ano hoki to tatou Matua i te rangi, ha warewaretia e Ia o tatou he"; anei te korero o roto i te karaipiture, "Ki te whakarerea noatia iho hoki e koutou nga he o nga tangata, ka whakarerea noatia iho o koutou e to koutou Matua i te rangi. A ki te kore e whakarerea noatia iho e koutou nga he o nga tangata, e kore ano hoki e whakarerea notia iho a koutou he e to koutou Matua." Me ata matakataka tatou i enei kupu, i na hoki, ki te uru tatou ki te he kaore te Ariki i te rawe mai kia tatou, no reira me whakatikataka tatou i a tatou; ma tenei anake hoki e rawe mai ai te Atua kia tatou.

He tikanga kino te mauahara o tatou ki etahi atu tangata, ahakoa ra na aua tangata te tukino mo tatou. Anei ano etahi o ana mahara i whakapuakina e to tatou Ariki i te rima o nga upoko, "Na reira ki te mauria atu e koe to whakahere ki te Aata, a ka mahara i reira i hara koe ki tou hoa, waiho to whakahere i reira i mua o te Aata, a haere matua houhia te rongo ki tou teina, ka haere mai ai ka mau mai i te whakahere." Kua apiti enei korero hei ture i te taha o nga ture a te "Runga Rawa," me nga kaupapa tikanga o roto i te hahi o Ihu Karaiti.

Ko te mataamua tanga ko tenei—"Kia whaka-pauria to ngakau ki te aroha ki te Ariki ki tou Atua," to muri iho, "kia aroha ki tou hoa tata ano ko koe." Kei whea te aroha ki tou hoa tata, mehemea e mau tonu ana i a koe te mauahara mona. Me pewhea e pupu ake ai te aroha ki te Atua, i roto i te mauahara?

I etahi wa he uaua rawa te whakaanga atu i te aroha mete maunga-a-rongo kite hunga i kino kia tatou, ara he uaua ki to tatou whakaaro iho. Otira mehemea ka pirangi te ngakau, he mama noa iho; ko te kore ke e pirangi kei te whakauaua. Ahakoa pa mamae nga take o te riri ki o tatou manawa, me pehi taua mamaetanga i puaki ake ra i te riri, me mau te rongo; ki te whaia tenei huarahi, ka

uru mai ki roto i te ngakau mamae, kote koa me te hari, ka whakaae hoki te hinengaro, e whakatutuki ana tatou i ta te Atua i ako ai ki ana tamariki. I whakaatu a Hoari Teira i te korero ako a te Poropiti a Hohepa Mete, i ki ai ia "Kua takoto te tikanga kia peratia tatou me Aperahama, me etahi atu tokomaha o nga tangata nunui a te Atua, kia whawha mai te Atua kia tatou, kia whakawiria nga mataapuna o roto i o tatou manawa kia mamae; a kite kore tatou e kaha ki te whaka-manawanui i toto i aua mamaetanga, kaore rawa tatou e totika hei noho i te rangatiratanga o te Atua (Celestial Kingdom)".

No nga whaka-kiteranga mai o nga ra o muri nei, i whakahoutia ai ano tenei take, ara, kia muru tatou i nga hara o nga tangata katoa.

He maha tonu nga tangata mauahara, puhoi ki te muru he i roto I nga tau maha. Ko nga korero ako a nga Apiha o te hahi i pa mamae ki etahi, a mutu tonu atu te haere ki te karakia, te tatutanga iho, ko ratou ano i pangia e te he, i te puhoi ki te hohou rongo.

He tokomaha tonu te hunga i tauwhaingia ki o ratou hoa noho tata mai, a i roto i nga maha tau, kore rawa i puaki atu he korero, oha atu, pehea ranei, ko te mauahara kei roto tonu e ka-torongu ana; i roto i taua ahua kaore ratou e paingia o rotou hoa tata; ko te hunga i mauahara kua waiho hei manene i roto i nga whakaaro o ratou hoa noho tahi.

He maha ano hoki nga tamariki e noho riri ana ki o ratou Matua, kua waiho hei mauahara ma ratou, hei korero kino tanga hoki ma ratou; i tenei ahua ka kaha rawa te ngiha o te riri me te mauahara i roto i o ratou manawa, ki o ratou Matua. Ki enei, he nui te he me te kino i huaki i roto i a ratou mo ratou i whakamoti i te wairua muru hara i roto i o ratou ngakau, i kore ai he wairua tika hei tohu-tohu i a ratou ki roto i nga kuaha o te maunga-a-rongo.

He maha tonu ano hoki nga Matua e noho mauahara ana ki a ratou tamariki; he tikanga tenei kaore i marama kia tatou; he aha ranei nga matua i penei ai ki a ratou tamariki, a ki etahi ranei o nga tamariki? He tika tonu tenei korero, he maha tonu nga matua tane me nga whaea kua whawhai kino ki etahi, a ki te katoa ranei o te whenau, a he maha tonu kei te whaka-mau i roto i nga maha tau, a kua waiho kei mamaetanga i waenganui ia ratou, ko te take kua takatakahia e ratou te ture hohou-rongo i whaka puakingia e te Atua hei turanga whakaaro mo te katoa, i roto i nga tau mutunga kore.

Kua tuturu ra tenei hei kaupapa i roto i nga ture me nga tikanga o te hahi o Ihu Karaiti, kia warewaretia e tatou nga hara o te hunga e hara ana kia tatou; kia huri mai ai te mata o te Ariki ki te muru atu i o tatou he maha i he ai tatou i mua i tona aroaro, i mua hoki i te aroaro o to tatou Ariki o Ihu Karaiti, e tiaki mai nei Ia i te pa mo tatou, i te honore i te Kororia i roto o nga rangi.

# Sunday School

## SACRAMENT GEM

*O Lord of Hosts, we now invoke  
Thy Spirit most divine,  
To cleanse our hearts while we partake  
The broken bread and wine.*

### KINDERGARTEN (4 and 5 years) :

- "*Caught in a Trap*" Elisha—II Kings 6. We should be noble and just, even to our enemies.  
 "*A Very Little King*" Joash—II Kings 11, 12. Sin is a reproach to any people.  
 "*Youths Who Would Not Bow to an Idol*" Daniel 3. The Lord is honoured through the faithfulness of His children.  
 "*A Young Prince Who Dared to Serve God*" Daniel 6. God protects those who have faith in him.

### PRIMARY (6 and 7 years) ; FIRST INTERMEDIATE (8 and 9 years) ;

- "*A Wonderful Conversion*" Alma 18:14-43; 19.  
 "*Anti-Nephi-Lehies*" Alma 23:5-7; 24:3-30.  
 "*Korihor, the Anti-Christ*" Alma 30.  
 "*Shiblon*" Alma 38.

### SECOND INTERMEDIATE (10 and 11 years) ; JUNIORS (12 and 13 years) ; ADVANCED JUNIOR (14 years) :

- "*David's Reign at Hebron and at Jerusalem*" (B.C. 1055-1043) II Samuel chap. 2-7.  
 "*David's Conquest and Sin*" (B.C. 1040-1033) 11 Samuel chap. 8-14.  
 "*The Close of David's Reign*" (B.C. 1032-1015) II Samuel chap. 15-21, 24.  
 "*The Accession of Solomon*" (B.C. 1015-1005), I Kings chap. 2-8; I Chron. 1-9.  
 .....

### SENIORS (15 and 16 years) ; ADVANCED SENIORS (17 and 18 years) ;

### THE GOSPEL MESSAGE (19 and 20 years) :

Same lessons as for Gospel Doctrine.

### GOSPEL DOCTRINE (Adults) :

- "*The Gospel to be Restored*" Isaiah 29:11-16; Dan. 2:44; Rev. 14:6, 7.  
 "*Prophets yet to Come*" Rev. 11:3-12.  
 "*The Holy Ghost Promised*" Joel 2:28, 29; John 14:16, 17; Acts 2:38, 39.  
 "*Mission of the Holy Ghost*" John 14:26; 16:13, 14; I Cor. 2:9-14; 12:13; I John 2:20, 27; 3:24.  
 "*Modern Prophecies*" Doc. & Cov. 1:4, 5; 3:16-20; 4:1; 5:5-20; 6:1; 11:1; 12:1; 18:44; 35:15, 24, 25; 39:15; 45:65-71; 49:24, 25; 58:64; 103:5-20; 118:5; 122:1-4; 130:12, 13.

## MAORI CLASS

Pukapuka—"Akoranga me nga Kawenata"

### KI NGA KAI-WHAKAAKO—

Ko nga korero e puta ana ia Ratapu, ia Ratapu, i meinga hei awhina ia koutou ki te rapu i etahi o nga tikanga o te rehana. Kahore i whakaarongia ko enei korero HEI REHANA.

Akongia nga korero o te rehana i roto i te pukapuka "Akoranga me nga Kawenata."

Kahore he painga mehemea ka haere mai te KAI-WHAKAAKO ki te Kura Hapati ki reira ako ai i te rehana kihai nei ia i matau. Akongia to rehana i te kainga. Whakaakongia te Hunga Tapu i te wa o te karahe.

He nui nga "Akoranga me nga Kawenata" kei te Tari o te Mihana he 2/6 mo te kape.

Me haere nga tono me te moni 2/6 ki te Hekeretari, Box 72, Auckland C.1.

*Ratapu Tuatahi:*

Tekiona 5. Kimihia te hitori mo tenei whakakitenga. He aha te tino tikanga o te rarangi 2? He aha te homaitanga o te rarangi 4? Kimihia nga tikanga korero o nga rarangi 11 ki te 14? He aha te whakawhiu o te rarangi 19? Rapua etahi atu whakaaro nui.

*Ratapu Tuarua:*

Tekiona 6. Kimihia nga korero hitori o te wa tonu o tenei whakakitenga? He aha te mahi i roto i te rarangi 1? Kei hea o nga karaipiture (Paipera) he korero ahua rite ki te rarangi 7, a hea aha hoki te tikanga o taua rarangi? He aha i noho ai ko te ripeneta anake te korero mo tenei wa? Whakamaoritia te rarangi 18?

*Ratapu Tuatoru:*

Tekiona 7. Tera he tikanga i tupono ai tenei whakakitenga, a he aha taua tikanga? Ko wai e korerotia ana i te rarangi 3, a he aha hoki etahi whakamarama mo taua rarangi? He aha te anahera minita?

*Ratapu Tuawha:*

Tekiona 8. Whakamaramatia ia rarangi, ia rarangi o tenei tekiona, no te mea kei konei etahi whakaaro e pa ana kia tatou katoa—pea!

Kauaka e mangere ki te korero i to rehana i te kainga, a tae ki te wa o to rehana kua mohio ke koe he aha hei whakaako mahau ki te Hunga Tapu.

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## IMPORTANT

Everyone is invited to attend our Hui Pariha to be held October 4 and 5 at Wanganui. We also invite everyone to our Gold and Green Bayy on October 3 at 8.00 p.m. There will be a spectacular queen crowning and special cold chicken supper. Admission: 15/- per couple.

### HE POWHIRI HUI PARIHA

HAERE MAI! HAERE MAI!! HAERE MAI!!!

Tenei te reo o nga Hunga Tapu me a matou hoa aroha o Taranaki a karanga ana, e powhiri ana ki a koutou katoa, ki nga Hunga Tapu me nga iwi katoa puta noa i te Mihana kia haere mai ki te matou Hui Pariha ka tu ki Putiki, Wanganui a te 4 me te 5 o nga ra o Oketopa. Kei te haere mai nga ropu waiata o era atu o nga takiwa hei whakanui, hei awahina i nga karakia me nga mahi katoa o te hui. Haere mai kia kite, kia whakarongo hoki ki nga mea ataahua e puta i roto i tenei Hui Pariha.

Ka tu te kanikani (Gold and Green Ball) a te po o te Paraire, te 3 o nga ra o Oketopa no reira me haere mai ki tenei kanikani nui, ataahua, ki nga huihuinga katoa o to tatou Hui Pariha.

Na nga kaumatua me nga Hunga Tapu o Taranaki.

## News of the Field

### MANGA-ONE BRANCH (TARANAKI)

By Bob Hirini

We are very sorry to report that Sis. Wiki Hemmingsen is in the hospital being treated for appendicitis. The elders administered to her and thanks to the Lord she is on the way to recovery.

Manga-one was honoured by the visit of the district president, Elder Hyde and his hoas Elder Craven after they attended the conference at Korongata.

We wish to welcome Elder Bingham and Elder Reaux to this district and we hope for a continual success in their labours in the New Plymouth branch.

Preparations are being made to make the forthcoming Hui Pariha a success. We extend a cordial invitation to all people to attend this conference which will be held at the Putiki Pa, Wanganui, on October 4 and 5. Prior to the hui, a Gold and Green Ball will be held in the Wanganui Town Hall on Friday, October 3. Come all to help make these functions a success.

We wish to congratulate Elder Hayes and Elder Morrow on the great success they've had in their mutual work. We of Manga-one rejoice with them for the fine people they work with. Yes it is very inspiring to have an increase from four to sixty.

A party was held in the home of Bro. Ngaha Katene in honour of Elder David L. Morrow's 21st birthday. Elder Morrow hails from Taber, Alberta, Canada, and he was surprised to see a regular party given in his honour. Kia ora Elder Morrow.

Football teams have tried time and again to beat the Taihape Maori team but without effect and they feel proud in gaining such a fine record.

### JUDEA BRANCH

By Joe Kohu

After a lapse of some time the Relief Society has again resumed activities with Sis. Teti Tawa as president.

Visitors to our branch were President Halversen and Elder Parsons of Hawke's Bay district.

News has been received that Elder French has been transferred to the Wairarapa District and Elder Graham has been assigned to this district. Bro. Albert Whaanga has received notice of his release from his missionary duties in the Hauraki district. He has been labouring for 10 months.

Bro. Dealtion Tawa who formerly laboured with Elder French has a new companion who is Elder Peterson.

### WAIKATO DISTRICT

By Elder Judkins

The attention of the Huntly and Hamilton saints this month was turned on the July 24th celebration held at Huntly. With the Hamilton choir practicing every Monday and Thursday nights, and mus-

ical numbers being prepared by the elders, the programme began to take form. The Huntly saints turned out to do their part of the programme, that of decorating the hall, and preparing to feed an estimate of 200 people. The saints all worked hard to make things look as nice as possible and gave generously so that everything would be free of charge.

July 24th came, so at 7.00 p.m. the big evening began. Pres. Halversen as our main guest and many other guests came with the saints to fill the Huntly hall to capacity. A very nice musical programme was given, followed by a very good kai, and a dance to bring the evening to a climax. The evening was well enjoyed so all efforts to make it a success were very much appreciated by all.

Elder Joseph T. McMurray, the district president, has been transferred to Blenheim in the South Island.

Elder Robert Bradshaw, the district secretary is now labouring in Auckland as editor of Te Karere.

Elder Connell Roberts is now coming to the Waikato district to be the District President. Elder Roberts has been labouring in Porirua.

Elder Wilson Woods from Salt Lake City, Utah, is the other new elder to take up his labours in the Waikato district.

### CHRISTCHURCH BRANCH

By Noelene Thomson

This, the Christchurch branch continues to progress under the leadership of Elders Baker and Allan. A Sunday School is now functioning on Sunday mornings at 11.00 and before very long we hope to have a Relief Society organised.

Brother Puoho Katene went home to Porirua to the Hui Peka and brought back with him a gift in the form of Sacrament glasses for the use of this branch. We greatly appreciate this, and send our grateful thanks.

We were privileged in having a visit from Sisters Tilly Katene and Tini Winera from the Porirua Branch. Greatly appreciated was the musical item given by Sis. Katene at our Sunday evening service.

### WAIROA BRANCH

By Ray Ormsby

The Relief Society Sisters have been working very hard and hope to hold a jumble sale in the near future. The primary attendance has been very good.

There has been a marked increase in the attendance at Sunday School since the return of Bro. Charlie Ormsby. The funds for a new chapel at Wairoa are steadily increasing.

### MANAIA BRANCH

By Doris Manu

Last month the elders' meeting was held at Maniaia with Elders Eckersley, Hirini, Morrow, Hay, Hyde and Craven. The meetings, which were presided over

and conducted by District Pres. John T. Hyde, were both constructive and inspirational to all who were privileged to attend.

We were very happy to have with us Pres. Halversen. We are looking forward to our Hui Pariha when we hope to be able to have Tumuaiki and the elders with us again.

Last month Bro. Hira Tutahione Johnny, of Okaiawa, passed away after a short illness. Bro. Hira was a returned soldier, having served overseas with the Maori Battalion and was 26 years of age. Present at the funeral services were Elders Hyde and Craven, and Bro. Turake Manu. To the Johnny family and relatives we offer our deepest sympathy.

#### HERETAUNGA BRANCH

By Marge Thompson

The Heretaunga Branch gave Elder Robert Parsons a surprise 21st birthday party in the Buffalo Hall on July 3. He received many lovely gifts from the various organisations there.

Bro. Eric Tahau has been set apart as second Counsellor in the branch. He has also been chosen as second Counsellor in the district Y.M.M.I.A.

The chapel committee, with Bro. Tury Thompson as chairman, is very active, they hold a house party every Tuesday night at the Buffalo Hall.

Sis. Myria Wihongi has been chosen as the M.I.A. candidate for the Te Hauke Green and Gold Ball.

We welcome Bro. Pat Curtis, who was baptized at the Korongata Hui Pariha, into our branch.

Recently, the Relief Society was honoured by a visit from Sis. Halversen. She was accompanied by Sis. Reremoana Kingi, and Sis. Teiti McIlroy, district board members.

Bro. Raymond and Tury Thompson were ordained elders by Pres. Halversen at the Korongata Hui.

We shall be very sorry to lose Bro. Horace Forbes, who has been labouring in our district, and who has now been released.

Among the many visitors from the Korongata Branch have been, Sis. Olive Edwards, Bro. Paul Randall and Bro. and Sis. Syd. Crawford.

Sis. Ngahina Gillies, who has been very ill, is now recovering.

#### WANGANUI BRANCH

By the Elders

The vacancy of second assistant in the Sunday School has been filled by Sis. Terena Enoka. Sis. Enoka is also helping with the primary and is conducting action songs in our M.I.A.

Our M.I.A. has increased in such numbers that we are now holding our meetings at Putiki Pa where we have an attendance of 61.

We have enjoyed the company of Elder Hyde and Elder Craven during the past month. Elder Eckersley and Bro. Bob Hirini were also very welcome guests for a few days.

On behalf of the saints here in Wanganui, we wish to extend a very sincere welcome to Nola and Johnnie O'Brien, and baby daughter June, who are now residing in Wanganui. They are formerly of the Wellington Branch.

We wish to extend our very hearty welcome to Elder Louis D. Bingham and Elder Jerry D. Reaux, who are now labouring in this district.

On July 28, 1947 a baby boy was born to Mr. and Mrs. Thomas Stokoe.

#### TEHAPARA BRANCH

By Elder Dale

Te Hapara started the month of July with high hopes and renewed ambitions following the visit to this area by Tumuaiki Halversen and Elders Parsons. Their presence at our meetings was enjoyed very much and we have benefited by their coming. Te Hapara has continued to grow in the past few months and we are now enjoying large meetings. Our fireside chats have been very successful thus far and boast an enviable record for attendance. Another noticeable growth has taken place among our children in Sunday School. Sister Noi Hamon has created a very interesting class for them.

Under the capable direction of Jim Puriri we are producing a promising choir which will be introduced at the coming Hui Pariha August 30, 31.

Miss Tui Kelly will represent the M.I.A. as queen candidate at the Green and Gold Ball August 29.

On July 1, Violet Kohunui was married to Peter Osborne.

Te Hapara along with the other branches in this district mourns the loss of Brother George Titus who passed away following a lingering illness.

#### WELLINGTON BRANCH

By Fay Loader

News has been received that Bro. Jacob Rohner has arrived in the States and is staying with his sister in Los Angeles.

A farewell dinner was given to Elder Bingham at the home of Sis. Chapman. Elder Bingham is being transferred in the near future.

A new visitor to our Mutual was Nurse Gladstone from Cardston, Alberta, Canada.

District Pres. George Katene was a welcome visitor this month and with him came Mr. Jackson from Plimmerton.

Other visitors to our branch this month were Sis. Bessie Smith from Tolaga Bay and Caroline Bristowe and Mary Haerewa from the East Coast.

#### NUHAKA BRANCH

By Polly Irwin

On the 1st Sunday evening of July, the Sunday School arranged and presented the programme, including musical items by the members of the band to be.

Bro. Taka Parere was recently welcomed home by the M.I.A. A social was held in his honour.

Two babies were blessed on Sunday, July 13. Sis. Riripeti Ataria had her

babe named Rahuri Ataria and Sis. Shirley McKenzie's is Michael Mathew McKenzie.

Sis. Manu O'Brien was set apart as secretary for the genealogical committee for the branch. A farewell party was held at the home of Sis. Mereaira Whaanga for her son, Rangī, who recently left for Japan.

Those from this branch who attended Pioneers' Day and Hui Pariha in Korongata spoke of a lovely Hui indeed.

The "Lancers" is being taught at mutual for the coming Gold and Green Ball. We wish again to remind everyone, that the Nuhaka Ball is to be on September 19.

#### INVERCARGILL BRANCH

By Shirley Ward

The elders have started Sunday services and are holding cottage meetings at the home of Bro. and Sis. Ward and have had many enjoyable evenings.

Elder Hunsaker who opened this branch has been transferred and is now labouring in Masterton. We welcome into our midst, Elder J. Roberts, who was formerly labouring in Dunedin.

#### PORIRUA BRANCH

Amiria Katene

Recent visitors to our branch have been Jack and Philip Espanell, of Tokomaru Bay, Sister Olive Elkington McKay, and Elder Vaughan Larsen, who spent a few hours here prior to his return to Auckland.

A small group of Saints were fortunate to be able to attend the Korongata Hui. There the spirit and testimonies were enjoyed by all.

Sunday 27th an evening service was held in commemoration of "Pioneer Day." It was conducted by the M.I.A.

A farewell social was held on Wednesday 30 by the M.I.A. for Elder Connell Roberts, who has been transferred to the Waikato District.

On behalf of the district I wish to extend to these two elders our best wishes in their new field of labour, and, many thanks, for their great assistance in the uplifting of the gospel in this district.

Elder Nielson gained a further star in his popularity as a rugby player when he scored the only "try" in the Porirua Senior match against Eastbourne, one of the leading teams of Wellington. The results being that Porirua won by 6—3.

#### TE HUE HUE BRANCH

By James Witchira

On Monday, July 21, members of the Bay of Islands amusement committee began preparations for the Hui Pariha held at "Te Kotahitanga" marae, Kaikohe. The elders here offered great help in accomplishing the necessary jobs on the marae.

L.D.S. visitors from Auckland and Hawke's Bay had the privilege of seeing Dr. Paewai in action on the football field on July 25. The evening programme was sponsored by Elder Herlin with mixed items. The elders were prominent on

the stage with the Waimamaku haka group.

Special thanks to all members who participated in Saturday evening programme. Sunday July 27 commenced with the auxiliary meetings at 8.00 a.m. Bro. Hare Nehua conducted the Sunday School. The Auckland Choir rendered beautiful songs conducted by Bro. Kelly Harris.

Kia ora nga hunga tapu o te Mihana me nga hoa aroha i tae mai ki te nei Hui Pariha.

#### TAMAKI BRANCH

By William Harris

A kitchen party in honour of Sis. Teatarangi Barclay and Hawea Pene was held in the Assembly Hall on Thursday, July 3.

On July 6, Hawea Pene, was baptized by Bro. Davis Mehaere and confirmed by Bro. Stuart Meha.

On July 11, Bro. Hawea Pene and Sis. Teatarangi Barclay were married. The ceremony was performed by Bro. Stuart Meha at the home of Bro. Wi Duncan.

Visitors to the branch during the month were Bro. and Sis. McIlroy, Sis. Reremoana Kingi, Ella Wi Neera, and Olive Edwards, all of Korongata, also Elders Snyder, Young, Anderson, and Bro. Forbes.

Bro. Takerei has at last been discharged from the hospital. Bro. Tapsell Meha is still in the hospital and Sis. Turama Meha has been ordered to go. We are very sorry indeed for them.

About thirty members from the branch travelled by bus to attend the Hui at Korongata. Everyone enjoyed the programmes very much.

Bro. and Sis. Richard Marsh and family are now in the branch.

The following Sunday School teachers were appointed and set apart on July 27: Bros. Francis Barclay, John Meha, Ronald Kingi, Rahiri Harris, and Davis Mihaere; Sisters Amy Takerei, Ngarongo Enoke, Mini Snee, and Awhitia Hiba. Sis. Awhitia Hiba was also appointed Sunday School chorister.

Bro. Benjamin Mihaere left recently with the "J Force" draft for Japan. Bro. Ephriam Thompson returned from Japan with the last draft.

#### RAROTONGA BRANCH

By Elder Delamare

The Rarotonga Branch was highly favoured by the recent visit of Pres. Mathew Cowley. All the saints became well acquainted with their former mission president. Festivities began the night of his arrival, June 28, and continued throughout the following three days.

In honour of Pres. Cowley's visit many of the Saints gathered at the home of Elder and Sis. Hamon to enjoy a delicious umu kai and a fine entertainment. The following day the saints rode through the rain to Muri, where meetings were held throughout the day. All were inspired by Pres. Cowley's words of instruction and encouragement. At the beginning of the evening programme Pres. Cowley dedicated the chapel and grounds,

and the islands of this group for the preaching of the gospel.

During the past month New Zealand's Princess Te Puca arrived in Rarotonga and was honoured at numerous social and festive occasions.

Bro. Sam Glossie is now out of the hospital and with us again. He was performing a great missionary work among his fellow patients in the hospital.

Meetings are now being held at Elder and Sis. Hamon's home, with an increasing number of people in attendance.

Sorrow among the friends at Black Rock was occasioned by the death of the son of James Vahua. We offer our condolences to James and his wife.

#### WAIROA BRANCH

By Moewai Stewart

We were visited by Elder Wayne B. Leavitt and Elder Gray, the last of June, and we are happy to welcome Elder Gray to our branch.

There have been two births here recently. A daughter to Bro. and Sis. Scotty Walker, and a son to Sis. Dorothy Fox Ferguson.

Our Branch President, Bro. Heremoa Marsh attended the Korongata Hui. He returned full of praise for things he saw and heard there.

Most recent baptism was that of Edith Thompson. She was baptized and confirmed by Elder Leavitt on April 20.

We take this opportunity of bidding Elder Leavitt "Haere ra" and "aroha nui."

#### ROTORUA BRANCH

By Rangī Davies

We were happy to have President Halversen and Elder Parsons visit us again on the 7th. of July.

On the 13th of July Bro. Josephs presented the branch with an organ. The President and members of the branch wish to thank Bro. and Sis. Josephs for such a wonderful gift.

Bro. Vernon Hamon was sustained and set apart as second Counsellor in the Branch, Sister Betty Rei was set apart as a Relief Society class teacher.

Elder French has been transferred to the Wairarapa District. We will miss him very much.

July 26 Te Aumihī passed away leaving a number of children to mourn the loss of their beloved mother. The Saints of Rotorua District extend their deepest sympathy to the family for their sad loss.

Bro. Tama Greening was recently ordained a priest during Hui Tau.

#### WHANGARURU BRANCH

By Watson Pita

Our M.I.A. organisation has now gone into recess for the rest of the winter months. The closing social evening was thoroughly enjoyed by all who were present.

Bro. Haehae Taniora was recently set apart as chairman of the Genealogical Committee, taking the place of Bro. Waitai Pita.

This branch combined with the Puna-ruku, Mokau, and Ngoiotonga branches to commemorate "Pioneers Day," it was held at the Puna-ruku Native School on July 24. This day will live long in the memory of those that were present. The teachers of the Native School are to be congratulated for their co-operation. Special thanks to the Saints of the Puna-ruku Branch for the good hangi they prepared.

#### TE HORO BRANCH

By Aorangi Shortland

The opening night of our Mutual was held on July 5 with over a hundred people present, including four Zion elders. They were Elders Barney, Forsythe, and Elders McKee and Nelson who are labouring in the Whangarei district. All those who were present we wish to thank them very much for coming, and those who took part on the programme we thank them very very much.

#### KIRI KIRI BRANCH

By Toke Watene

July 14, Leslie Wipiti, son of Mr. and Mrs. T. Wipiti, died at New Plymouth. The funeral was attended by both Pakeha and Maori friends to pay their respects.

The Kiri Kiri and Thames Saints held their second choir practice Sunday under the supervision of Bro. Tom Clarke, assisted by Elder Holdaway and Sis. Edna Oakley. Bro. and Sis. Holdaway, at Thames, are doing great work and making many friends.

The Saints here join in extending their "aroha nui" to Elder French, who has been transferred from this district and we extend a hearty welcome to Elder Anderson, coming from Hawke's Bay.

#### KAIKOU BRANCH

By Carrie Peihopa

On July 19 a welcome programme was held for Elder Forsythe, from Hawaii. It was a lovely evening and enjoyed by all.

The people of the branch felt honoured by the visit of Elders Forsythe and Barney, who are now labouring in the Whangarei District. They are visiting each home of the branch and holding cottage meetings.

On Sunday 20 we held our "Pioneers Day" programme. This fine meeting will long be remembered by the members of the branch. The Te Horo "Pioneers Day" programme was presented on July 20. This was a wonderful programme. We give many thanks to the Te Horo Saints for their good work.

Three babies were blessed, a son of Bro. and Sis. Jannie Herewini, named Herewini Herewini, and blessed by Elder Forsythe.

#### TATAENUI BRANCH

By Rebecca Smith

The Hui Pariha held at Whakaki June 7 and 8 came with the arrival of Pres. Halversen and Apostle Cowley. There was a record crowd of six hundred visitors. It was a wonderful Hui Pariha, these good non-members of Whakaki are

to be blessed for their effort of supporting the Tahaenui Branch with its first Hui Pariha.

The Hui Atawhai also held its half-yearly competition. Sis. Mihi Nepia of Nuhaka Branch was the celebrated judge of the day, and displayed her fine points of judging.

The Hui Atawhai members visited the Wairoa Hospital and presented a very fine concert, with a force of eight members. According to reports given of the affair, it was very much enjoyed by all.

Bro. Cleo Smith has been released as secretary of the branch, taking his place is Bro. Billy Parker Walker, son of Bro. Willie Walker. Billy has been active in the Church since his Primary days. We wish him the best.

Daniel O'Shea, son of Bro. Dave and Sis. Rebecca Smith, was ordained a deacon by his father.

Six baptisms were performed by Bro. Edgar Smith recently, they are members of our branch from the Whakaki area. Also at Whakaki, Primary has been commenced. We have started Mutual here with a grand response of thirty to forty members.

A tragic accident occurred here when the baby of Mr. and Mrs. Hema was drowned while attempting to cross the river. Mrs. Hema is a keen supporter of all our Church activities in this branch.

Members of this branch who returned from the Korongata Hui Pariha reported a very inspirational "Pioneers Day" programme.

#### WHANAKI BRANCH

By Raiha Ngawaka

A Sunday School was organised here on July 20 by Elder Ronald Peterson and Bro. Te Iwi Edwards. Tane Ngawaka was set apart as Superintendent with Bro. Sam Pugh as first Counsellor and Sis. Waiwera Waitford as second Counsellor. Sis. Agnes Pugh as Primary teacher and Sis. Raiha Ngawaka as secretary.

The following are recent baptisms: TeHata Ngawaka and Maihi Kawiti Ngawaka, sons of Bro. and Sis. Tane Ngawaka; Diana Pugh, daughter of Bro. and Sis. Pugh; Kuini Mischeseki, daughter of Eritana Henare.

Julia Ngawaka is in the hospital for treatment. Our prayers are for her speedy recovery.

The members of this Sunday School can never express their gratitude and appreciation for the attendance of Elder Peterson and Bro. Te Iwi Edwards. We wish to thank them very much.

#### DUNEDIN BRANCH

By Luxford P. Walker

The most significant feature during July was the inauguration of the M.I.A., the first for many years, testifying to the wonderful work done by our missionaries here. Mutual began on July 9 under the direction of Elder Roberts, ably assisted by Bro. William Cockburn. On the opening night our M.I.A. was

ushered in with a very successful social evening during which a good time was had by all. Succeeding meetings have been very well attended, and this speaks for the progress of our M.I.A.

Elder Green announces the following acting M.I.A. organisation:—Y.M.M.I.A.: Bro. William Cockburn, president; Mr. Guy Powers, first counsellor; Elder Bond, second counsellor and recreation officer, Y.W.M.I.A.: Sis. Audrey Constable, president; Miss Nell Sellars, first counsellor and recreation officer; Miss Pat Moreley, second counsellor. M.I.A.: Elder Green and Miss Joy Taylor, music directors; Miss Joy MacGregor, pianist; Miss Betty Barrett, secretary.

The elders are holding cottage meetings now regularly at the homes of the Saints.

Elder Roberts has been called to labour in another part of the Lord's vineyard, he left July 19 and we wish him and his companion, Elder Lowder, the very best, and express our thanks for his labours here.

We welcomed a new missionary to our midst. He is Elder Charles Pearce. He has just recently arrived in New Zealand. To him we extend a hearty welcome.

#### OPOUTAMA BRANCH

By Monica McKay

The Oputama M.I.A. are holding their Gold and Green Ball and invite everyone to come and help make it a success.

Sis. Luya Hapi-Smith was honourably released from the primary presidency and in her place was set apart Sis. Emma Brown.

Frank Ormond, son of Sis. William Ormond, was baptised by Paumea McKay. Dorothy Fox's son was blessed with the name of Derek Tiniaa by Bro. Jim Brown.

The visitors for the last two months were Sister Rauangi Pohatu, Dorothy Fox, Paku Webber, Monica McKay and Elders Levatt and Gray.

#### MOKAU BRANCH

By Waaka Hepi

We are sorry to report the death of our beloved friend, Ene Tamihana, wife of our branch secretary, Hooro Tamihana, on August 2, 1947. Although she was not a member of the Church she had asked for baptism and the ordinance was to have been performed when she had regained her strength. Her life was taken, however, before her desire could be fulfilled and we are hoping that this work can be done for her in the temple at Hawaii. She was the mother of three children, one who was born at the time of her passing away. We will miss her greatly and our sympathy goes to Bro. Tamihana.

The funeral services were held in Oro-kawa on August 4, and were conducted by Elder Ronald Peterson. Elder Nebeker dedicated the grave.

#### KAIUKI BRANCH

We suffered a great loss in Bro. Chas. Greening Sr., who died suddenly June 7. He left a family of nine children and his widow. The funeral was conducted

by Bro. Te Amo Te Ngaio. The body was interred beside his father's in the family graveyard, Te Putiki.

The Mahia District Primary Board take this opportunity to thank all the Primaries throughout the district for their fine co-operative spirit during the Hui Pariha.

Bro. Barney Brown was set apart to fill Bro. Greening's calling as the Sunday School President. His counsellors are Sisters Tusie Brown, Eva Greening and Tiwi Greening as secretary. Sis. Mercira Ormond has been set apart as the president for the Y.W.M.I.A.

The Kaiuku Branch are very sorry to lose Elder Leavitt but we do wish him all the best in his new district.

We do extend to Elder Gray a very warm welcome and sincerely hope that he will like his mission here.

#### WAIKARE BRANCH

By Mary F. Tarau and Rachel Ridings

On the 1st December, 1946, the Waikare M.I.A. was organised under the direction of Elders Walch and Clawson. The M.I.A. Presidency is as follows: president, Fred Tarau; first counsellor, Pakira Paiatene; second counsellor, Elva Ngaika; and secretary, Mary F. Tarau. Since this association began they have been functioning very well and the work has been very interesting. The M.I.A. wish to express thanks towards Elder Peterson and Bro. Te Iwi Edwards for their great assistance. On May 27, the M.I.A. held a dance in the Waikae Hall. All who attended enjoyed it very much.

The Waikare Primary Association is now reorganised by Elder Peterson with Hariata Tarau as President, Wainu George, first counsellor, Mary F. Tarau as second counsellor and secretary.

On June 27, the Relief Society held a dance at the Waikare Hall. With the help of everyone the dance was a real success. The hall was decorated and was pleasing to those who were present. There were about 300 people who attended this dance from surrounding districts. We wish to thank all those who supported us, to make this dance a suc-

cess. The Relief Society officers and members wish to thank Elder Peterson and Bro. Te Iwi Edwards for the support they so generously offered to us.

#### WAIRARAPA DISTRICT

By Raiha Kawana

On July 26 a marriage ceremony took place at Sis. Nini's home with Elder Larsen presiding and performing the marriage ceremony.

A farewell evening was held at Bro. Eruha Kawana's home for Elder Larsen. The programme was conducted by Elder Pitcher. Also there was a farewell held at Bro. and Sis. Kawana's home for Elder Reaux.

We wish to welcome Elder Hunsaker and Elder French to Wairarapa.

#### AUCKLAND BRANCH

By Connie Horlock

1947 is proving a very successful year here for the Mutual under the very able hands of Bro. Ivan Reid. To date it has been responsible for a barbecue, a "Wagon Stop" dance and a "Spacty" (fun and games). Lessons in the cultural arts, music, drama and speech have been very interestingly given respectively by Sis. Halversen, Bro. Burge and Bro. Brosnan.

On the 24th of July the Relief Society held a Celebrity Concert and had a packed chapel. A feature of the evening were a number of Tongan songs and dances by some of our Tongan Saints.

Cottage meetings have been held during the month at the homes of Bro. and Sis. Hooro and Bro. and Sis. Ottley.

We are sorry to hear of the passing away in Samoa of Sis. Kelly Harris' mother, Sis. Jensen, who was known to many of us here.

On July 29, Sis. Schultz left for the States where she will reside with her son and daughter.

We are sorry to lose our two American lady missionaries who are leaving to labour in the Taranaki District. Both shall be greatly missed in the many activities they have been such a help to us in. Good luck Sisters Reber and Wagener.

We regret to announce the death of Brother Tapsell Meha, at Dannevirke Hospital, on Monday, August 4, 1947. To his good wife, and their large family, we extend our deepest sympathy.

—William Harris

# Combined Bay of Islands and Whangarei Hui Pariha

BY ELDER FLOYD J. HERLIN

The work of the saints of the Bay of Islands and Whangarei districts was well repaid in the form of a very splendid Hui Pariha, held at Kaikohe on the 26th and 27th of July. The hui was enjoyed by all that were present and for those that were unable to attend we here make a report so that you might enjoy a few of the items that were presented. The hui was attended by 19 missionaries, President Halversen, and many visitors from all over the mission. The theme of the hui was commemorating the Mormon Pioneers and their work in settling Salt Lake Valley.

The conference began on Saturday, the evening programme being under the direction of the young people. The programme was enjoyed immensely by all.

Sunday was the day for the inspirational meetings. To begin the day the Priesthood and Relief Society had their meetings under separate direction. Many good words of counsel and instruction were given at these meetings. Following these, the Sunday School put on the programme for their Sunday School Conference. The combined choir of the Waihou and Ngawha branches and the Okaihau Sunday School presented their numbers which were also good to listen to. The girls' chorus, directed by Elder Burt, also rendered two very lovely numbers.

The general session in the afternoon was a meeting that inspired all that were able to crowd into the tent. It was estimated that approximately 400 to 450 people were able to squeeze into the tent for the meeting with 700 people going through the whare-kai following the meeting. Among the speakers were Elder Walsh, Sir Christie, Mr. Pitcaithley, principal of the college at Kaikohe, Elder Forsythe, and President Halversen. The Auckland choir was present to render the music for the programme. Some good sermons were presented by them in the form of music. Indeed these speakers and this choir gave us some inspirational words and thoughts which are much needed by all.

The Sunday night meeting was begun by the Relief Society, giving speeches and musical items. President Halversen gave his final remarks followed by several of the visitors giving fine thoughts to us. During the day many of the elders present were able to give their messages to the audience in the Maori language. These were most interesting to hear. Truly the day was well spent by the elders, the visitors, the local members, and all who were able to attend this hui.

To all those that helped make this hui possible we wish to extend our sincere thanks. To the visitors that came to our hui we were indeed happy to see you and hoped that you went away feeling satisfied for your journey to the "Winterless North." To the weatherman we wish to thank him also even though we did have a few rain squalls and cold winds. The weather before the hui and after was rainy so we were blessed with the good weather that we did have. To all present whether worker or listener, visitor or local saints, member or non-member, we say this: Ma te Atua koutou e manaaki mo au mahi hei awihina i to matou hui pariha. Ma te Atua koutou e manaaki i nga wa katoa.



## Dunedin M.I.A. Resumed



After much planning and preparation, and with the help of the saints, and friends here in Dunedin, our opening M.I.A. programme got under way on the evening of July 9th. Brother Billy Cockburn, and Elder J. J. Roberts having been named as temporary officers to direct the organisation, took charge of the programme.

All thirty persons present caught the spirit of the occasion, and entered into the fun and laughter, which is typical of a good M.I.A. All took part in whatever was asked of them to do, even a Maori haka by Sister Blair, accompanied by Brother Carr on the accordion, aroused the interest of all onlookers. We also enjoyed the special musical numbers, under the direction of Elder Green, and we would like to thank those that took part for their time and assistance. Among them were, Norma Hood, on the cornet, Joy McGreggor at the piano, and Joy Taylor singing beautifully. Our own Elder Green also sang nicely. All of these numbers received their earned encores. Other items of interest were, a piano solo by Hellen Sellar, a short solo by Elder Olsen, and a community sing, of songs which Elder Bond tediously spent hours typing out.

Sisters Mary Cockburn, and Audrey Constable made a very lovely lunch, which we ate while getting better acquainted with each other. The younger people then all joined in dancing, with Brother Carr furnishing the desired music.

The Elders would like to thank all those who gave us help when called upon. Also for all who came out to make the evening a success.

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**Te Karere**

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## **New Apostle Ordained**

At the 117th Annual Conference the ranks of the Council of the Twelve were once more completed with the appointment of a man who has long proven himself a leader in the fields of Church service, business, finance and law and who possesses a spirit of humility founded upon a deep faith.

The man named is Elder Henry Dinwoodey Moyle, 57, who appears on this month's cover. He has, for the past ten years, been the general chairman of the Church Welfare Programme. In this capacity Elder Moyle has visited a great many of the stakes of the Church and in so doing has made many acquaintances and friends.

Elder Moyle succeeds to the vacancy among the general authorities occasioned by the death last January of Elder Charles A. Callis of the Council of the Twelve.

Dividing his time between three major interests Elder Moyle has achieved an enviable record of service and accomplishment in each. His efforts have been directed towards the Church Welfare Programme as the presiding officer of the general committee. As one of Utah's leading industrialists the new apostle directs activities of several large institutions. He is most prominent in the petroleum industry in the intermountain country as president of one and vice-president of two oil refineries. By profession he is trained in law and stands at the head of a prominent legal firm in Salt Lake City.

Elder Moyle is a native of Salt Lake. He was born here on April 22, 1889. His father was James H. Moyle, a prominent Utahn for many years and who gained recognition as U.S. Collector of Customs. He was a former president also of the Eastern States Mission. The mother of the newest Apostle, Alice E. Dinwoodey Moyle, was a prominent representative of another notable Utah pioneer family.

He began the practice of law in Salt Lake City in 1916 and found himself in trial practice. This was interrupted during the World War II, when he served with distinction as a captain in the Twenty-first Infantry. He spent a year as instructor in the officers' school at The Presidio at San Francisco and for six months had charge of the ROTC, at the Utah State Agricultural College at Logan. He has served also as a commander of the American Legion, Post No. 2, in Salt Lake City.

He served the Government during the last world war as a director of the Petroleum Industry Council, being chairman of refining for District Four, the Rocky Mountain area. He is now a director of the peace-time successor of that organisation, known as the National Petroleum Council.

Prior to being named chairman of the General Welfare Committee of the Church in 1937, Elder Moyle served for 10 years as president of the Cottonwood Stake, when he was active in undertaking leadership in the early stages of the Welfare Programme.

Further evidence of the successful living of the new Apostle is his lovely family. He was married in 1919 to Albert Wright, a daughter of Charles C. and Clara Scoville Wright. The couple preside over a lovely home which is graced by the presence and personalities of six attractive and talented sons and daughters. They have four daughters, Alice M. Yeates of Oakland, Calif., Marie Wangeman of New York, Virginia and Janet Moyle, both of Salt Lake and there are two sons, Henry D. Moyle Jr., and Richard W. Moyle.

# Te Karere

Established 1907.

Wahanga, 42.



Oketopa, 1947

A. Reed Halversen . . . . . Tumuaki Mihana

Robert B. Bradshaw . . . . . Etita

*"Ko tenei Pepa i whakataupua hei hapai ake i te iwi Maori ki  
roto i nga whakaaro-nui."*

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## *Editorial . . .*

### THE DEVIL'S TRICK

Whenever truth comes into the world the devil goes mad. Truth must not be set before men! To prevent the acceptance of truth is the devil's business.

Whenever truth comes into the world, the devil gathers all his forces to battle against its spread among men. All who accept untruth, deliberately or ignorantly, are drafted into service. Ignorance, superstition, tradition, self-sufficiency, intolerance, and hate are bed-fellows in the camp. They who love a lie are made captains of the evil army.

Whenever truth comes into the world, persecution begins. The devil fights with coarse weapons befitting his ugly brood. Misrepresentation and dark deeds are favourite tools. Murder is in the programme; lust of blood keeps the enemy alive.

Read the history of man down the ages. Always truth has been compelled to fight its way through ferocious opposition. Over and over again someone has sealed truth with blood. Christ, in whom was only truth and all truth was crucified unto death.

Never was the universe of untruth more deeply stirred than when the gospel of the Lord Jesus Christ was restored in this age—the beginning of the end of the reign of anti-Christ. Centuries of apostasy had built a fortress of error supposedly impregnable to truth. Hell raged at truth's venture into a world claimed for its own. Persecution began, raged, and has continued for a century.

Truth's destiny is victory. It breaks down every barrier of error. Ultimately it rises triumphantly above its vanquished enemy. After many trials and much tribulation, slowly, painfully it reaches its happy end. The masses of men love truth better than error, but are blinded by the clever presentations of the enemy of truth.

Just so, the truth of the restored gospel is becoming understood in the world. The senseless persecution of the past is dying down. The essential purity and human value of the gospel are becoming recognized.

But, though driven into a corner, the opposition remains active. It plays its last card, the devil's trick. If persecution from without is diminishing, contention within is fanned into livelier flame. Of the two methods of destruction—persecution by untruth or discord among those who have accepted truth—the latter is the deadlier. An inward is more serious than an outward wound.

This, then, is the sober warning to all Latter-day Saints:

Persecution from without is gradually vanishing. For that we are grateful. But, at the same time, the danger of jealousy, strife, and evilspeaking among the members of the Church increases. Such internal persecution wrecks the strongest organisation, even one founded in truth.

Latter-day Saints should be forewarned of this ancient satanic trick. Contention among members of the Church must be banished. Generous goodwill must stifle jealousy. Officers must be sustained and supported with heart and hand. There must be an honest endeavour to love our brethren and sisters as well as the Lord in heaven—the first law of gospel living.

Love begets love. Whenever Latter-day Saints live in love together, their armour and their shield, all their weapons are of heavenly workmanship. The forces of evil flee in terror before them. Try it; the results never fail. The heart never beats so warmly as under the power of unselfish love. Whoever allows himself to cause contention or to spread it, whatever the means employed, plays into the hands of the devil, and helps him win victory out of his sullen corner of defeat.

Who would be the devil's tool?

*From John A. Widtsoe's "Man and the Dragon."*



## Women's Corner

*Each year the Relief Society sponsors a short story contest. The contest was initiated to encourage Latter-day Saint women to express themselves in the field of fiction. For the 1946 contest, the first prize of thirty-five dollars was awarded to Margery S. Stewart of Salt Lake City, for her story "The Return" as published in the January, 1947, Relief Society Magazine.*

### THE RETURN

MARGERY S. STEWART.

"Salt Lake City!" someone said.

Paula opened her eyes and sat up. She peered down through the windows of the plane. How the town had grown, almost up to Saint Mary's, and right up to the mouth of Parley's. "It's incredible!" she said aloud.

Had she changed as much in ten years? She took out her compact. Her cleverly painted mouth quirked wisely at one corner. "You're charming," her mouth said. Her eyes gazed narrowly at her unlined, clear-skinned face. Naturally, at forty-two, one couldn't hope to look twenty-two, but she was doing very well. She pulled the Lille Dache beret to a more rakish slant, brushed the shoulders of her Valentina suit. Sally would be wide-eyed at the sight of a Valentina suit.

Paula obeyed the order to fasten the safety belt, and slumped back in her chair. The familiar irritation, indecision, and misery settled upon her. Why had she come? Just for the fun of surprising Sally? To dazzle her with the names of great people? Or to crawl into this corner of nowhere and lick her wounds? "I shall lie down to bleed awhile, then rise and fight again," she quoted wryly to herself. She reached for the briefcase at her feet. She put it in her lap, and let her hands lie on it, crossed, like little swords. Which is really what they are, she reflected, because very soon, they are going to open this briefcase, and very neatly destroy a woman's hopes, plans, and dreams. What a fool the girl was to give me her advertising ideas. Did she really believe me naive enough to take them in to Mr. Hanover? It would be just like asking me to put my neck in a noose. One look at her work, and mine—and me with it, would be tossed out the window. Couldn't she guess what my job means to me? She smoothed the brief case. I've got to do it. A few changes . . . my name on it, and an end to the long nightmare about someone newer and younger supplanting me.

She closed her hands over the safety belt, as the plane landed. Slipping in to her fur coat, she followed the other passengers into the biting, snowy afternoon.

She found a cab and gave Sally's address. Sally had moved since the last time . . . to a larger place, Paula hoped. She shuddered, remembering the last time, ten years ago, when she and Sally had tried to renew their friendship over the shrieks of little girls, and the stamping, mischievous feet of little boys. Six children! Paula's mouth tightened. It was a sin and a shame, and nobody's fault but Sally's. Such a waste of Sally's marvellous mind and unbelievable energy. She could have been a greater success than I, by far, Paula reflected. She could have had the world under her little pink thumb, and she threw it all away for some perfectly mad idea on religion.

She sat stiffly, watching the familiar streets unroll. South Temple Street. How many times she and Sally had walked under these trees in the spring, half delirious from the smell of lilacs and rain-wet leaves, and their own marvellous dreams. Why, it was right here on South Temple Street, in the fall of the year, that Sally had told her about Don and their marriage plans.

Paula remembered, as though it were yesterday, her own sick fury and disappointment. "You you told me you were going to New York with me. Oh, Sally, you can't marry Don. He's just a dumb Mormon boy, whose highest ambition is to have a family of twelve kids and send them all on missions."

Sally had laughed. "You make it sound so dull. What a thrill twelve children will be." She added soberly, "The missions, too. I . . . I . . . guess I've always felt this way. The career business was just a foolish dream."

"No!" Paula had cried, turning to shake Sally. "Don't you see? It's all that matters. We'll climb right up to the top. We'll have money and clothes, gorgeous clothes. We'll meet the most fascinating people . . ."

Sally said softly, "Listen to me, Paula." Her lovely eyes were misted with shyness. She faltered for a moment. "In Sunday School they tell us sometimes about the . . . the still small voice?"

"Oh, sure, I know."

Sally touched her breast lightly. "In here, there is something that tells me it's right and good to stay and marry Don. Even though everything cries out to go with you, the small voice says, 'Stay.'"

For a brief instant Paula had hesitated, "I know," she said, half laughing, half in tears. "I have it, too, telling me to stay and marry Joe."

"Darling!" Sally flung her arms around Paula. "You told me you would. Oh, let's have a double wedding."

"No." Paula had stepped out of the circle of Sally's arms. "No. I'm not going to get caught like that. Not like your mother and mine, and all the women who let love and religion rule their lives. You can come with me or stay. It's up to you."

*(Continued on page 312)*

# Henry D. Moyle

OF THE COUNCIL OF THE TWELVE

*First address of the newest apostle, at the 117th Annual  
General Conference, April 6, 1947.*

It goes without saying that we do in this Church what we are told and I have never understood that it was my privilege as a member of this Church, holding the priesthood, to say no, nor have I ever had a desire in my heart to do anything other than that which the brethren direct. And while I may feel as though some of the things that they have most recently asked me to do are beyond my power, so far as my Heavenly Father will give me the power to act, all that I have and am belongs to my Heavenly Father.

I know that the Lord can take that away which He giveth if we give Him cause so to do and that we may be the recipients of His blessings today but to be able to continue to be such recipients we must be obedient to His laws and to His commandments. My faith in this gospel is such that I do not confine my obedience to that which I find in the scriptures but I believe that our obedience should be pledged, every one of us, to every word that uttereth from the mouths of the prophets and leaders of our Heavenly Father here upon this earth. To me that which the presidency of this Church have said and say now is as much the law and the gospel to me as anything that has ever been said before and written for your and my guidance. It is not the wisdom of the world as Paul says that is important to us. It is the power and the strength of the gospel.

I have had a peculiar opportunity as I have had to tell many of you in our quarterly conferences in our Welfare work to examine into the mind and to understand the reasoning, the philosophies, and the weaknesses of the world in its counsels and by comparison to see the strength and the certainty and the wisdom and the knowledge that come to the leaders of our Church and the counsels of this Church from our Heavenly Father on high and so with my heart full of gratitude and humility for this further opportunity to serve the people of this Church, I hope and pray that I may be blessed in my ministry with the wisdom that cometh from above and never be tempted to rely upon that which cometh from the world.

I know after eleven long years in this Welfare work that if we had depended upon the wisdom of the world and let our people go as the world goes, the time is rapidly approaching when they would have no security; they would have no welfare because the philosophies of men upon which many of our people have been led astray will fail whereas that which cometh of the Lord will remain with us eternally.

I want to bear you my testimony that I know that this Church and this people are capable of taking care of their own and that there is no need for any of us to go beyond the confines of our own resources to garner into the bishop's storehouses of this Church all that we need for ourselves, all that we need for our brethren and sisters in Europe, I will go one step further, and say all that we need for our neighbours if we but keep in close communion with the spirit of obedience to the direction of the leaders of Israel here upon this earth and here upon this stand today.

I know that this is the gospel of Jesus Christ. I know that this group of men are in reality the only group of men in the world made up of all of the professions and from all walks of life, who regardless of their beginning, their environment, or their associations, still remain the only like body of men in the world that confess that they know that God lives and that Jesus is the Christ. You can't go anywhere else in the world and find men ready and willing soberly to so testify. I never met a doctor or a lawyer or a businessman in my life of any other church or of any other denomination that ever had a testimony to bear concerning that most important of all our knowledge as Latter-day Saints.

There has never been a question of a doubt in my mind that our Heavenly Father and His son Jesus Christ appeared to Joseph Smith in the Sacred Grove. It shall be my hope and my desire that I shall ever be worthy in the sight of my Heavenly Father to retain the goodwill and the confidence and the love of these my brethren who have called me into their quorum and that I may be an honour and a credit to my family and my people and be able to spread the gospel of Jesus Christ and to bear this testimony throughout the world.

If we inspire in the hearts of the people a desire to do their duty, it will be the easiest thing in the world to take care of all those who are in distress among this people. The fast day donation alone, if we were absolutely honest with the Lord, would take care of the poor among us. I am converted to the fact that if the Latter-day Saints as a people would actually do without two or three meals once a month, as prescribed, on fast days, and give the full equivalent to the bishop, thus benefiting their own individual health and that of their families—if they conscientiously paid a full fast day donation, each and every person giving the equivalent of two or three meals one Sunday in each month—it would fully take care of those who are in distressed circumstances.

—Heber J. Grant

★ *Editor's Note.*—*Vivian Meik, noted British journalist and convert to the Church who was baptised in April, arrived in Salt Lake with his wife to make their home. He wrote the following article three days after his arrival there.*

## I Had to Come to Zion

BY VIVIAN MIEK

As I write this on the porch of a small home overlooking the valley of the Great Salt Lake I wonder if I am dreaming.

Below me the city nestles in the sunshine of a perfect summer dawn. The scene is beautiful beyond words. I ask myself if it can possibly be true that only ten days ago I wrote "Finis" to eight war scarred years in a metropolis five thousand miles away. "Finis" to those years—and many more before them—years perhaps of achievement, but also of doubts and fears, of suffering and tears.

Here all is peace, a peace that comes dripping slow in the bird-loud glades among the canyons, the peace that only God can give.

That peace lies gently on my shoulders caressing me, soothing me. I have come home.

This is not a testimony in the conventional sense. My feelings go much deeper than mere emotion as my thoughts go back to a twenty-five-year-old question which was the cause of it all.

Some of you may remember it, when I recorded it here in the first article I wrote in these pages. "What have these people got that we haven't?" It was asked about Mormonism in somewhat remarkable circumstances in Central Africa.

At the time I was not particularly interested in the answer, but shortly afterwards a Book of Mormon came into my hands. I flicked it through casually. Then here and there a verse caught my fancy. I began to read. I re-read again and again.

Suddenly it dawned on me that what I was reading was Truth—Truth in its most compelling form. It was elemental Truth, invincible Truth, unchallengeable Truth, Truth which demanded an allegiance.

As was the case with many others, I tried to dodge this Truth. In my way of life its demands were uncomfortable, to say the least. It threw overboard traditions and beliefs which had become part of my existence.

Realising eventually that I could not escape this Truth, I tried to minimise its value. With that not entirely unknown British weakness for compromise I thought that if I accepted it in principle but kept it in the background, I could get by without any noticeable inconvenience.

But things refused to work out this way. This half-way house of compromise proved neither a haven for my spiritual needs nor a

shelter against the slings of the many enemies I discovered this Truth had. I found myself taking hard knocks from both sides in a kind of spiritual no-man's land.

For many weeks I was torn between the two. Material security or spiritual happiness? I had friends in both camps. Their attitude towards me, however, was in marked contrast. While my old friends told me bluntly not to be an adjectival fool when I announced my desire to join the Church, my new friends who happened to be members of that Church made no single move to tempt me in.

On the contrary they warned me more than once that they didn't want me that way. There was a welcome for me personally in their hearts whether I came in or not, but if I did join them it had to be free of will, sure of faith and confident of spirit.

Whether this was a test of my sincerity or not I do not know. Nor do I care. What I do know is that this attitude showed me the Truth as revealed to our Prophet Joseph Smith from a new angle. It showed me that it was afraid of nothing, that it needed neither artifice or cajolery to bolster its strength.

More—that its strength was great enough and abundant enough to overflow into my well of doubts and fears and to sustain me in my, by now, desperate need for spiritual ease.

I joined the Church . . .

That was only just over two months ago—but that, also, is only half the story.

When I look back I see how important the other half is, not only to me, but to many who may read this.

I say this in no spirit of personal vanity or personal complacency, but because I know that what happened to me is a symbol, a pointer, an unmistakable sign that the same sustenance in any hour of dire need is at the command of any who needs it if he will but ask for aid in the spirit that is laid down in the Book.

Yes, it is as straightforward as that.

As you will have guessed it was not easy to make the decision. I had everything to lose, and nothing to gain.

Actually none of the threats materialised though I was prepared for the worst.

When my particular work was barred me for internationally religious reasons (on the other side of the Atlantic) a new avenue of labour was immediately opened up to me.

Where before my days were spent exhaustively in the tortuous ways of international chicanery trying in vain to separate wheat from the chaff, today I have been given the opportunity of finding the wheat ready for distribution in my hand.

Where before I could at most expect to defer disillusion in those hopes that go to make up the everyday lives of millions, today I have the chance of helping constructively those who have been—and are searching for the real secret of happiness and peace.

It is not because I personally have found these things—the aim of all of us. I personally do not matter, but behind the ego that is me is the experience of the hard way that is so common to all of us—and what it needs to win through.

I am important only because He who loves us, He whose first wish is that we shall have true joy, gave me, in His mercy, the opportunity of telling you how easily His will can be carried out if only we have the faith to disregard traps that the enemies of truth as we know it put in our path.

Last week I had the great privilege of speaking for the first time to a group of our members in a church in Zion.

Did I find what my former friends had warned me against? I found more friendliness, I found more sincerity, a true welcome—I like to think more lasting friendships—in fifty minutes than I had known in fifty years of world experience outside the Church.

Three months ago I lived and had my being in a dark cold land, hedged in by material stringency and spiritual bankruptcy. There was neither question nor prospect of a change for anything but the worse.

When (according to my friends) this fool in his folly became a Mormon—I wish you could have heard the tones of pitying disgust the remark was made!—that question was immediately resolved, that prospect became radiant.

Three months ago I knew no kith nor kin in the old world. When I was invited into the new world, relatives and friends who were only names to me—some not even that—immediately provided the legal sponsorship to allow me to make my home here.

That was three months ago. Today—well, you know there is no material stringency. And I can give you unimpeachable testimony of spiritual well-being.

That is but part of the “other half of the story . . .”

What does it all add up to?

As I see it from my porch over your lovely valley and which you have now let me call my valley too, there stretches before me peace and happiness and security of tenure.

You, through your representatives abroad sent me a message. That message gave me new life, new hope in a world of evil and despair. I was literally born again.

I in turn want to mark my appreciation of this gift. I do not say it is your personal gift, your personal message any more than by personal appreciation matters at all.

But the symbolism behind that gift and that appreciation, put together in terms of experience, of understanding, of faith and courage and steadfastness in Him who enable their fusion can be, must be, of some help in the cause you and I serve.

I am grateful indeed that I have been given the opportunity of working with you.

—*The Deseret News*

★ *The following article was taken from the Improvement Era of July, 1947. It is to be in two instalments, the concluding one in the next month's issue. Harold Lee Snow is the bishop of San Pedro Ward, Long Beach Stake, California.*

## Science Confirms the Word of Wisdom

BY HAROLD LEE SNOW, M.D.

Armed with spirituality and a divinely endowed knowledge of how to live, the Pioneers entered Great Salt Lake Valley one hundred years ago. This divine knowledge was called the Word of Wisdom and is found in section eighty-nine of the Doctrine and Covenants.

The revelation was then but a little over fourteen years old. It was destined to give Latter-day Saints a full century's head start over the rest of the world in the art of better living. In it we are advised to:

1. Avoid alcohol, tobacco, and hot drinks.
2. Eat meat sparingly, none in hot weather.
3. Eat wheat and other grains, fruits, and vegetables with "prudence and thanksgiving."

Rewards for following this advice were to include:

1. Health.
2. Wisdom.
3. Knowledge.
4. Hidden treasures of knowledge.
5. Physical endurance.
6. Protection from the "destroying angel."

This "destroying angel" works with such success today and reaps a toll in millions of lives annually from cancer, heart disease, insanity, tuberculosis, arthritis, high blood pressure, infections, nephritis, peptic ulcer, diabetes, blood, bone, liver, and many other diseases.

Modern books on biochemistry, toxicology, nutrition, hygiene, and medicine give evidence proving those simple truths revealed by the Lord to the Prophet Joseph Smith on February 27, 1833.

There are now three hundred per cent. more cigarettes smoked annually than there were in 1932. Millions have been added to the ranks of the chain smokers; cigarette smoking doubled during World War II. Medical doctors should do much more than they do to discourage the use of tobacco. But many of the doctors themselves are heavy smokers, probably over eighty-five per cent. of them.

Grim evidence of tobacco's toxic properties was reflected in an account of last year's causes of death among American physicians.

It was shown that over eighty-five per cent. of the doctors' own deaths last year resulted from five serious diseases. All five of these diseases are believed to be predisposed to by the use of tobacco. They include heart disease, arterial disease, cancer, cirrhosis of the liver, and peptic ulcer.

Let us consider what science has discovered about tobacco.

Cancer of the mouth, lips, tongue, throat, esophagus, larynx, stomach, and duodenum may result from the use of tobacco.

Smokers have more colds, longer lasting colds, more frequent sinus involvement, and more chronic pharyngitis accompanied by cough than non-smokers. These lay the groundwork for other more serious diseases.

Tobacco smoking is one of the causes of angina pectoris. This is a disease resulting in severe heart pain associated with changes in the arteries of the heart. It can be quite easily detected by the use of the electrocardiograph. Many patients with coronary thrombosis, heart muscle injuries, and heart vessel spasms have improved suddenly when nicotine was withheld.

The late Professor Raymond Pearl of Johns Hopkins University computed statistics comparing deaths of nonsmokers with those of heavy smokers. He studied the number of both groups living at the age of thirty and the number still living at the age of sixty. Forty-three per cent. more nonsmokers than heavy smokers were alive at the age of sixty.

Premature ageing, especially of women and girls, results from the use of cigarettes.

Blindness of the central fields of vision of both eyes may result from the use of tobacco. If the habit is not discontinued by a person with this type of optic nerve poisoning, total loss of sight may result.

Many additional diseases and symptoms of tobacco poisoning could be added.

The Word of Wisdom says tobacco is to be used ". . . for bruises and all sick cattle." Today's veterinary surgeons learn that "an infusion of tobacco leaves" is advisable for killing parasites in domestic animals.

Now let us consider what science has discovered about alcohol.

To begin with, the reproductive cells of the body are damaged or destroyed by the selective action of alcohol.

Insanity is one of the most depressing results of alcoholism. About one out of five cases of insanity results from the use of alcohol. Each year thousands of new patients enter insane asylums because of its use. Besides injuring the brain cells, alcohol damages and induces disease of the arteries of the brain and other parts of the body.

Death from automobile accidents is on the rapid increase due to drunken driving. So is the death rate from many diseases predisposed

to by alcohol. These include cancer, cirrhosis of the liver, peptic ulcer, arterial and kidney disease, and hardening of the arteries.

Alcoholics must pay a higher insurance rate than nonalcoholics.

The death rate per unit of population is increased even by the moderate use of alcoholic beverages.

The Word of Wisdom suggests the use of alcohol "for the washing of your bodies." This is confirmed by science. Alcohol is one of the best antiseptics for the skin. Alcohol in fifty per cent. dilution is of great importance as a modern-day "cleanser of the skin."

Hot drinks are "not for the body." Science again confirms the revelation by showing that hot drinks are one of the important causes of cancer. Hot drinks predispose to cancer of the esophagus and of the stomach. Because of their drinking hot tea and their use of hot rice, the Chinese have widespread occurrence of cancer for the esophagus.

Tea and coffee, either hot or cold, have been officially included as harmful, for good reason, in the Word of Wisdom. Both contain caffeine, as do also the various cola drinks. Caffeine is a stimulating, habit-forming alkaloid upon which many people become dependent.

Caffeine drinks cover up a person's need for rest and are badly misused as a substitute for food, especially when one is in a hurry.

Caffeine may affect the heart, both by its direct effect upon the heart muscle and upon the nerves of the heart.

Caffeine beverages stimulate gastric secretion, predisposing to stomach ulcer.

The intelligent person should realize that the "extra power and energy" promised the consumer of caffeine drinks are not supplied by the beverage. This power and energy is taken from the person's own physiological reserve.

Reference to more than one hundred authors on the subject of coffee are quoted by R. R. Irvin who concludes that:

1. Caffeine will insidiously injure the body, especially the nervous system.
2. The nervous person is the most apt to be injured and is the very type most likely to overindulge in caffeine drinks.
3. Caffeine is bad for children. (Today children get it in the cola drinks.)
4. Older people especially should avoid coffee and tea.
5. Coffee stimulates the kidneys, produces insomnia and nervousness, and insidiously but dangerously stimulates the heart and blood vessels.

Chocolate, one of our present-day "hot drinks," is an allergic food. Its use results in widespread discomfort in many allergic people, usually without the patient's knowing the cause of the trouble. It causes bilious attacks, has a high purine content which is unhealthful, and contains theobromine which is irritating to the kidneys.

*(To be concluded.)*

## An Appeal to the Old M.A.C. Boys

At the request of the Mission President and Secretary for a history of our Dear Old M.A.C. to be furnished and included with the historical records of the New Zealand Mission, I humbly make this appeal through the pages of "Te Karere," to all the old M.A.C. students in Maoriland, Tonga, and Samoa, to co-operate in this special request of a history of our old school which we all hold so dear.

In so doing, I wish to make mention here of the tribute that was paid by the members, families, and friends of the old M.A.C. Boys who were present at the 1947 Hui Tau at Korongata, Hastings, for the benefit of those boys who were not present, in the trek to the old College grounds on Easter Sunday morning.

In the early hours of the morning at 7 o'clock, when the people of the Hui Tau were already astir, the "Fall in" bugle was sounded, and a parade of the old M.A.C. Boys, their families, and friends was formed in front of the meeting tent. Led by members of the first graduates of the College, and members of the College Matrons, the march to the grounds of their good old college days was a memorable sight as they left the Pa grounds, and wended their way on the main road, which was so familiar to all the Old Boys. Happy memories of their school life, their joys, sorrows, and escapades, were again enjoyed as they marched, chatting with one another, laughing, and singing their old favourite college songs of "Dear Old M.A.C.", "We Your Sons Forever," not forgetting the "Maori Battalion" in honour of their boys who served in the World War II. For this was a special occasion, a first general rally of the M.A.C. Old Boys since the destruction of the College in the earthquake of February 2, 1931. Entering the familiar grounds of their school, they were welcomed by members of the Puriri family who were already gathered in front of the remains of the chapel and dormitory buildings, in true Maori "Karanga" of "Haere Mai! Haere Mai!" The parade marched up and halted in front of the welcoming party for a few moments, then the Old Boys entered the remains of the College Chapel, gathered themselves on the spot where the stage used to be and faced their families and friends who all managed to get inside amongst rubble, bricks, and broken concrete. It was there with feelings that could only be felt by the boys themselves, where they poured out their hearts of love and gratitude to the memories of their Dear Old M.A.C. in a memorial service. Tributary remarks were given by James Elkington, and by Walter Smith, and after the closing prayer, the "The Last Post" was sounded by Wi Pere Amaru. Though all the buildings familiar to the Boys are gone, the rubble and concrete foundations of the chapel and dormitory buildings, besides the old wash house which is still intact, are the only landmarks of the College. The Faculty Home is also intact, but it is shut off from view by the

# Sunday School

## SACRAMENT GEM

*"As we drink the water clear,  
Let Thy Spirit linger near,  
Pardon faults, o Lord we pray,  
Bless our efforts day by day."*

### KINDERGARTEN (4 and 5 years):

*"The Good Samaritan"* Luke 10.

*"Elijah and the Widows"* 1 Kings 17.

*"Peter Released from Prison"* Acts 12.

If you have a period left, tell some worthwhile story from your own experience or have the President of the Branch talk on some subject he would like understood by the children—Try this or some worthwhile suggestion of your own.

### PRIMARY (6 and 7 years); FIRST INTERMEDIATE (8 and 9 years):

*"Righteousness Exalteth a Nation"*—"Moroni." Alma 46.

*"Man is not Justified in Breaking an Oath with God"*—"The People of Ammon." Alma 53.

*"Faith a Power in War"*—"The Young Ammonites." Alma 56.

*"God has Power to Protect His Servants"*—"Helaman's Two Sons." Helaman 5.

### SECOND INTERMEDIATE (10 and 11 years); JUNIORS (12 and 13 years); ADVANCED JUNIORS (14 years):

*"Solomon's Sins"* 1 Kings 9-12; 2 Chronicles 8-9.

*"Division of Israel"* 1 Kings 12-14; 2 Chronicles 10-12.

*"The Northern Kingdom from Jeroboam to Ahab"* 1 Kings 15-16; 2 Chronicles 12-16.

*"The Era of Elijah"* 1 Kings 17-19; 2 Chronicles 18.

### SENIORS (15 and 16 years); ADVANCED SENIORS (17 and 18 years); GOSPEL MESSAGE (19 and 20 years and prospective missionaries):

Same outline as Gospel Doctrine Class.

### GOSPEL DOCTRINE (all others not assigned):

*"Salvation for the Dead"*—

*"The Gospel Preached to the Dead"* Isaiah 42; 1 Peter 3 and 4.

*"Baptism for the Dead"* 1 Corinthians 15; Doc. & Cov. 127 and 128.

*"Christ the Lord of the Dead"* Romans 14.

### MAORI CLASS

#### *Ratapu Tuatahi:* Pukapuka—"Akoranga me nga Kawenata"

Tekiona 9. Rapua kia mohio ki te hitori o tenei whakakitenga. Ko ehea tuhituhinga e whakaarotia ana i te rarangi 2? Kei te pukapuka "Doctrine and Covenants Commentary" etahi korero e tika ana kia mohiotia mo tenei rehana.

#### *Ratapu Tuarua:*

Tekiona 10:1-29. Korerongia ano Tekiona 3.

He aha te whakapae o te rarangi 1? Rapua nga ahuatanga katoa e pa ana ki tenei take a ki te rarangi 1. Kei nga rarangi 2 ki te 5 etahi akoranga hohomu. He aha te mahi a Hatana—a he aha hoki etahi o nga tikanga o te ingoa o tenei tangata?

Kei te rarangi 14 e korero ana ano mo Hatana. Korerongia katoa nga rarangi ki te 29.

#### *Ratapu Tuatoru:*

Tekiona 10:30-70. Ko wai tenei i te rarangi 30?

Mo te aha te korero o te rarangi 52? He aha te "Hahi" me te "kingitanga o te rangi." Whakamaramatia?

Kei roto i tenei tekiona etahi whakaaro hohonu—kauaka e korerongia noaiaho—akongia kia marama te karahē.

#### *Ratapu Tawha:*

Tekiona 11. Korerongia nga rarangi katoa o tenei whakakitenga.

*(Continued from page 297)*

Sally's fingers had dug fiercely into the pockets of her polo coat. Paula could remember still the outline of them against the brown cloth. "I guess I've got to stay, Paula."

"Okay, chum. I'm leaving next Tuesday night. Dad's giving me five hundred dollars for my twentieth birthday."

"But Joe? What about him?"

Paula had kicked a stone out of her path. "Joe? Joe will have to find someone else . . . so will I." But in all the twenty-three years between, there hadn't been anyone like Joe.

Paula looked around her. The neighbourhood was very good. Don must be doing a little better. Well, he needed to. Sally had looked terrible ten years ago, just terrible. Her face, drawn and haggard with fatigue, her hands like a washwoman's. Her feet, in their flat, sensible shoes, had run endlessly on household errands. In her arms, Paula remembered, she had seemed to hold constantly, a wailing, teething baby.

Paula regarded the tips of her trim alligator pumps. "I shouldn't have come. I'll wire and have them call me back."

"Here's your address, lady."

Paula looked out. "But it's lovely . . . I never dreamed . . ." She paid the driver and walked before him up the winding, neatly swept path. She climbed the shallow steps of the brick terrace and rang the bell.

The door was flung open by a young and amazingly lovely girl. Paula had a swift impression of dark blue eyes in a heart-shaped, eager face, of very white teeth that flashed welcomingly. "Hello," she said. Then her eyes grew wide. "It can't be!" she breathed. "Aunt Paula, how perfectly wonderful. Come in! Mother will be so thrilled."

The warmth of the girl's welcome reached deep into Paula. "You know me?"

"Know you?" The girl reached out slim brown hands and drew her into the great hall. "Your picture is in my room. I'm going to be just like you. Oh, Mother . . ."

Sally came into the hall. Paula stared at her, disbelief and a dismayed envy warring within her. Sally was radiantly beautiful, more so than she had ever been as a girl. The new upsweep was enormously becoming to her small face.

"Paula!" she cried, "Paula!" and ran forward with arms outstretched.

Paula lifted her face from Sally's shoulder and saw her reflection in the hall mirror. But I look so sharp, she thought, in bewilderment, so sharp and clever. There is no softness anywhere. She held Sally out before her. "Let me look at you, angel. You look wonderful. I love your house." She turned her head as sudden burst of laughter tumbled from the living room.

"Guests?"

Sally laughed. "Just my family. Come and meet them all over again." She put her arms around the girl who was standing wide-eyed beside them. "This is Louise, she was nine when you saw her last, ten years ago."

This lovely creature, the skinny little girl in glasses and braces? It couldn't be!

Louise seemed to read her thoughts. "Wasn't I revolting? Mom worried about my matrimonial chances."

Her mother gave her a hug. "You were a charming child." She led Paula into the large, battered, but lovely living room.

Three young men rose swiftly to their feet. Paula gasped in sheer admiration. "Sally! You certainly corraered the market. I never saw such handsome children.

Sally laughed. "Time helps. You weren't too impressed the first time you saw them, remember?" She introduced them. "This tall, red-headed young man is Don, Junior. He's leaving for a mission next month. He has just received his call."

Dimly, as from down a long corridor, Paula heard a younger Sally say, "It will be a thrill, sending them on missions."

"And these are the twins, Phillip, he's going to be a doctor, and Stephen, he can make a car out of an old spool and a piece of wire, I do believe."

They smiled at her from young, gay faces, impressed, Paula could tell, by the tales they'd heard about her. She shook hands with them gravely. Sally's sons! These tall young men were bone of her bone and flesh of her flesh. No wonder Sally's face held that deep contentment. Paula shivered. Instantly the family sprang into action. The boys stirred the fire. Sally forced her into a wing-backed chair. Louise brought a footstool.

"You look so tired, Paula. You must rest here."

"Mother!" A girl of ten catapulted into the room. "Guess what? I get the lead in the Primary play. Isn't it supreme!"

An older boy trotted dejectedly after her. "I gotta be in it, too. I gotta be somethin' awful—like an old prince."

Paula looked up at the children. They looked like Sally. "I used to go to Primary all the time, with your mother. Once I was the lead in the play. What do they do these days?" She curled her lip. "The same thing, I suppose."

"We're studying about the Centennial. We're making decorations for it."

"The Centennial. Once that would have thrilled me," she mused aloud. "I never think about Mormonism any more. Too busy."

"It's been our life," Sally said simply, as she knelt to place another log on the fire. She sat back on her heels. "Tell us about New York. Every single thing."

Paula couldn't remember when she'd had an audience like this, so eager, so delighted with the anecdotes of people she knew. The moments flew by, until suddenly it was dusk and a car was turning into the driveway.

Don came in. He was grayer and heavier, but time had carved all his wrinkles into laughter lines and put a twinkle in his eye. "Welcome, welcome, my dear. We've hoped for a long time for this visit."

To her amazement, tears thickened her throat. "Why—why thanks, Don. I'm so very glad to be here."

Alone in the little room Sally had given her, Paula lay face down on the bed. She felt so old, so tired, so finished. But I can't be old. She sat up. Sally and I are the same age, and no one could call Sally old. But why do I have this desolate feeling that I'm standing outside in the cold, looking in on warmth and laughter? She got up and began to rub cold cream vigorously into her skin. Come, come Paula, you'll feel differently after a day or two of rest. When you hear the squabble and watch Sally try to do a hundred things at once.

She dressed swiftly and reached for her brief case. She could be working on that advertisement while she waited to be called down for dinner. She spread the copy on the dressing table.

Louise came for her, lovelier than ever in a black velvet suit. "I'm going out after dinner . . . His name is Mark. He's really super." She came and leaned over Paula's shoulder, and read the copy with young, delighted eyes. "Aunt Paula! No wonder you've gone so far! Why this is wonderful! I can't rest until I try the lipstick. The whole idea is just scrumptious!"

Paula felt the hot colour sweep up from her throat. "I'm . . . I'm glad you like it, child."

"Like it? I'm mad about it. You're wonderful." She pulled Paula's hand. "We meet early . . . for family prayers. Are you ready?"

"Family prayers?" Paula bit her lip before it could say, "How quaint."

They knelt, each one at his chair. Paula looked at their bowed heads in the brief instant before she, too, dropped to her knees. A phrase she had almost forgotten, leaped to her mind. ". . . Bring forth their fruit with patience . . ." Now who had said that?

Don bowed his head, his voice was quiet and sure. ". . . We thank thee for health and strength, food and shelter . . . the privilege of serving thee . . . for thy love which has shielded us from harm. We thank thee for the guest in our house and ask thee to bless her with the blessings thou knowest she needs this day."

There was more of the prayer, but Paula did not hear. A prayer had been prayed for her to the Lord she had forgotten.

It was clear to her, suddenly. Terrible in its clarity. The Word stood. The Word was Truth. Clever people, gay people, wicked people, foolish people could deny it. But the Word stood. Sally and Don had known it. They had given their lives to it and "brought forth fruit with patience."

She had giver her life to the things of this world, and she held the empty years of the past and the empty years of the future as her portion. The knowledge seared like fire, deeper and deeper, a pain no tears could assuage.

Numbly, she rose when the others rose, and ate and talked and smiled. She tried to warm her icy heart in the fire of the children's admiration and respect.

Louise's young man came. She brought him to Paula to be introduced. They made a charming couple, so clean, so young. Love made Mark's face miserable and ecstatic all at once. It reminded Paula of Joe's face of many years ago. I can't endure much more, she thought, I must go back.

But they had planned so many things for her pleasure. A skiing trip, where she met Joe and his three sons. She watched the boys and their father. They might have been my sons, she thought, and turned heavily away.

"You're so white," Sally said anxiously, "Don't you feel well?"

"Wonderful," Paula lied. "It's this mountain air."

She found herself skiing with Don Junior. Plodding up the white slopes, she asked him, "Since you're practically in the mission field you ought to know a thing or two about religion."

"Like what?"

She liked his young, grace smile. "A phrase has been bothering me . . . 'Bring forth fruit with patience.' Now, where did I hear it?"

"The Saviour said it when he told the parable of the seeds, remember? The seeds that fell on stony soil, and some in thorns, and then the seed that fell on good ground, and the man out of the honesty of his heart brought forth good fruit with patience."

"I see. Thank you, Don."

They were in the living room that evening, talking over the day's adventures. The phone rang.

"It's for you, Louise." Sally came back. "It's Mark."

Louise's pretty face grew pinched. "Please tell him I'm not in."

Sally did so, reluctantly. When she returned, there was distress in her eyes. "Louise, what's happened between you. I thought . . . we hoped . . . he's such a fine boy . . . so in love with you."

Louise set her chin stubbornly. "I know he's wonderful and nice and madly in love with me. But's I'm not going to marry him."

"Why not, dear?" There was disappointment and concern in Sally's voice.

Paula heard it. She looked sharply at Louise. There was something so familiar about all this.

"Because," Louise said quietly, "I'm going back to New York with Aunt Paula . . . if she'll let me. I've decided I'd rather have a career than anything else in the world."

Joy leaped in Paula's heart. How wonderful it would be to have Louise with her in that cold, lonely apartment. She could give her so much . . . such marvellous contracts.

"A career?" Don said carefully. "Are you sure, Louise?"

Louise flushed. She lifted her chin. "Oh, I do have a war on inside me; the still small voice is raising the roof . . . But I won't do it. I won't have a life like Mom's. Hard work . . . worry . . . a lot of children. I want glamour in my life . . . like Aunt Paula's."

Paula sat still as stone. Oh, no! Not her life for Louise. Not the glitter that is forgotten in a day, and the husks to hold in the cold years, the lost years, the unfruitful years.

She said softly, "You think I am a success?"

"Oh, yes," Louise breathed, "I know you are."

"I'm glad to hear you say that, because I have given a great deal to it. The man I loved, for instance, the children I might have had, the home I might have had, the Church that would have fed my soul . . ."

"But you've met such wonderful people! Not like the ones here."

Paula nodded. "You are quite right. Very clever people, and if I'm clever too, they will continue to be my friends. But they won't come running over with a lemon pie if I'm ill, or to borrow a cup of sugar, and to tel lme about Jimmie's school marks, or to give me a recipe for chili sauce. I have a Picasso," she added slowly, "But I have no child. If you only knew at twenty how important a child will be to you, when you are forty."

Louise's lower lip trembled mutinously, "You don't want me. That's why you're saying these things. What about your job? Isn't that enough?"

There was one more thing she could say. Paula shrank from it. It's all I have left, Sally's children's love and respect. I won't lose that, too. But the still small voice said clearly, "You must, Paula."

She heard it with joy and with sorrow. She held her head very high. "Yes, my job. It means a great deal to me, so much that I would do anything to keep it."

"I knew it," Louise cried. "I knew you loved it more than all these things you've been telling me about."

"I do love it," Paula said softly. "You'll know how much when I tell you that the copy you admired so much isn't mine."

"Not yours? But you said it was . . ."

"I'm . . . borrowing . . . it, from a girl with a lot of talent. She'll hardly know it when I'm finished."

In the stillness of the room, Louise's voice fell like a whiplash. "Aunt Paula! Oh, Aunt Paula!" She ran blindly from the room.

Paula looked from one to another of Sally's family. But they were smiling at her from shining faces, only Sally's was wet with tears. She stumbled over to Paula and held her close. "Paula, Paula, you were wonderful. How . . . how fine of you . . . What will you do now?"

"Send back the copy . . . and my resignation. I'm not going back."

"I'm so glad. You'll be happy here. Believe me, Paula."

Paula said very cheerfully, so that the words wouldn't break before she could get them out, because they were important. The most important she had ever used. "Ask your missionary son to tell me . . . Is it ever too late to start . . . bringing forth fruit with patience?"



*Mother and I are  
doing fine,  
Father still on the  
border line!*

Name *Jelaine Christine*  
Weight *5lbs 12oz*  
Date *July 10, 1947*  
Parents *Mr. & Mrs. Robert  
L. Simpson*

# News of the Field

## WAIRAKAPA

By Raiha Kawana

On August 12 a social and dance was held in the Orange Hall for the M.I.A.

The following releases and appointments were made at the meeting held Sunday, August 17, with Elder French presiding; Tiaki Haeata, released as president of the Hiona Branch; Raiha Kawana, released from Hui Atawhai. We say to these members, your excellent work in the past has been greatly appreciated. Elder Pitcher was sustained as president of the Hiona Branch with Elder Bytheway as secretary. Sis. Hiakai Nini was sustained as president of the Hui Atawhai, Sis. Rawinia Madsen as first counsellor, Pikihauriki Kawana as 2nd counsellor, and Sis. Waireka Nini as secretary.

August 16, a pleasant gathering took place in the King's Theatre, Carterton, at which visiting Maori M's.P. and party were the guests of the Carterton Branch. As the visitors entered the crowded hall they were greeted by the members of the M.I.A. of Hiona Branch who sang action songs and performed a graceful poi dance. Mr. Rewi Tamihana welcomed the guests of the evening who were accompanied by Mr. and Mrs. Ben Roberts. Other speakers were: Mr. H. Ewington, president of the Masterton L.R.C.; Mrs. Cuttleby, president of the Carterton Branch of M.L. Labour Party. Replying to the welcome both the members for the electorate and the minister expressed pleasure at being present at such a wonderful gathering. Other speakers from the visiting party were: Mr. J. Tikao, vice-president of the Ngaitahu Trust Board; Mr. L. Spencer, president of the Southland and Awarua combined L.R.C.; Mr. R. Solomon, president of the Kai-korira-Marlborough combined L.R.C.; Mr. B. Otene, J.P., Taupo. They all expressed their pleasure at being present and wished the local organisation every success. Miss Hine Tirikatane who will take part in the forthcoming Queen Carnival contest as Mount Victoria nominee was introduced. Mr. Tira Rautu was M.C. for the evening.

## WAIOMIO BRANCH

By Betty Reihana

On June 21 Sis. Maku Reihana gave birth to a baby girl, both mother and child are well.

On July 8th, Elder Peterson and Bro. Te Iwi Edwards visited the Waiomio Branch and spent the week-end visiting the Saints.

On Sunday July 13, our branch was reorganised under the direction of the elders as follows: president, Hare Reihana; 1st counsellor, Mete Reihana; 2nd counsellor, Taneterangi (Jack) Cherrington; secretary, Ruki Reihana; treasurer, Riki Reihana Jr. The Sunday School was reorganized as follows: presi-

dent, Mete Reihana; 1st counsellor, Riki Reihana Jr.; 2nd counsellor, Sonny Cherrington; secretary, Betty Reihana; class teacher, Riki Reihana; chorister, Mary Cherrington. Relief Society: president, Maku Reihana; 1st counsellor, Maraea Cherrington; 2nd counsellor, Hira Reihana; secretary, Maraea Cherrington; treasurer and teacher, Hira Reihana. Primary: president, Tilly Reihana; 1st counsellor, Maraea Cherrington; 2nd counsellor, Tilly Witehira; secretary, Janie Cherrington; teacher, Hira Reihana; chorister, Rui Reihana. Mutual: president, Riwi Reihana Jr.; 1st counsellor, Kuki Reihana; 2nd counsellor, Sonny Cherrington; secretary, Ranga Reihana; chorister, Turoa Reihana.

Bro. and Sis. Reihana's baby girl was blessed by Elder Peterson and Bro. Edwards.

On July 24 the Waiomio Saints held a centennial celebration, activities and sports were held throughout the day. Programmes were presented by the Primary and the Mutual. In the evening a dance for the youths was held by the Saints to finish off the day.

July 16 the Primary celebrated the Primary's birthday, on this day they planted a tree for remembrance and a souvenir to the children.

## RANGITOTO BRANCH

By Ruihi (Lucy) Hemmingsen

On May 25th, 1947, the Rangitoto Branch was organised for the Maori Saints of Auckland, and at that special meeting, our beloved President Cowley and President Halversen were present. Their words of advice, counsel, and encouragement were a great source of inspiration to us.

Bro. Hohepa Mete Meha was chosen as branch president, with Bro. Ngaronoa Hooro as first counsellor, and Bro. George Reuben Hall as 2nd counsellor. They were set apart by Pres. Halversen on August 3.

On June 15, 1947, the Rangitoto Branch held its first Priesthood, Sunday School, and Sacrament meetings, and on June 18 the M.I.A. meeting under the supervision of the branch presidency.

The Relief Society is also functioning with Sis. Mere Owens as president, Sis. Mohotu Cooper as 1st counsellor, Sis. Mere Tarawa as second counsellor, and Sis. Kathleen Hobson as secretary.

On July 25th the branch held its first social and dance which proved a great success. To Bro. Walter Smith and his orchestra we again say thank you for the fine music and your support. Special visitors were, Pres. and Sis. Halversen, Mr. and Mrs. Claude Harris, very recent arrivals from England, and our good Saints from Nuhaka, Korongata, Hastings, Te Hauke and Huntly. "Kia ora koutou."

On June 18th the Auckland District Choir sang at the Maori "Welcome Home" from the islands for Princess Te Puea and party.

July 26th, the Auckland Choir journeyed to the Kaikohe Hui Pariha. It was much enjoyed by all.

On August 4th he bade farewell to our two Sisters Reber and Wegener who have been transferred to the Taranaki District. On the eve of their departure, August 10th, the Saints again farewelled these two good sisters with Maori songs at the railway station.

The dates of August 6 and 8 will be long remembered by the Saints of the branch. These dates marked farewells held in honour of our two missionaries Elders V. Larsen and H. Stokes. On August 8 these two elders sailed for home on the Marine Phoenix. They were again farewelled at the Prince's Wharf by Pres. and Sis. Halversen, the elders, and Saints of the Auckland and Rangitoto branches with Maori songs, firm hand clasps, and tears. To them we again say "Kia Kaha. Ka nui to matou aroha kia korua."

We extend to Sis. Annie Meha and her family and to all members of the Meha family "Our heartfelt and deepest sympathy" in their recent sad bereavement.

We appreciate the visits and help given us by our missionaries and Saints to help establish our branch.

The Rangitoto Branch extends a hearty welcome to all missionaries and Saints, to all Maoris visiting, or living in Auckland, whether members or non-members of the Church to visit our branch.

#### TE HAUKE BRANCH

By Waihirere Raihania

On July 3 there was a birthday party held at the L.D.S. Hall for the 21st birthdays of Elders Parsons and Anderson. We were all happy to see President Halversen visit us that night. A lovely banquet followed the presentations to the Elders.

Georgie Timu was baptised by Elder Foote and Mina Waerea was baptised by Wero Herewini.

Cottage meetings have been held at the home of Bro. and Sis. Wero Herewini, Bro. Bill Edward, and George Waerea.

Watene Wilson passed away at the Waipukurau Hospital. He was buried at Te Hauke Cemetery.

The new presidency of the Hawke's Bay District, Tuati Meha, Wi Duncan, and Sid Crawford visited us. They were a great help to our branch.

Sis. Ngahina Gilles passed away at her residence in Hastings. She was buried at the Waimarama Cemetery.

#### KAIUKU BRANCH

By Monica McKay

On August 3, Sis. Mereaira Ormond was set apart as the chorister for the branch and Sisters Monica McKay and Tusie Brown were set apart as 1st Counsellor and secretary respectively, of the Y.W.M.I.A. On the same day Bro. and Sis. Barney Brown's new daughter was

blessed and named Bernice Gay by Bro. Te Amo Te Ngaio.

On August 10 Mangu Mangu Te Kerehi Te Ngaio and Te Hina Wairau were baptised by Bro. Barney Brown. The former was confirmed by Paratene Tangiora and the latter by Bro. B. Brown. Rawinia Joy Brown was released as kindergarten teacher and set apart as the Primary class teacher for Sunday School.

Sis. Sheila Tangiora was chosen to represent the Kaiuku Branch at the coming Gold and Green Ball as queen. The ball will be held October 3 at the Ruawhoro Hall in Opoutama.

Owing to an earlier visit made by the Prime Minister, the Honourable Mr. Peter Fraser at the Kaiuku Hall, Mahia, everyone upon the Mahia Peninsula has become deeply interested in furthering the erection of a Memorial House at the Kaiuku Pah. The M.I.A. have invited the Marae to nominate a queen for the Gold and Green Ball.

The M.I.A. is now functioning and they had their first evening 26th of August.

The Kaiuku Branch was well represented at the Opoutama Gold and Green Ball. It was a real credit to the Opoutama M.I.A. presidency and members.

Barney Brown and Harry Te Ngaio are still in the Wairoa Public Hospital but are on the way to recovery. Sis. Eva Greening is still in the hospital and her progress is very slow but we pray that she will be home to her loved ones in the near future.

The following people have donated to the Kaiuku Chapel Fund: Sisters Keita Tangiora, Heke Pomare, Paku Webber, Monica McKay, Riria Ataria, Bros. Te Kauru, Paratene Tangiora, Tihema Taurima, George and Nathan Tangiora, Sam Tangiora.

#### OPOUTAMA BRANCH

By Monica McKay

The Gold and Green Ball was a fine and successful Ball which was a great credit to those in charge and helpers. The M.I.A. Presidency take this opportunity to thank all those kind people who donated much of their goods and precious time to make the ball the success it was.

The Opoutama and Kaiwaitau Primaries combined and celebrated the Primary birthday on the green at the Chapel. Mrs. Jas. Brown made the lovely cake which everyone present thoroughly enjoyed.

The visitors for the month were the Elders Grey and Hurlin, and Sis. Monica McKay.

Baby Carol Lueze Taurima is in the Wairoa Public Hospital and is progressing favourably. Bro. W. Ormond has just recovered from his illness. We wish him a steady progress in health.

Under the direction of the school committee a very fine farewell evening was held in honour of the Fleming family. They were all present with some lovely gifts. Mr. and Mrs. Fleming and family were popular with one and all and they will be missed.

## JUDEA BRANCH

By Joe Kohu

Visitors to our branch during the month were Bro. Geo. Watene of Kiri-Kiri and Sis. Mere Tarawa of the Rangitoto Branch.

A Book of Mormon class has been organised at Cambridge Road, with Elder Clawson acting as teacher. Many of the non-members attending are very interested in their studies.

The Judea Rugby team successfully defended a challenge for the Peina Challenge Shield from Putaruru by 14-6.

On August 11, a farewell party was given Bro. Albert Whaanga who has been labouring with us for almost 12 months. Farewell songs, hakas, and speeches were given. The party ended with a delicious supper.

The M.I.A. will resume activities after a lapse of 3 months and will continue throughout the summer months.

News has been received that plans are under way for a Hui Pariha to be held at Kiri-Kiri in November.

## HERETAUNGA BRANCH

By Marge Thompson

During one of the Chapel Committee nights, Elders Larkins and Foote gave the Heretaunga Saints a treat by showing them film pictures of the early pioneers and their travels, the homes of Joseph Smith, Brigham Young, Lorenzo Snow and the different temples especially the Salt Lake City Temple and tabernacle.

Visitors to the Heretaunga Branch were the Hawke's Bay District Sunday School officers, Bros. Tori Reid and Hapi. Two missionaries from the Omahu Branch also visited us, Bros. Dave Kamau and Ray Nuku.

On August 23rd the Primary of the Heretaunga Branch held a service and programme and planted a tree in honour of the 100th anniversary of the Pioneers. All present thoroughly enjoyed the programme.

With the death of Sis. Ngahina Gillies, the Heretaunga Branch has lost one of its finest members. Whoever came in contact with her when she was converted knew straightway that she was a fine woman and a leader of her people. She comes from high rank and leaves behind a fine family of men and one daughter, Sis. Lovie McDonald who was recently baptised in our Church. Our sympathy goes to her and her brothers. Her mother has left her something to carry on.

## WELLINGTON BRANCH

By Fay Loader

Among our visitors this month we had Sister Isobel Pratt from Sydney. Sis. Pratt is in Wellington to judge the dancing in the Wellington Competitions and we are indeed sorry that her stay with us could not be longer.

Other visitors to the branch were, Bro. Robinson from Nelson, Bro. Parahi from Hastings, and Bro. Doug. Nepia from Tauranga.

Sis. Harati Katene of our M.I.A. Basketball team has been picked as a rep. Hearty congratulations.

Elder Williams was presented with a beautiful photo fram made of native wood and paua shell. This was presented by our M.I.A. members on the occasion of his birthday.

The Relief Society is now holding its study class every second Sunday, this is to enable the younger sisters to participate in the studies.

A presentation of a brass vase was made to the branch by Sister Johnstone. Another presentation was made by Sis. MacIntyre and Sis. Johnstone, this was two cushions for use in the chapel during services.

## DUNEDIN BRANCH

By Guy Powell

This has been an eventful month in Dunedin with arrivals and departures of frequent occurrence. It was a short stay for Elder Charles Pearce of Salt Lake City as he arrived here on August 1, and left again for Timaru on August 25. He was in Dunedin however long enough for us to benefit from his acquaintance. Elder Pearce will be working in the new field of Timaru with Elder Baker—good luck to them in their endeavours. Elder Olsen has now returned to Christchurch to replace Elder Baker and although we are sorry to lose him we know that he will enjoy renewing his friendships in the northern centre.

We are glad to report that Mutual continues to expand in Dunedin, new faces being seen at every meeting. Elder Bond attained his majority on August 21 and on the eve of his birthday a party was held in his honour by the Mutual. This function was as successful and all concerned enjoyed themselves thoroughly.

Another recent departure who will be missed by all who knew her is Sis. Hana Blair of Tuatapere who came to Dunedin for the baptismal services which were held at the time of the last conference, and who has been spending an extended holiday here with her daughter, Sis. Ann Wixon. To her we say haere ra, and kia ora kaha. Sis. Wixon was recently confined to her bed after a bad fall on the ice, but she is now up and about again and has been welcomed back to meetings.

All the Saints, investigators, and friends, in Dunedin, are becoming excited as the plans for conference in Christchurch take final shape. October 25-27 has been selected for the function, and we have been overjoyed to learn that once again Pres. Halversen will be with us. A large party from Dunedin will be going up to Christchurch, and it is hoped that visitors will be present from the Nelson and Blenheim areas, as well as those from Invercargill. Altogether we are determined to make it a really memorable occasion.

## AUCKLAND BRANCH

By Connie Horlock

The Mutual has inaugurated "Fireside Chats" every Sunday after the evening

service. These meetings are proving very interesting and popular, making necessary the removal of a dividing wall to accommodate the crowd. With their reputation for doing things in a big way, the Mutual officers provide a blazing fire and supper.

At one of the above evenings we were favoured with a "movie" film shown by Elder Johnson. This proved to be very interesting.

The elders have been busy tracting and report some good contacts made.

Two socials have been held recently. One by the Mutual to help the four Elders who are now "flatting", and the other by the Elders to create interest in the coming soft-ball league. Both were very successful and enjoyed by all.

August 21st was a big night in the Druids' Hall where the Auckland Sunday School and the new Rangitoto Branch combined in a dance which drew a packed hall.

Two infants were blessed here during the month by Pres. Halversen and Elder Greenland. They were the babes of Bro. and Sis. Marteen Jensen and Bro. and Sis. Bertel Jensen.

A wedding was performed July 19th by Elder Greenland when Claire Ellen Douglas, and Hori Matenga Ngawaka were united in holy matrimony.

We wish to welcome Sis. Long from Los Angeles into our midst. Also Sis. Nina Richards from Waihi.

We were pleased to have a visit recently from Elder and Sis. Holdaway, Zion missionaries, stationed in Thames.

It's good to see Sis. Kara Edwards back in the mission home, too.

#### WAIROA BRANCH

By Moewai Stewart

The daughter of Bro. and Sis. Scotty Walker was blessed on July 6 by Bro. Heremia Maehe, she was named Hera Hinekura. Another child, their four-year-old son, Piha Walker, was blessed on the same day by Elder Gray.

Bro. Douglas HaKopa was ordained a priest on August 24 by Elder Gray.

Sis. Stewart and two young children will be leaving soon for Manutuke, Gisborne, where they intend to live.

#### NEW PLYMOUTH (TARANAKI)

By Elder Reaux

August 29, the four-months-old son of Bro. and Sis. Allen passed away. We have had several small but fine meetings at their home at their invitation. We feel deeply grieved at the loss of their infant son, for in the short time we have known the Allens, we have learned to love them. A simple but impressive funeral was held on September 1. The services were conducted by Elder Hyde.

August 31 an interesting cottage meeting was held at the home of Mr. and Mrs. Bishop. Although they are not Saints, there was much interest shown throughout the meeting. This is the first cottage meeting to be held outside a Saint's home here in New Plymouth.

Elder Bingham and Elder Reaux were recently at Wanganui and they attended the Elders' meeting there. While at Wanganui, they helped with the plans for the forthcoming Hui Pariha to be held October 4th and 5th, and also the Gold and Green Ball to be held October 3rd, which we feel sure will be a success.

Elder Bingham and Elder Reaux were recently transferred to N.W. where they hope to reorganise the old Oropuriri Branch.

#### WHANGARURU BRANCH

By Watson Pita

On the 7th of August this branch was visited by Bro. and Sis. Thompson. They were present at our Primary meeting on the 9th and the remarks made by Sis. Thompson at this meeting were a credit to the Whangaruru Primary organisation. Helpful information was given by Sis. Thompson with regards to secretary work.

This was followed by a visit from Elders Peterson and Nebeker who spent two days amongst the members here.

This branch welcomes home Sis. Betty Taniora who has just returned home from the Whangarei Hospital with her infant son which was born on the 15th of August. Both are well.

The anniversary of the Primary Association was celebrated by the Primary Organisation of this branch with a grand programme. It was a credit to the Primary officers. The items presented by the children were of a very high standard. At the conclusion of the programme lunch was served by the Primary officers, which was very much enjoyed by both parents and children.

#### TAMAKI BRANCH

By William Harris

The first Sunday evening programme conducted by the Primary was indeed a most enjoyable one, and a credit to the officers. The children's items were very fine.

A most impressive funeral service to the late Bro. Tapsell Meha was held in the chapel on August 6th. Many visitors, both Maori and Pakeha attended. The principal speakers were: Bro. Rahiri Harris, Elder R. E. Parsons and Bro. Stuart Meha. Many fine remarks and tributes were paid this good and faithful brother. The choir rendered appropriate anthems. The many beautiful floral wreaths which covered the casket and floor, truly showed the respect and sympathy they had for Bro. Meha. He will be sorely missed in the branch. To his beloved wife and young family we extend our sincerest aroha and sympathy. Ma te Atua koutou e tiaki.

The 18th Annual Gold and Green Ball of this branch was held in the Aotea meeting house, Tahoraiti on August 22, and was an outstanding success. There was a record crowd present. Sis. Elsie Tahiwī of Wellington arranged the crowning and it was a brilliant spectacle. Sis. Long, newly appointed president of the Y.W.M.I.A. in company with Sis. Rose

Beasley were present and spoke highly of the ball.

Visitors to the branch were, Bro. Lufford Walker, Bro. Puoho Katene, Bro. James Elkington, Bro. Madsen Elkington, Bro. Sam Elkington, Sis. Maraea Katene, Sis. Tiripa Katene, Bro. Mihaere, Elder Parsons, Elder Larkins, Bro. and Sis. Pearson and Sis. Jay Takerei.

A farewell social in honour of two local girls was held on August 28, there being a capacity crowd present. Sis. Te'Pua Paewai is taking the position of secretary to Mr. Ngata Pitcaithley, principal of the Kaikohe High School. Sis. Maraea Moanilera is taking over a milk bar. We wish them success in their new fields of labour.

We wish to say kia ora to Elder Anderson who was recently transferred to the Hauraki District. The Saints of Tamaki certainly do miss you. Your letter was much appreciated by all. Ma te Atua koe e manaaki.

#### HIKURANGI (WHANGAREI)

By Ellen Hale

A Sunday School was organised here on August 25th under the direction of Elder Petersen. Bro. Moses Henry was set apart as superintendent, Bro. Kereama Kauwhata as first counsellor, Bro. Ruahuihi Manihera as second counsellor, Sis. Ellen Hale as secretary.

We were fortunate in having Sis. Anderson from Whangarei and Bro. Thompson from Hawke's Bay to our first meeting, August 31st.

Sis. Hale is happy to have her son Eddie back from Japan. She has also her two sisters spending a few days with her. Sis. Palmer from the Rangitoto Branch, Auckland, and Sis. Gibling from Taumarunui. We have also Sis. Fanny Palmer from the Rangitoto Branch to help us with our programme.

#### MOKAU BRANCH

By Saul J. Thompson

The following reorganisation of our branch took place August 10. The officers were set apart as follows: Bro. Waaka Hepi Haika, branch president; Bro. Ahu Puke Hapi, 1st counsellor; Bro. Whare Rapa Paratene, 2nd counsellor; Saul J. Thompson, secretary. Relief Society president, Ritihia Puke Hapi; 1st counsellor, Wairukuruku Riria Mohi; 2nd counsellor, Atareria R. H. Haika; secretary, Mary W. H. Haika. Sunday School president, Whare P. Paratene; 1st counsellor, Matekitawhiti Remo; 2nd counsellor, Nelson Puru; secretary, Sis. Te Atawiki Mohi. M.I.A. president, William P. Paratene; 1st counsellor, S. J. Thompson; secretary, Sis. Eadeth Howe. Primary president, Eliza Hetaraka; 1st counsellor, Eadeth Remo; 2nd counsellor, Nellie Pita; secretary, Mereana R. H. Haiki. On August 10 Elders Peterson and Nebeker and W. Thompson came and set apart all these names mentioned.

Bro. Saul J. Thompson had the misfortune of losing his dearly beloved wife who passed away on August 2, 1947.

Although she was a non-member of the Church, she was a very keen follower of the gospel work. Prior to her death she had asked Elder Peterson to baptise her, but owing to her condition he was unable to do so at the time. She had wanted to become a Saint, but unfortunately she passed away before this could be done for her.

#### WAIKATO DISTRICT

By Elder W. C. Wood

With the arrival of Elder Connel Roberts, the new district president, work in the Waikato District has continued to go ahead. Elders Roberts and Judkins have been busy most of the month travelling about the district. They have visited the Saints, held cottage meetings, and strengthened the faith of the Saints throughout the district. They have visited the Hamilton Branch, Hoe-o-tainui, and the Saints in the Waikato Hends. At the present time, they are visiting Saints at Marunui, Otorohanga, Aria, and Te Kuiti.

The Saints of Huntly and Hamilton have been busy with preparations for their Gold and Green Balls. Several dances have been held by the Huntly Saints to help finance their Gold and Green Ball. Recreation for the branch is now being planned in advance to assure the complete success of each event. Hamilton Branch is now holding sacrament meetings on Sunday evening and the Saints of Huntly will soon begin to hold sacrament meetings of a Sunday evening. A welfare project is in progress by the Saints at Hamilton.

#### WAIMAMAKU BRANCH

By Mowena Ngakuru

Elder Burt and Leder Low's last visit to our branch has been a very joyful one for us inasmuch that the first M.I.A. has been organised here.

On August 30 our mutual was opened with a social. As many as could attend came and everyone enjoyed themselves. After a most pleasant two hours of fun the Elders did us to a treat with hot dog samples.

August 31 the officers were set apart in the kauwhau meeting. They are: Gale Moea Ngakuru, president; Rawinia Kupa, 1st counsellor; Kato M. Kauwhata, 2nd counsellor; Mowena Ngakuru, secretary.

The Relief Society will be holding their first bazaar in October. They hope to swell their funds. We will be happy to see all friends and neighbours from far and near, at our first effort, so, haere mai kite matakitaki.

#### WHANGAROA BRANCH

By Emma U. Tamihana

The Sunday School and Relief Society of the Whangaroa Ngaioitonga Branch has been re-organised. The new officers of the Sunday School are: Bro. Wiremu Pita, president; Hinui R. Pene, 1st counsellor; Ngawiki Taka, 2nd counsellor; Bro. Wiremu Tamihana, secretary. The Relief Society officers selected but not yet set apart are as follows: Miria Tami-

hara, president; Ene R. Pene, 1st counsellor; Te Paea Taka, 2nd counsellor; Emma N. Tamihana, secretary, and class teacher. Everyone is anxiously looking forward to the progress of the above organisations.

We also extend to Bro. Kura and Sis. Tina Hau our deepest heartfelt sympathy in the loss of their dear daughter who passed away on August 4.

We wish to thank Elders Peterson, Nebeker, Thompson and Sis. Thompson for their great help.

#### PORIRUA BRANCH

By Amiria Katene

The month of August has proved favourable for the "Sporty Clubs" of Porirua. They defeated two visiting Maori football teams from Patea and Tatana, who challenged the local senior team for the "Rosebowl Trophy" which has been in the possession of the local team since 1938.

The "Toa" ladies' hockey team is also doing well in their grade as senior reserves, resulting with the honour of having seven girls chosen as representative players.

On August 3 the 3rd grade football team travelled to play a match against a local Dannevirke team in Dannevirke. The result being the defeat of the local team, they were accompanied by branch president James Elkington.

Wedding vows have been pledged by Sis. Charlotte Parata and Mr. Matu Solomon, the ceremony being performed by Bro. James Elkington.

A son has been born to Bro. and Sis. Sam Elkington. Also was a son born to Mr. and Mrs. Thomas Moriarty.

Bro. Taylor Mihaere accompanied by members of the Katene family visited Tahorite and attended the Gold and Green Ball.

Visitors to the branch have been Sis. Lutie Meha, Sis. Pratt of Australia who was accompanied by Elders Hawkins and Lyman. Sis. Pratt is one of the judges for the Wellington dancing competitions.

#### NUHAKA BRANCH

By Polly Irwin

On July 28, 29, 30, farewell parties were held in honour of Elder Wayne B. Leavitt who is now labouring in Manawatu. Elder F. J. Herlin arrived August 1 in his place. Tena koe Elder Leavitt.

Mabel Toroaiwhiti and Joe Taunoka of Frazertown were married at Nuhaka by Bro. Eru TeNgaio on August 2nd.

Baptisms on August 3rd were those of Margaret Rose Whaanga and W. Wayne Taurima.

Bro. Taka Panese has been set apart as an assistant secretary to W. Nohinohi of the branch presidency.

Death occurred on August 8th of the infant son of Bro. Hiku and Sis. Gladys Mitchell. An impressive funeral service was held in the chapel August 10th after which the child was interred at Tahaenui. The branch express their heartfelt sympathy to the Mitchell family.

August 10th, the Nuhaka choir travelled to entertain the patients and staff of the Wairoa Hospital. Our items rendered were well appreciated.

Our Gold and Green Ball queen this year is Mirima Dennis and queen parties have been held in order to raise money.

Babies born in this branch recently were: a son to Bro. and Sis. Sonny Mataira on August 2nd, a son to Sis. Shirley and Ivan McKenzie on August 17th, a son to Bro. and Sis. Tom Halbert on August 18th.

Bro. Rangi Greening was ordained an Elder by Bro. Eru TeNgaio.

Sis. TeRiwhi Rau Oriwa Munro was baptized by Bro. Riki Smith and confirmed by Bro. W. Christy on August 24th.

Bro. Albert Whaanga has been released from his mission and was farewelled home on August 25th.

The choir and many other Saints travelled to the Hui Pariha in Gisborne.

#### MANGA-ONE BRANCH (TARANAKI)

By Bob Hirini

The thoughts and minds of the Saints of Manga-one are concentrated on the district conference to be held at Putiki, Wanganui, October 3, 4, and 5. Preparations are forging ahead in making this conference a celebrated affair.

The daughter of Bro. Tuwhato and Sis. Kereama was blessed by Elder Eckersley and was named Tukatahi Hikurangi Kereama. Sis. Hemmingsen has returned home from the hospital after a short illness.

Elder Eckersley and Bro. Hirini travelled to Wanganui for the district missionaries' conference and testimonial meeting.

We welcome Sis. Reber and Sis. Wegener to the Taranaki district.

Visitors to Manga-one were Pres. John T. Hyde and Elder Craven.

Visitors to Moawhango were Bros. Hemi Puriri, Broughton Edwards, Aaron Edwards, Percy Edwards, and Isaac Waerea all from the Korongata Branch. These brethren came to pay their respects to Huka Hekenui Gillies who died in Hastings.

The elders now have a new home situated at Utiku. Thanks are due to Mr. Sam Potaka for donating his home to the Elders.

#### TAUTORO BRANCH

By Heeni R. Wharemate

Our M.I.A. has reopened with a social held August 29th. It was also a farewell for our Bro. Hone Wahapu who has been released from our branch to take a position in the Kaikohe Branch. Elders Vern Chapman and David Wing were present at the social.

On August 24th the baby daughter of Bro. and Sis. Haki Wharemate was blessed by Bro. Operahama Wharemate and named Hana John Sadler.

In July Bro. Teoturoa Rangi Wharemate and Sis. Heemoata Peter Wharemate were baptised by Bro. Tupari Wharemate.

Bro. Hare Perana was ordained a deacon by Bro. Rangī Wharemate on August 31st.

#### TEHAPARA BRANCH

By Elder Dale

August 30 and 31 the Hui Pariha at Gisborne took place under beautiful weather conditions. The hui was the climax of many weeks preparation and we feel well satisfied in the events which have taken place. It was a privilege to have Pres. and Sis. Halversen visit with us. Also welcomed to our hui were Sisters Long and Beazley, Elders Herlin and Grey from other districts. To those who journeyed here, some from far distant places, we extend our thanks in their part of our success.

Preceding the Hui Pariha the M.I.A. Green and Gold Ball was held successfully under the direction of the M.I.A. officers. Miss Paddy Whitiri of Turanganui was crowned queen and seated on a white swinging moon backed by dark blue skies. The coronation was very impressive and was followed by a demonstration of the Spanish Cotillion, and a nice supper.

Another feature of the "hui days" was the M.I.A. basketball team's victory over Gisborne's Colts 41-29. Many of the visiting Saints witnessed the game.

Elder D. R. Low has been receiving treatment on an inflected hand which has caused him much pain and we pray for his speedy return to his labours.

Congratulations go to Bro. and Sis. Spadey Onekawa who are now the proud parents of a baby girl born August 26.

#### WANGANUI BRANCH

By the Elders

Preparations are progressing well for our Hui Pariha and Gold and Green Ball to be held October 3, 4 and 5. The ball will be held in the Carlton Ballroom, Wanganui, and the hui at Putiki Pa. Hope to see all you folk along to our first hui.

Sis. Meryl Reber and Sis. Rose Marie Wegener have been recent visitors to Wanganui and we wish to welcome them to our district.

Congratulations and greetings to Sis. Betty Stent and Sis. Beulah Allan, who are now touring Australia with the N.Z. champion marching team. Good luck, girls.

To our Sunday School we are pleased to welcome girls from the Gonville Sanatorium, Sis. Mere Hutana, Sis. Bella Hutana, and Sis. Molly Tawhi.

Our deepest sympathy is extended to Bro. David Allan and wife whose infant son Gary has been taken from this life to a greater one.

We also take the opportunity of welcoming the Lemon family to our meetings. We are surely pleased to see you.

#### ROTORUA BRANCH

By Rangī Davies

On the 8th of August we were very happy to welcome our district Elder Clawson back. He has been ill at the

mission home in Auckland. After visiting all the Saints in the branch he left for Tauranga.

On August 21st a birthday party was given by the Saints in honour of Bro. Leslie Clark, who is not yet a member but lives the gospel and is loved and respected by all of us. We all wish him future happiness, health, and prosperity.

On August 24th the branch choir rendered three numbers at the concert sponsored by the Catholic Basketball Association. All who attended declared the choir to be an outstanding event.

On August 28th we gladly welcomed our new Elder Anderson into the branch with his companion Bro. Dealton Tawa.

On the 10th of August Bro. Harold Wolfgramm was ordained a deacon.

The Saints and the Arawa tribe mourn the death of Bro. Meha. We extend our deepest sympathy to the family of that true and faithful servant of God.

#### KORONGATA BRANCH

By Artemesia Heke

Recent appointments in the branch have been: Sidney Crawford, 2nd counsellor to Stewart Meha in District Presidency; Paul Randall, president of the district Y.M.M.I.A.; Claude Hawea, 1st counsellor; Kate Parahi, 2nd counsellor; Raiha Randall, 2nd counsellor to Olive Edwards in the Y.W.M.I.A.; Kakaipakai Puriri, district Sunday School President; Tori Reid, counsellor; Rangipumamau Hapi, secretary.

Baptisms, by Elder Parsons: Moana Curtis, Wikitoria MacDonald, Thomas Randall, Mavis Randall, Peter Maere. By Bro. Forbes: Mawa Edwards and Jewel Crawford.

On July 18th the Korongata Gold and Green Ball was held at the Assembly Hall where Miss Mary Paki had the honour of being Queen for the evening. This ball, which was socially and financially successful, preceded the Pioneer Celebration held at Korongata where visitors from all over including the Elders gathered to see the Pioneer Procession. Along the imagined trail, Nauvoo and Winter Quarters and other notable places in the trek were mentioned, and speeches were given by the primary children. Sunday, the hui continued with inspirational meetings being held throughout the day.

On July 30th a combined Heretaunga and Korongata farewell was held at Korongata for Elder Anderson and Bro. Forbes and also a welcome to Elders Anderson and Larkins.

The first Deacon's Quorum was organised with Bro. David Edwards as supervisor; Rangī Kamau, president; Jury Thompson Jnr., 1st counsellor; Teira Hapi, 2nd counsellor; Donald Collier, secretary. We are happy to have Bro. Edwards back with us.

The Basketball Association has claimed Rebecca Waerea capable of junior rep. standard in the sport and is now in Wanganui with Raiha Randall as overseer. John Karipa and Thompson Pere were picked in the Ross Shield reps.

## **The First Presidency**



Shown on this month's back cover is the latest picture of the First Presidency, taken the day before the opening of the 117th Annual General Conference. Left to right are: President J. Reuben Clark Jr., first counsellor; President George Albert Smith; and President David O. McKay, second counsellor.

The First Presidency constitutes the presiding quorum of the Church. The president is appointed from among the members of the Council of the Twelve, by divine direction, to preside over the entire Church. He is called "to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the Church." (Doc. and Cov. 107 :91, 92.) There is no business nor office, within the Church, that the President of the Church may not fill. He holds the office of patriarch, he holds the office of high priest and of apostle, of seventy, of elder, of bishop, priest, teacher, and deacon of the Church. He may officiate in any of these callings when occasion requires.

The President of the Church is assisted in his labours by two others holding the same Priesthood. They are presidents also, but there is one presiding president. These three high priests have all the authority necessary to preside over all the affairs of the Church. They hold the keys to the house of God and of the ordinances of the gospel, and of every blessing which has been restored to the earth in this dispensation.



President J. Reuben Clark Jr., first counsellor; President George Albert Smith; and President David O. McKay, second counsellor.

*Wairō-raeva.*



# **Te Karere**

NOEMA, 1947

WAHANGA 42 NAMA 11

## Eldred G. Smith



Eldred G. Smith, 40-year-old descendant of the Patriarch Hyrum Smith, martyred brother of the Prophet Joseph Smith, is the new Patriarch to the Church of Jesus Christ of Latter-day Saints.

Elder Smith was sustained to this post at the closing session of the 117th Annual General Conference, Sunday.

He comes into his new position with an outstanding record of Church activity, having served as a bishop, as a stake high councilman and as a branch president in the south.

Elder Smith becomes the seventh Patriarch to the Church. He is the son of the late Hyrum Gibbs Smith who was the fifth Patriarch to the Church. His father was a great-grandson of Hyrum Smith, the first Patriarch, thus making the new patriarch a great-great-grandson of the martyred brother of the Prophet.

Following the death in 1932 of Patriarch Hyrum G. Smith the office was left vacant for eight years with acting patriarchs carrying on the duties of the office. In October, 1941, Joseph F. Smith, a cousin of the new patriarch was chosen and sustained as Patriarch to the Church, serving in that capacity until he was released last October conference.

The newly sustained Patriarch to the Church is a native of Utah. He was born in Lehi, on January 9, 1907, a son of Hyrum G. and Martha Gee Smith. His life, for the most part, has been spent in Salt Lake where he received his education. He graduated from the L.D.S. High School and attended the University of Utah.

Patriarch Smith served in the Swiss-German Mission from 1926 to 1929.

He served in various priesthood and auxiliary capacities in the Ensign Stake and then became a member of the stake high council for three years, following which he served a like period as bishop of the new North Twentieth Ward.

During the war years he was located in Oak Ridge, Tenn., where he was an engineer in the Manhattan atomic bomb project. While there he served as president of that branch in the East Central States Mission. Only a few weeks ago, Elder Smith returned to Salt Lake to make his home.

In August 1932 Elder Smith married Jeanne Ness in the Salt Lake Temple. They are the parents of four lovely children, namely Meriam, 11; Eldred Gerry and Audrey Gay, twins, 9, and Gordon Reynor Smith, 5.

# Te Karere

Established 1907.

Wahanga 42.



Noema. 1947.

A. Reed Halversen .. .. Tumuaiki Mihana  
Robert B. Bradshaw .. .. . Etita

*"Ko tenei Pepea i whakataapua hei hapai ake i te iwi Maori ki roto i nga whakaaro-nui."*

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## Editorial . . .

### THE WIDE GATE TO SPIRITUAL DESTRUCTION

When Jesus came down from the mountain where he had delivered the Sermon on the Mount, he went to Capernaum and met an officer in the Roman army. This centurian besought him to heal his servant who was seriously ill. Jesus volunteered to go to the sick man and heal him, but the centurian, feeling he was not worthy to have Jesus enter his house, said "But speak the word only and my servant shall be healed." When Jesus heard that remark, he marvelled and said to those about him, "I have not found so great faith—no, not in Israel."

What an indictment of Israel was this saying. Jesus was sent to the House of Israel as their Messiah and yet a Roman soldier brings forth evidence of more faith than the Master had found in Israel. This was most significant in view of what he next said, and in view of his later commandment to the Twelve to preach the gospel to all men—not only to the House of Israel—but to every creature under heaven.

While the Roman stood by awaiting aid as the Lord marvelled at his faith the Saviour said: "And I say unto you that many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." (Matt. 8-11, 12.)

What did he mean? Were the "children of the Kingdom" to lose their heritage and see others from distant parts take their places? What could make them lose their position in the Kingdom of God? Only one thing—disobedience brought on by lack of faith, disinterest or a desire for things of this world. They could not serve two masters. Where their treasure was, their heart was. If the gospel was not a treasure to them, certainly their hearts would not be in it nor in the idea of giving service to the Church.

Yet to lose one's position in the Kingdom is a most serious thing.

Parents in Zion, especially should be concerned about the Saviour's remark that "the children of the Kingdom," who are not faithful, "shall be cast out into outer darkness" while, "many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven."

It is the work of the Church to invite all to come unto Christ, and to carry the gospel unto all nations, that many may truly come "from the east and west" to partake of the blessings of the Kingdom, for indeed we are a missionary church.

But while we do this work, we must in no wise allow our children—who are indeed the "Children of the Kingdom"—to lose interest and faith and be divested thereby of their place in the Kingdom of God.

Are we as a people, are we as families—as fathers and mothers and brothers and sisters—careful to keep our loved ones in the fold? Are we as officers of the Church sufficiently interested in the membership of our organisations to labour with those who are not active, who make up the rolls of our absentees?

To fail to keep our religious obligations is to become inactive in the Church. Inactivity leads to termination of our association with Saints, and to new associations apart from the Lord's organisations. Inactivity and alien associations both lead to separation from the Kingdom and thus some lose their places in that Kingdom.

Inactivity in the Church is the great, wide gate which leads to spiritual destruction, through which the "children of the Kingdom" depart. No effort should be spared to save our membership who are not active in the Church.

"Remember that the worth of souls is great in the sight of God, . . . and how great is his joy in the soul that repenteth. Wherefore you are called to cry repentance unto this people." (D. & C. 18.)

—*The Deseret News*



## President's Page

### PRODUCE AND SAVE

A general call has gone out throughout all the land of New Zealand to every person in the country to lend every effort possible to help feed the hungry people of the world with our thought turned particularly toward Britain. There is no reason to doubt that the supply of food in England is not sufficient to properly feed the people there and now to add to the already difficult problem, winter is fast approaching them and fuel supplies are low.

Many men, women and children will be both cold and hungry during the next several months. As part of the British Empire, New Zealand desires to do all that is within her power to assist in making things as pleasant as possible for those who without our help will be called upon to endure the discomforts of a cold home and an empty stomach.

Probably the greatest and possibly the easiest and less painful method of assisting would be in increased production of food materials here which would create more surplus that can be shipped abroad. Most families could produce more of their own food than they do at present. Take an inventory of your own circumstances with the following questions in mind: Am I producing all the food that I possibly can? Am I taking care of my garden and crops in such a way that I will obtain the highest possible yield? Am I wasting food either by improper care or extravagant use? If every family would produce enough for even one more individual think how many people could enjoy more of the necessities of life.

Another avenue of assistance would be for us to preserve fruits and vegetables when they are plentiful. These we could use as needed and save those goods that are processed by the factories as a surplus to be shipped out. Just the saving of a few tins in each home would result in the accumulation of a considerable quantity when the whole country is taken into consideration. Too often we think that what little we could save in our own home wouldn't be enough to bother about, but when that much is multiplied by the number of homes in the whole of the country we can see the result of just a little saving on the part of each family.

Much more assistance could be given too if every man whose health permitted him to work would get on the job and do his work, whatever it may be, to the very best of his ability. Hours, days, or weeks, that are lost can never be picked up; they are gone and cannot



be recovered. Every hour wasted by a worker slows down the progression of the country and lessens the ability of the nations to do its share in aiding our mother country.

More than ever before I want to encourage every member of the Church to do his or her full duty in producing and preserving foods and doing his duty as a worker. Never have we heard of a greater need in so many nations. We read reports that conditions are better right here than in any other place in the world. How fortunate we are to be here. Let us express our appreciation by our effort to help feed those who are far less fortunate. This would be an expression of our love for our fellow men and in turn it would make us more self-sustaining when trials and hardships come our way.

\* \* \* \*

### ARE WE SATISFIELD WITH OURSELVES

November is already here again and the time for the annual reports is at hand because November 30th is the end of the year for the Church in New Zealand. All records and reports are made up as of that day. All baptisms and all the ordinations are listed and we get a full picture of how the Church stands as to numbers and achievements. Naturally we hope the picture looks good and that the report indicates that our numbers are growing, that there is greater activity and that individual members are showing even greater determination than before in their efforts to live the gospel and fulfill their obligations to the Lord.

All parents who have children over eight years of age who are not yet baptised should teach them this principal of the gospel and acquaint them with its importance and, if at all possible, should have them baptised. Either the branch presidency or the elders could assist you in seeing that this work is done. It is the instruction of the authorities of the Church that the names of children over nine years of age who have not yet been baptised should be dropped from the records of the Church unless it is felt that there is sufficient reason why a child has not been baptised and there is possibility that the work will be done in the near future.

We also feel it our duty to encourage every member of the Church who has an income to remember that the Lord has given us the law of tithing and expects us to give unto Him through the proper channels one tenth of our income. The promises given to those who abide this law are worthy of serious consideration. The biblical scriptures assure us of a bounteous reward (Malachi 3:8-12) while latter day scriptures make it known that those who keep the law of tithing shall withstand the calamities that are to befall the earth at the coming of the Saviour (Doc. and Cov. 64:23). It is well to look

over our tithing account and see that one tenth which rightly belongs to the Lord has been paid in to the Church in sufficient time to enable the recording of the tithings for the 1947 reports which are made up at the end of November.

As the busy summer months bring the rush season for so many who are engaged in the various seasonal work it is well to remember that life goes on for us every day regardless of where we are or what we are doing. Let us not lose sight of our obligation to live right and to do our best to maintain, and even improve, our spirituality and increase our determination to resist evil and serve God. Excuses for wrong doings have been that the stress of rush and heavy work have lessened the power to think properly and act wisely. A few minutes of thoughtlessness may result in worry and regrets for many years or even for a lifetime. Time devoted to morning and evening prayer is time well spent and a thoughtful consideration of our purpose in life and the value of clean living and the fulfillment of our duties to our Heavenly Father, as much as is at all possible, will make our work more peasant and our lives much happier.

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#### A QUESTION AND AN ANSWER

Question: Does section 89, verse 9, of the Doc. and Cov., which reads, "Hot drinks are not for the body," include cocoa and hot chocolate, as well as coffee and tea?

Answer: The First Presidency, under date of November 10, 1913, gave the following answer to the question:

"The drinking of cocoa and chocolate, as it is ordinarily indulged in, that is, without making a habit of it, could not be regarded as breaking the Word of Wisdom. But the drinking of cocoa and chocolate may be carried to such an extent as to result in great bodily harm, and this of course would be a violation of the revelation called the Word of Wisdom."

"President Grant, replying to a similar question, wrote on October 30, 1933:

"I have heard a great many people say that they did not think that cocoa and chocolate were healthful drinks, and some doctors have said it, but the hot drinks mentioned in the Word of Wisdom have always been interpreted to mean tea and coffee, because that was the declaration made by Hyrum Smith prior to his martyrdom and was so understood by old-time Nauvoo people with whom I have conversed.

"The brethren feel that under all the circumstances it would be well to confine the Word of Wisdom to the things mentioned therein under the interpretation originally given, and to designate other harmful things as unwise and contrary to the spirit and the principle which underlie the Word of Wisdom."

## Women's Corner

### PRACTICAL AND SPEEDY CLEANING METHODS

BY LUANA HALVERSEN



Home work at best is heavy. The average housewife today finds herself confronted with more work than she can crowd into the hours at her command. She finds herself too weary at the close of day to make home a restful and happy place for her family. Therefore, more women are seeking ways and means of doing more work in less time and with less tax on their strength and income. New furnishings look old and worn if they are dirty and dusty. Old furnishings may look new if kept clean and polished. Let us look into a few methods which may be used to help speed up our work and keep our homes spotlessly clean.

You will first need plenty of equipment for your household duties. Step ladders save many accidents. Brooms, buckets, pans, whisk broom, brushes, dustless dusters, soft cloth for cleaning, mops (floor and dust), dust pan and wall dusters, all come in handy and are quite necessary for cleaning. If these articles are well cared for they will do a good job and last a long time. Wash brooms occasionally in warm soap suds. Hang them to dry so that the straws do not rest on the floor or against a wall. Always hang brooms when not in use. When using the broom, turn it occasionally to prevent uneven wear. Keep all brushes clean; wash them in warm water with one tablespoon of household ammonia added to each quart of warm water. Hang to dry after washing and keep them hung when not in use. Wash mops in hot soap suds, rinse and hang them to dry. Renew polish to mops by placing them in a covered can which is coated inside with good furniture polish. After a day or two the oil will become uniformly absorbed by the mop. Wash dust cloths frequently.

Don't let your rooms look untidy because of cracks or holes in the walls. It is easy to fix those bad places and it makes such a difference. Grease spots on wallpaper may be removed with the old-time practice of pressing a hot iron on blotting paper, or if it is too big, cut the soiled section out and replace it with new paper.

#### *To Clean Varnished or Polished Surfaces:*

Combine one tablespoon of any good furniture polish and one pint of hot water. Wring soft cloth from the solution and wash the surface. Then polish it with a soft dry cloth. This is recommended for even the finest piano surface as it removes not only finger marks but also the so-called "Bloom" or dullness. Finger marks do not again show up readily.

*To Clean your Carpets and Upholstered Furniture:*

First remove all dust then use a good cleaner. If you desire to make your own cleaner: Take 1 cup neutral soap flakes, 2 tablespoons ammonia, and 3 cups warm water. Dissolve soap flakes in warm water. Cool slightly, then add ammonia. For convenience in beating divide into two portions. Use an egg beater and whip the cleaner to a stiff, dry lather. With a soft brush spread this over a small surface. Do not scrub it into the background of pile fabric, but keep it on the surface. When paste is partially dry, scrape any remaining foam off with a spatula or dull side of a knife. Wipe surface with a soft, dry cloth. Wring soft, clean cloth from warm water (free from dripping) and rinse the surface. Repeat the rinsing until all soap is removed. As the fabric dries, brush it with a soft brush to lay the pile in normal position. When dry, brush the nap again to make it appear fluffy and new. If ammonia is not available the flakes and water will do a good cleaning job without it.

*In Cleaning your Windows:*

1. Secure footing is the first necessity.
2. Clean glass when the sun is not on the panes.
3. Remove paint or varnish with a razor blade.
4. Never use soap on window glass.
5. Household ammonia, 4 tablespoons to a gallon of warm water, or a small amount of methylated spirits in water is good as a cleaner. Wash, rinse and dry windows with a chamois skin, if available. Avoid spilling this mixture on your woodwork.

*To Wash Feather Pillows:*

Open one end of the pillow and baste a light-weight muslin bag of closely woven cloth to the ticking. Shake feathers into the muslin bag. Remove it from the ticking and sew the open end. If the feathers need washing, dip this muslin bag up and down in lukewarm, double rich suds made from neutral soap. Rinse repeatedly in clear lukewarm water until no soap colours the rinse water. Hang the bag on a clothesline to dry the feathers, fluff up occasionally by shaking the bag. Wash the tick separately. Baste ends of the tick and bag together again and transfer the feathers.

\* If you make soap you can make soap flakes or chips:

- (a) Flake a 3-days-old soap with a soap chipper. Spread flakes thinly in trays to dry. Stir occasionally while drying.
- (b) Soap powder or washing powder: When flakes are thoroughly dry, pulverise them by rolling or pounding.

Do not forget that disinfectants are poisonous; some materials used in cleaners are poisonous; some are inflammable. In all your cleaning—Practice Safety First.

# Eldred G. Smith

## PATRIARCH TO THE CHURCH

*Digest of address given at the 117th Annual General Conference,*

*April 6, 1947.*

Brethren and sisters, I think you are all aware of the hereditary nature of the office to which I have been called.

I don't think there's ever been a time in my life when I haven't had a testimony of the gospel. I have known that this was the Gospel of Jesus Christ; after all I am the sixth generation in this Church in this dispensation and if all my forefathers can be active members in the Church as they were, I don't know why I should be one to find fault with or to question their testimonies as well as the testimony which bears within men. For I know this is the true Gospel of Jesus Christ.

However, I think that there are probably thousands of men in this Church, who, if called by the proper authority, could come and fulfill any position in the Church. My position is no exception, providing they are called by the proper authority in the Church for I believe and I have always taught and still believe that the Lord's way is the best way and that He is running this Church.

This is the Lord's Church and he is directing it and those who are called to positions in this Church are truly called of the Lord and they are directing this Church as He wants it done in spite of the fact that we all have our free agency and the authorities of the Church are no exception to that. They also have their free agency to do and call as they see fit to positions. However I am convinced that they are inspired of God to do so. While in the mission field in Germany, President Hugh J. Cannon said to us one time in a missionary testimony meeting. "The Lord uses the weak things in this life to accomplish His purposes. If you don't believe me, just look around at yourselves and then the first chance you get, take a good look in the mirror."

That is still true and I think I am just as weak today as I was then and I am sure I am going to need the help of the Lord to fulfill this calling to which I have been called. He also said to us at one time, "How much time do you waste in prayer?" If we are wasting our time we are not praying correctly and my appeal to you as the membership of this Church is that we don't waste our time in prayer and when we pray and remember the the authorities of the Church in that prayer, include me, will you, because I'm going to need it.

★ Continued from last month

## Science Confirms the Word of Wisdom

BY HAROLD LEE SNOW

Our 1833 revelation advises “. . . every fruit in the season thereof; all these to be used with prudence.”

One of the causes of calcium phosphorus imbalance is the use of any foods containing refined sugar and white flour. Our only dietary sugar source should be that found naturally in fresh foods. One may use fruits in season as a dessert.

During the past century, the per capita use of sugar in the United States has increased over one thousand per cent. Cancer, heart disease, and diabetes have made a corresponding per capita increase. Americans have been attaining the title of “sugar gluttons of the world.”

In the African interior where no sugar or white flour are available, Dr. H. V. Markham of Long Beach, California, reports that he gave over 113,000 medical treatments to natives in eight years and saw no cases of diabetes at all, practically no heart disease or high blood pressure, and no cancer except that resulting from campfire burns of the shins.

Steady and continuous improvement of the blood serum calcium phosphorus balance for period of four to six months in patients eliminating refined sugar and white flour from their diets has been observed. During those months, various chronic diseases in the observed patients improved or entirely healed.

Many people seldom eat fresh fruit. Special emphasis should be given to fresh citrus fruit and tomatoes for their Vitamin C value, and for their mild laxative effect and bulky residue, especially when eaten along with protein foods.

Vegetables are also of great value in human nutrition. They furnish man with vitamins, minerals, carbohydrates, roughage, and even enzymes. Raw turnips, for example, contain lysozyme, the same enzyme which in human tears, nasal secretions, and saliva is responsible in great measure for protection of the mucous membranes against infections.

Books on modern dietetics favour fresh fruits and vegetables. Leafy and green vegetables are important sources of Vitamin A. Potatoes, as well as other starchy tubers, are some of our most economical sources of carbohydrates, the energy foods. They also furnish valuable vitamin and mineral elements.

The Word of Wisdom states that the flesh of beasts and fowls is to be used sparingly; especially is it to be used in winter, during famine, or where it is cold.

Eskimos are known to live largely on meats, fats, and fish. On moving to a southern climate, man feels the need of changing to lighter food by cutting down on meats and fats.

The diet of African natives who are practically free from many modern-day diseases is almost devoid of meat. Dr. Markham says the natives don't average one meat meal a month.

During famine people survive by using up their own body proteins. It is then that meat helps them to survive by rebuilding their body proteins.

Excessive meat restricts the intake of other needed foods. Expensive meat cuts are also an uneconomical source of protein. The cuts usually of greatest value to man's diet are often the least costly. A meat diet alone is deficient in calcium and vitamins.

At times, meat may be a lifesaving element in the diet: for example, for patients who have pernicious anaemia, many of whom would die except for the use of liver.

Too much meat acts as a harmful body stimulant and also produces constipation and intestinal putrefaction. Other good sources of protein are milk, eggs, fish, and grains. In most parts of the world grains are the outstanding sources of food energy and of proteins.

"All grain is good for the food of man . . . nevertheless, wheat for man," suggests that wheat is man's best grain food. That means one hundred per cent. whole wheat and not white flour. The latter is still devitalised even when enriched.

Some have wondered if wheat were superior to rice, which is a principal food of the millions of people in Asia. But again the Word of Wisdom is confirmed. Wheat is much superior to rice because of wheat's better balanced protein-to-carbohydrate ratio. Because of this excellent protein balance in wheat, people could live on one hundred per cent. whole wheat alone for a long time if necessary. Wheat is the best grain for humans.

" . . . corn for the ox, and oats for the horse" also has its confirmation in modern-day scientific writings. Oats are the "safest"

of all grains for horse feeding; they follow corn which is of greatest importance for feeding stock.

And so today, a century after the pioneers began to settle the beautiful Rocky Mountain valleys, the Word of Wisdom is being confirmed by the leading modern authorities in toxicology, biochemistry, nutrition, and medicine.

Those living the Word of Wisdom have a promise of protection from the "destroying angel." Diseases listed as causes of death and published annually by the United States Census Bureau reveal how this destroyer operates. The rewards of health, wisdom, knowledge, hidden treasures of knowledge, and physical endurance, make it worth the effort.

And I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.  
(Doc. & Cov. 89:21.)

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### 1948 HUI TAU COMPETITIONS

Choir (all age:) - - - - - "Send Out Thy Light"

#### M.I.A. CONTEST ITEMS:

1. M-Men Oration (age limit, 17 to 25 years) 1948 theme:  
"If you keep My commandments and endure to the end, you shall have eternal life." Doc. and Cov. 14:7.
2. Gleaner Oration (age limit 17 to 25 years) subject:  
"It is necessary that we as Gleaners know ourselves and the duties that will be required of us when we are wives and mothers."  
(Orations are not to exceed 8 minutes.)
3. Men's Chorus (Mutual age and limited to 18 persons). To be announced.
4. Ladies' Chorus (Mutual age and limited to 18 persons). "The Bells of St. Mary's."
5. Men's Quartette (Mutual age). "Tom, the Piper's Son."
6. Ladies' Trio (Mutual age). To be announced.
7. Mixed Action Song (Mutual age).
8. Bee Hive Girls' Action Song (12 to 15 years).
9. Men's Haka (Mutual age).
10. Boys' Haka (12 to 15 years).
11. Ladies' Poi Dance (Mutual age). Theme song to be announced.  
(Mutual age includes all those 12 years and over.)



## Judge Not

BY ELDER VALDEN CHAMBERLAIN

How many of us have seen a person who was not so well dressed as we and have felt in our hearts that we were superior? How many times have we seen someone having a good time, a better time than we, and felt self-righteous? Had that feeling of "I am more righteous than thou."

Have we gone away from a business transaction in which we feel we have been unfairly dealt with, and have thought, "I'll never trust that man again"? Have we thought him deliberately crooked and judged him in our hearts?

In competitive games have we called the other fellow unfair and judged him as a poor sport? Have we condemned our neighbour for some fault and then realised we have the same fault? There is still hope for us, because we have seen our faults. But what of him who condemns his neighbour and never sees his own faults? Jesus said, "Thou hypocrite, first cast out the beam out of thine own eye and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7:5.)

How great is the shame of those found in the position that the Scribes and Pharisees were in when they brought the adulterous woman before Jesus and asked Him what they should do with her, being that the law said she should be stoned. He said, "He that is without sin among you, let him first cast a stone at her." (John 8:7.) Is there anything more shameful to a man or woman than to be publicly brought face to face with their own sins. Then is when we wish the earth would open and swallow us up.

In the Sermon on the Mount Jesus said, "Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again." Is there any statement more clearly stated or more to the point than this one by the great judge himself?

Can we set a hard and fast rule or law to judge all man by? We most certainly can not; because we wouldn't care to be judged by such a rule ourselves. However, we can do this much, to first keep in mind our own faults and imperfections, and second, to look for the good instead of the faults in others. This is the only judgment we can pass on a fellowman that will not backfire with harm to ourselves. Every sin he repents of and does no more, every wrong habit he overcomes, every fault in himself that he corrects, makes

of him a bigger man, a better friend, and insures him a greater reward in the kingdom of God.

The man or woman who finds fault with his or her neighbour or fellow man is only storing up troubles for himself on earth. Why? Because when we find fault it causes a feeling of antagonism in ourselves towards those in whom we find the fault. As all humanity is subject to faults and imperfections, we are actually cutting ourselves off from the good feeling and companionship of our fellow man; indeed we are making outcasts of ourselves and putting ourselves in danger of that judgment. As the epistle of James so aptly puts it, "Speak not evil one of another, brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judge the law; but if thou judge the law thou art not a doer of the law, but judge the law. There is one lawgiver who is able to save and destroy. Who art thou that judgeth another." (James 4:11-12.)

Is it possible that any man can think so highly of himself that he would try to usurp Jesus' place as judge?

My hope and prayer is that we may always beware of our thoughts, for, "As a man thinketh in his heart, so is he." (Proverbs 23:7.)

### MUSIC FOR 1948 HUI TAU

Musical numbers for the 1948 Hui Tau competitions have been selected from stocks at local music stores. Below is a list that is now available at Mission Headquarters, together with the price per copy. Please do not order any more copies of music than needed as the supply is somewhat limited.

Choir: "Send Out Thy Light"—6d per copy.

Ladies' Chorus: "The Bells of St. Mary's"—8d per copy.

Male Quartette: "Tom, the Piper's Son"—3d per copy.

Music for *Male Chorus* and *Ladies' Trio* is not yet available.

## The Sabbath

The God of Israel stood on Mount Sinai and spoke to Moses, saying:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work; But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant nor thy cattle, nor thy stranger that is within thy gates.

"For in six days the Lord made Heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it."

So strict were the laws governing the observance of the sabbath day that the children of Israel were forbidden, upon penalty of death, to gather manna or to pick up sticks for fire to prepare food on the sabbath day.

These are God's teachings to the children of Israel and an example to us today. Has the God of Israel changed? Are the laws governing the sabbath different today? Has God become more lenient and tolerant toward his children in this day than he was to his children of ancient times?

The laws governing the observance of our Sunday, the sabbath of the Lord, have never changed and are just as binding and the righteous observance of His most holy day is just as essential today as they were in the days of Mount Sinai.

God is unchangeable. God and His requirements are the same today as they were of ancient Israel. The sabbath was given to man as a day of worship. It was given as a day in which to rest from one's labours.

On this day the Lord intended that man should go to the House of Prayer and give thanksgiving to God, partake of His holy sacrament and renew covenants with him.

To make the sabbath a day of pleasure as people today are doing and rush to the desert and the mountains for picnics, to the canyons and lakes for boating and fishing, to hunting and swimming are not pleasing to the Lord.

It is displeasing to God to see the commercial forms of amusements common today.

Shows, ball games, racing in all its forms and types, golf, etc., are not in the spirit and the law of the sabbath and should not be participated in by those who acknowledge God and accept the holy scriptures as their guide to an exaltation in the eternal life of progression.

Christian society and people should rule against such practices on this most holy day.

When the people of the world turn to a sincere worship of the God of the universe and are governed in their lives by Christian principles, are living their lives in accordance with God's teaching, the destructive sins perplexing mankind will be done away.

# Te Mana Hiiri o te Tohungatanga

NA HOHEPA, POROPITI

He mea tango mai i te pukapuka "Temples of the Most High"

I te whakahau a te tumuaki o te Mihara

Na Hori Hooro i whaka-maori

I kauwhautia e te poropiti e Hohepa Mete i te pito South East o te temepara o Nawu, i te ra hapati o Hanuere 21, 1844. He maha nga mano tangata i eke i taua ra, ki te whakarongo i te poropiti, ahakoa ra te ahua tupuhi o te rangi. Ko tana korero, "ko te mahi hiiri i nga ngakau o nga matua ki a ratou tamariki; i o nga tamariki ki o ratou matua."

He aha he korere maku kia koutou i tenei ra? Kei te mohio ahau ki nga mahara o Brother Cahoon, e pirangi ana ia kia korero ahau i te korero mo te haerenga mai o Iraia i nga ra whakamutunga, ano e whakaatu ana mai ona kanohi i nga mahara o roto i tona ngakau; no reira ka tangohia e au ko tenei te pukenga korero maku kia koutou i tenei wa. Anei ta te Paipera whakaatu, "Nana ka unga atu nei e ahau a Iraia poropiti kia koutou, i mua i te taenga mai o te ra nui o Ihoyā, o te ra whakamataku."

"A ka whakatahuritia atu e ia nga ngakau o nga matua ki nga tamariki, nga ngakau aro hoki o nga tamariki ki o ratou matua, kei haere atu ahau, a patua iho e ahau te whenua ki te kanga." (Maraki 4:5,6.) (Me penei ke te whakamaoritanga o te kupu "whakatahuritia" e mau ake nei. "Hei here," hei "hiiri" ranei, katahi ka tika.) He aha te huhua-tanga o tenei mihona a Iraia, a me pewhea hoki te ahua o te mahi e tutuki ai taua mihona? Ka homai nga ki, ka heke iho te wairua o Iraia; ka whakaturia te rogo pai, ka whakahuihuia nga hunga tapu e te Atua; ka hangaia a Hiona, a ka whakaeke nga hunga tapu ki runga o Maunga Hiona, ki nga mahi whakaora. Me pewhea nga hunga tapu e eke ai ki nga mahi whakaora o runga o Maunga Hiona? Ko te whakautu tenei;= me tuatahi whakaara i o ratou temepara, i nga wahi tohi ( fonts) mo nga mahi iriiri, nga tuaahu mo nga whakapakanga, horoinga, whakawahinga, tapaenga, me nga mana hiiri, e hiiritia ana ki runga i o ratou mahunga; hei tawaenga mo o ratou uri o nga whakatupuranga tangata kua huri ki tua o te arai; hei hoko i a ratou kia uru ki roto i te ropu o te hunga katoa e noho rite ana mo te aranga tuatahitanga o te hunga mate; e piki ai ratou ki nga torona o te kororia, kia piki ngatahi, kia rite ngatahi mete hunga ora; ko tenei te huarahi i rangaia hei hono i nga ngakau, me nga mahara o nga matua ki a ratou tamariki, i o nga tamariki ki o ratou matua, e tutuki ai te whakapuakanga o te mihona a Iraia. I wawata taku ngakau i roto i au, kia oti tenei temepara i mua ke noa atu; kia tomo-kia, kia mahi ke tatou i mua noa atu o tenei, kia whakapau ke tatou

i nga ra e whanga ana, e tatari a.a, mote mahi inga mahi hiiri kua tatuu iho nei ki te whenua.

Ko taku kupu tenei ki nga hunga tapu, kia pakari ratou, kia kakama ki te whakawhaiti mai i o ratou whanaunga ora ki tenei wahi, kia hiiri i a ratou, kia whakatikatika i a ratou mo taua ra, e puta ai te anahera whakangaro.

Ki te tere korikori te hahi ki enei mahi whakaora i o ratou tupa-paku, ki te hiiri i o ratou uri, ki te kohikohi mai i o ratou hoa; ki te kore ratou e moumou i nga ra me nga wa, ki nga mahi whanoke o te ao, ahakoa tupato ratou, he uaua te oti i a ratou enei mea, i mua i te taenga mai o te po, o te wa e kore ai e mahi te tangata. Tenei te kopu-huri nei i roto i au nga whakararunga e titorengia ai nga hunga tapu i mua i te otinga onga here mo ratou ki te oranga tonutanga. Ka titorengia nga hunga tapu, ka wahia, ka whakamarara tia hoki ratou. He maha nga wawau, me nga roriori kei te ao hei hangarau-nga ma te rewera, e riro ai i te rewera te wikitoria ahakoa ra mo te wa poto, i etahi wa.

#### NOTICE

A large supply of the books "Selections from L.D.S. Hymns" is now available. These small song books can be obtained from the Mission Office at 1/- per copy.

#### TO ALL DISTRICT SECRETARIES

#### IMPORTANT

All Tithing Receipt Books must be collected from the Branches and returned to the Mission Office not later than 20th December, 1947. Fourth Quarterly Reports must be in to the Mission Office not later than 20th December, 1947. T.S.A's. for the fiscal year ending 30th November, 1947 must be in the Mission Office by 25th November, 1947.

Mission Secretary.

# Sunday School

## SACRAMENT GEM

*"As we drink the water clear,  
Let Thy Spirit linger near,  
Pardon faults, o Lord we pray,  
Bless our efforts day by day."*

### KINDERGARTEN (4 and 5 years) :

*"Baptisms"* Romans 6; Colossians 2.

*"Christ's Resurrection"* Matthew 28.

*"Age for Baptism of Children"* Doc. and Cov., sec. 68.

*"Call of Abraham"* Gen. 12; Pearl of Great Price, Book of Abraham ch. 2.

### PRIMARY (6 and 7 years) ; FIRST INTERMEDIATE (8 and 9 years) :

*"Nephi's Warning to the Nephites"* Helaman 8, 9.

*"Nephi is Charged with Murder"* Helaman 9.

*"The Power of Nephi's Prayers"* Helaman 10, 11.

*"Samuel, the Lamanite"* Helman 13.

### SECOND INTERMEDIATE (10 and 11 years) ; JUNIORS (12 and 13 years) ; ADVANCED JUNIORS (14 years) :

*"Wars of Ahab and Ben-hadad (B.C. 901)"* I Kings chap. 20.

*"The Close of Ahab's Reign (B.C. 898)"* I Kings chap. 21-22; II Chron. 18: 9-34.

*"Wars of Jehoshaphat (B.C. 896)"* II Kings chap. 1, 2; II Chron. 19, 20.

### SENIORS (15 and 16 years) ; ADVANCED SENIORS (17 and 18 years) ; GOSPEL MESSAGE (19 and 20 years and prospective missionaries) :

Same outline as Gospel Doctrine Class.

### GOSPEL DOCTRINE (All others not assigned) :

*"Temples"* 1 The Tabernacle. Ex. 25:8-40; 26:1-37; 27:1-21.

*"Solomon's Temple"* I Kings 6:1-38; 7:1-51; II Kings 12:4-18; 25:8-17; I Chronicles 28:1-21; 29:1-19; II Chronicles 29:2-19; 34:8-17; 36:13-19.

*"Solomon's Dedicatory Prayer"* I Kings 8:12-61.

*"The Temple Built after the Captivity"* Ezra 1:1-6; 3:8-13; 4:1-24; 5:1-17; 6:1-15; Nehemiah 13:4-9; Haggai 1:1-15, 2:1-19.

*"The Savior Visits the Temple"* Matt. 21:22-17; Mark 11:15-17; Luke 19:45-48; John 2:14-21, 7:14-28; 8:2-59.

*"Predicts its Destruction"* Matt. 24:1, 2; Luke 21:5, 6.

*"Nephite Temples"* II Nephi 5:16; Alma 16:13; 23:2; 26:29; Helaman 3:9, 14.

*"Latter-day Saints Temples"* Doc. & Co. 84:3-5, 31; 124:37-39, 55; 127:9.

*"Christ to Come to His Temple"* Malachi 3:1; III Nephi 24:1.

## MAORI CLASS

## PUKAPUKA—"AKORANGA ME NGA KAWENATA"

*Ratapu Tuatahi:*

Tekiona 12. He aha te take nui i homaingia e te Atua ki te Hunga Tapu i roto i tenei whakakitenga?

Korerongia ia rarangi kia tino mohiotia nga tikanga katoa o tenei tekiona. Kia wai tenei whakakitenga?

*Ratapu Tuarua:*

Tekiona 13. Ko tenei te whakakitenga mo te Tohungatanga o Arona! Ma koutou tonu e rapu nga hohonutanga o tenei rehana.

*Ratapu Tuatoru:*

Tekiona 14. Ko wai mā e korerotia nei e te Ariki? Mo te aha te take? Ko tehea tekiona kua akona nei e koutou e ahua rite ana ki tenei, a ko hea wahi e ahua riterite ana?

He aha te mea nui o te rarangi 7?

*Ratapu Tuawha:*

Tekiona 15. Ko tenei whakakitenga i homaingia na wai?

He aha te mea i tupono ki tenei tangata?

Whakamaramatia te rarangi 2.

Tekiona 16. E ahua rite ana tenei tekiona ki te mea o runga ake nei—engari mo wai nga korero nei?

## NOTICE

Any correspondence pertaining to the M.I.A. must be sent to Sister Gloria Mac Long, Box 72, Auckland, C.I.

No te 14 onga ra o Hepetema 1947 ka mate te peepi a Kahi Moon raua ko Maud Moon. Tekaumatahi ona marama ka mate. E wha marama i pangia ai ete mate. I takoto ia kite kainga o Riiwhi Taniora, Kotuku. I nehua ia kite urupa o ona tupuna i Tearoha i te 16 onga ra. Na Hone Wahapu te karakia o te nehunga, na Paepae Witchira i whakatapu te rua. He hunga tapu ona matua.

# News of the Field

## RAROTONGA NEWS

Members are pleased to see that Sis. Ngametua Pati Kautua is again able to meet with them after her long confinement in the hospital.

Primary groups in Avarua, Muri Enuā and Black Rock each sponsored birthday parties in honour of the Primary Association's birthday. The Black Rock neighbourhood Primary began with their party on August 11th, with Elder and Sis. Hamon directing. Sis. Nooaere Glassie's home primary following with their party on August 12th. Then, the Branch Primary party, presided over by Sis. Ngapoko Dean, was held on August 14th and was attended by 45 children and many of the parents. As these are the first Primary birthdays celebrations ever held in Rarotonga we are very proud of the fine results.

Another neighbourhood Primary has just been organised. This is held at Nikaoa, and brings the total number of Primaries functioning in Rarotonga up to four.

On August 16th, Vaevae Terekia and Moera Te Ariki were united in marriage by Elder Trevor C. Hamon. A bounteous umu kai was served after the ceremony.

The Saints are happy to welcome Bro. Harry Strickland on his return from Samoa, August 14th.

August 23rd, the members bade farewell to Sis. Ngapoko Dean as she boarded the ship for New Zealand.

Babies blessed during the past weeks include: Te Puapua, daughter of Bro. and Sis. Pai Goodwin; and John Frank, the son of Mr. and Mrs. James Vahua.

The Rarotonga Branch extends congratulations to Vaevae Terekia on his becoming a member of the Church. He was baptised September 7 by Bro. Samuel Glassie, and confirmed by Elder John L. Sorenson.

## KAIKOU BRANCH

By Carrie Reihopa

We were recently honoured in our branch by a visit from Elder Walch and Bro. Royal Andrew. Their stay with us was short but we were inspired by their words of advice. We were also visited by Sis. Mason, the Primary President of the Whangarei District.

Baptisms were: Sis. Ida Herewini; and Bro. Rimas Peihopa.

We are looking forward to the coming hui pariha in February.

## KAIKOHE BRANCH

By Ngaronoa Heke

Our branch is once again starting to progress. During the month of August there have been very few vacant chairs in our chapel.

Elders Chapman and Wing have been holding cottage meetings and visiting all the Saints, helping wherever possible.

The branch has been reorganised as follows:—Branch Presidency: Bro. Hooni Wahapu, president; Bro. Witehira Wihongi, 1st counsellor; Bro. Manga Tau, 2nd counsellor. Sunday School: Bro. Sam Thompson, president; Sis. Violet Wahapu, 1st counsellor; Sis. Mere Wihongi, 2nd counsellor; Sis. Te Aute Heke, secretary. Sunday School class teachers: H. T. Hereina, Bro. T. R. Hau, Sis. Martha Taki, Primary; Sis. Nancy Whautere, president; Sis. Pam Young, 1st counsellor; Sis. Rawinia Young, 2nd counsellor; Sis. June Young, secretary. Relief Society: Sis. Kura Randall, president; Sis. Maraca Sunnex, 1st counsellor; Sis. Emma Moka, 2nd counsellor.

Everyone is taking interest in the branch and we hope that we will continue to progress.

## RANGITOTO BRANCH

By Ruihi Hemmingsen

We are happy to state the continual progress being made by our branch.

A gigantic visa versa dance was held on August 21st by the Auckland and Rangitoto Sunday Schools. Special highlights were the grand march, and prize-giving for the most "feminine" males and the most "masculine" females.

Babies blessed recently were the daughters of Bro. and Sis. K. Harris, Bro. and Sis. T. Ngawaka, Bro. and Sis. Coffee, and Bro. and Sis. T. Palmer.

We extend to all members of the Jensen family our deepest sympathy in the loss of their mother, Sis. Jensen (in Samoa).

On August 30th the missionaries and members of their soft-ball team sponsored an enjoyable evening in the L.D.S. Chapel to mark the forming of their new team.

We have enjoyed and appreciated the visits paid by Bro. and Sis. Hone Pepe of Pipiwai to our branch, Bro. and Sis. and Guy Morgan of Korongata, Sis. K. Edwards, Bros. S. Reed, G. Parahi, M. McDonald, Sis. A. Paewai, Dr. Paewai, Elders Barney and Forsythe.

On September 6th the Rangitoto Choir and Poi team competed in the Auckland Annual Festival Competitions and had the honour of winning both numbers.

On September 11th the Rangitoto choir travelled by bus to the Huntly Gold and Green Ball in answer to the special invitation to sing at that function.

We extend to Bro. Richard Clark and his sisters our deepest sympathy in their recent sad bereavement.

On September 27th the Relief Society members travelled to the home of Sis. Kewene "Mangere" where the sisters held an enjoyable meeting.

## WHANGARURU BRANCH

By Watson Pita

When this report appears our Hui Peka will be over. It is to be held in the Rangimarie Hall on October 26th. This branch will combine with the Ngaiotonga Branch for this occasion and we hope this Hui Peka will be a success. The organisations are busy preparing items for the hui. Everyone expects it to be a real success.

The baby of Bro. and Sis. Warana Taniora was blessed September 21st by Bro. Taniora and it was given the name of William Pure Taniora.

This branch was honoured by a visit from Bro. Teao Wirihana, secretary of the Genealogical Organisation on Sept. 28th. The help and instructions given by him will be of great assistance to us. We are looking forward to another visit from Bro. Wirihana in the near future.

The Senior Rugby Football Club from this district unsuccessfully contested for the M.A.C. football cup, at present being held by Waitote.

## ROTORUA BRANCH

By Rangī Davies

Elder Anderson and his companion are holding cottage meetings regularly at the homes of the Saints as well as the non-members.

The M.I.A. are planning to hold their second Gold and Green Ball on November 12th. Joy Hamon has been elected unanimously to be queen of the ball. She was chosen because of her merits and her attendance to meetings.

On the 21st of September, the Welfare Plan Committee was organised with Bro. Hamon as President, Bro. Josephs as 1st counsellor, and Bro. Waerea as 2nd counsellor.

The Saints are preparing to attend the Hui Pariha at Wanganui. We take this opportunity of thanking Elders Nelson and French including their junior companions, Bros. Panere and Whaanga, for their untiring mission services in this Hauraki District.

## MANAWATU DISTRICT

By Amiria Katene

The works of the Church are steadily moving ahead in the Palmerston North area. A Mutual has been organised under the direction of Elders Snyder and Young. The acting president is Bro. Morris Pearson. An M.I.A. social was held, the evening being very much enjoyed by all present.

The Saints hope for a speedy recovery of Sis. Bessie Paki and Sis. Piri Hiremia who are in the Palmerston North Hospital.

Very welcome visitors to the Porirua Branch this month was Bro. Hixon Hamon of Rotorua, Bro. Espanel of Tokomaru Bay, Bro. Enoke MacDonald of South Island and Harry Puke of Waikato.

Sis. Rohner of Wellington paid a farewell visit to the Saints in Porirua prior to her sailing for America—to visit with

her son, Jacob, and daughter, Annie Rohner Brunett, of Inglewood, California.

Two marriages have been performed by Elder Leavitt recently. They were: Bro. Tater MacDonald to Sis. Ruma Watson, and Sis. Mina Matenga to Matahaere Patuaka of Ohau.

Our congratulations are extended to the Wellington M.I.A. for winning the Senior B. Men's Indoor Basketball Championship of Wellington.

A baby daughter was born to Bro. and Sis. Steare Whiti, and also a daughter to Bro. and Sis. Leo Parata.

Visitors to the branch have been, Kio Tarawhiti of Waikato, Sid Christie and Rahiri Harris of the Hawke's Bay area.

A whakapapa committee has been organised in Porirua with Douglas Whatu as president, Kere Katene and Kanawa Wineera as counsellors, and James Elkington as secretary. Regular meetings are being held every Saturday at the home of James Elkington.

## WELLINGTON BRANCH

By Fay Loader

This month saw the following Mutual officers set apart: president, Bro. A. C. Stinson; 1st counsellor, Elder R. Cordery; 2nd counsellor, Sis. Fay Loader; secretary, Sis. Betty Stinson.

An unexpected event was the departure of Sis. Rohner for the United States where she will stay with her daughter.

Our Sunday night meetings have been well attended and we have had a number of investigators.

## KORONGATA BRANCH

By Artemesia Heke

Births: a daughter to Polly and Watene Marsh on September 28; a son to George and Moetu Randell on September 20.

Ordinations: Whitiara Tiplki ordained teacher by William Parata Heke on September 28; Nukanoa Hapi ordained a priest by Rakaipakai Puriri on September 21.

The following new officers have been appointed in the Y.W.M.I.A.: Amelia Crawford, 1st counsellor; Kara Edwards, 2nd counsellor; Hineteohore Parahi, secretary Y.W.M.I.A.; Nukanoa Hapi, 1st counsellor; George Ferris, secretary. Primary: Artemesia Heke, 2nd counsellor; Olive Mihaere, secretary; Ellen Hapi, teacher; Harriet Karahi, chorister. Sunday School: Claude Hawea, president; Tuhaka Babbington, 1st counsellor; Mary Edwards, secretary. Peter Edwards and Moana Rarere were presidents of the men's and women's sections of the recreation committee respectively.

The final Mutual evening was held at the Matariki Hall, September 20.

The district held a Mutual "get-together" party on the 27th, where 300 people came to enjoy themselves. First prize in the costume parade went to Wi Duncan and Sophie Karena.

Sis. Kaia Tare of the Heretaunga Branch passed away September 28, the funeral took place October 1.

### OPOUTAMA BRANCH

By Monica McKay

All the organised auxiliaries, Sunday School, M.I.A., and Primary are functioning satisfactorily.

Many of our members attended the Poverty Bay district conference and they thoroughly enjoyed the spiritual feast.

The Tahaenui M.I.A. and the Nuhaka M.I.A. both held their Gold and Green Balls and each functions was a credit to those in charge and all who helped.

Bro. Pumea McKay blessed Baby Rarere on September 22<sup>nd</sup>.

### KAIUKU BRANCH

On September 2<sup>nd</sup>, Sis. Campbell died at her residence at Te Putiki, Mahia Peninsula. Funeral services were held under the direction of Bro. Te Amo Te Ngaio. Speakers were: Elder Hurlin, Bro. Iriparete, Bro. Pomare, and Paumea McKay. The grave was dedicated by Bro. Taka Toroiwhiti.

Visitors to this branch have been: Bros. Rangi Greening, Matthew Mataira, D. Whaanga, P. McKay, Sam Haronga, Andrew Kohu, Dave Smith and Sisters Bessie Waitiri, Haerengarangi TeNgaio, S. Tawere, Molly Torowhiti.

On the 3<sup>rd</sup> October the Kaiuku M.I.A. will be holding a Spring Ball and not a Gold and Green Ball as advertised earlier in the month.

Sis. Paku Webber was set apart as 2<sup>nd</sup> counsellor for the M.I.A. September 21.

On September 20, the Primary performed the tree planting ceremony to commemorate Pioneer's Day.

### HERETAUNGA BRANCH

By Marjorie Thompson

The Chapel Committee held their final entertainment night September 9<sup>th</sup> for this year. The Korongata Branch turned out in full force, and a good time was had by all.

At the recent District Board meeting at Te Hauke the following were set apart as officers in the Hawke's Bay District Relief Society: Sis. Jane Thompson, 1<sup>st</sup> counsellor; Jane Tahan, 2<sup>nd</sup> counsellor; and Ruihi Haia, secretary.

Patients in the Memorial Hospital are Baby James Southern, Sis. Sally Kemp, and Bro. Whare Heke. We wish them all a speedy recovery.

The Heretaunga Branch Choir have now begun their practices. They are held each Sunday night at 7 o'clock.

We are sorry to announce the death of Sis. Kate Tari. She passed away September 29<sup>th</sup> at the Memorial Hospital. She had been stricken with rheumatic fever, from which she never recovered.

### TAHAENUI BRANCH

By Rebecca Smith

The activities of this branch for the last two months have been 100%. Church is held at Whakaki Hall with the Branch general meeting following. Tuesday nights the M.I.A. presidency and mem-

bers travel to Whakaki for Mutual with the members of the Whakaki area.

The Tahaenui M.I.A. Gold and Green Ball was held on September 12, and turned out to be a real success. The crowning was Hawaiian with Miss Lilly Whanga being crowned the queen. Elder Herlin had the honour of crowning her queen.

The Sunday School with the assistance of the Primary children put on a pleasing programme for Father's Day, after which all were treated to a delicious dinner, with the fathers as guests.

Sis. Horiara Reti who has been on a mission to the Tahaenui Branch as musical director was released to take up the position of Y.W.M.I.A. president in the Nuhaka Branch. The appearance of the Tahaenui Branch at the last Hui Tau competitions was due to the services of Sis. Reti.

### WAIRARAPA DISTRICT

By Raiha Kawana

We were very pleased once more to see Pres. Halversen in our district for a few hours.

Elders French and Hunsaker have been visiting through the district and have been holding meetings with the Saints. We are sorry that Elder Pitcher has been ill, but he is well once more to carry out his labours.

We were happy to have visitors from the Hawke's Bay District. They were Sis. Rere Kingi, Sis. Janie Thompson, and Sis. Jane Tahau. They gave us much help in our Hui Atawhai and also in our M.I.A.

A farewell evening was given for Elder Bytheway at Bro. and Sis. Kawana's home. All the Saints were present. Elder Bytheway has been transferred to Gisborne and we all wish him the best of luck in his future labours there.

### TAMAKI BRANCH

Bro. Stuart Meha recently officiated in the marriage of Bro. Davis Mihaere to Miss Mary Whaanga.

A lovely banquet was held in honour of Father's Day. Many fine tributes to the fathers were paid during the inspirational meetings that were held throughout the day.

Members of the local M.I.A. travelled to Korongata on September 27<sup>th</sup> to attend an M.I.A. "get together party." An enjoyable trip was had by all.

We received visits from the district M.I.A. officers as follows: Bros. Eric Tahau and Parahi, Sisters Olive Edwards, Ella Hawea, and Louie Chase. Thanks for the visit.

A 21<sup>st</sup> birthday party was held in the assembly hall on September 30 for Sis. Ngarongo Enoka. There was a large crowd present and every seat was occupied for the banquet.

Thirty members travelled by bus to attend the Hui Pariha at Putiki, Wanganui. Leaving here Friday evening they arrived there for the Gold and Green Ball.

Everyone enjoyed the trip and the wonderful meetings. They report a most inspirational hui.

Improvements to the tennis courts are being carried out by the M.I.A. and many interesting tournaments should take place shortly.

#### TEHAPARA BRANCH

By Elder W. M. Dale

On September 11 the M.I.A. basketball team won a benefit exhibition game from the Gisborne representative team by a score of 32—17. The game was broadcast over the North Island network, giving the game a boost in popularity in this country.

During the hui at Ruatoria a number of visitors passed through out branch and were welcomed by our members. Some of these included Bros. and Sisters H. Puriri, C. Tahau, and TeAo Wilson.

Poverty Bay District officers' meeting was held in Tolaga Bay on the 21st of September and a report from each of the officers showed much progress in this district.

Bro. Jim Puriri has been appointed to the position of Aaronic Priesthood Supervisor, and in a few weeks has made an organised group of our young boys.

On Sunday the 28th, Henry Cotter, son of Bro. and Sis. Whare Cotter, Michael McGhee, son of Bro. and Sis. Bob McGhee were ordained deacons.

To our displeasure we have been informed that Elder Poulsen must be transferred for reasons of ill health. His work in this district will be carried on for years to come and we will miss him very much. In the time Elder Poulsen has been here he has won many friends with his cheerful personality. More intimately known as "Slim" among the elders he has been a means of much happiness as well as a source of much help. We (elders) will miss him perhaps more than anyone else.

Sis. Whaiora Poipoi died recently after a prolonged illness in the Cook Hospital. Sis. Poipoi was an active member; Muriwai and is a great loss to those with whom she has worked. We extend our sympathy to her survivors.

#### WAIROA (HAURAKI)

By Ray Ormsby

We were pleased with a recent visit from Pres. Halversen, Elder Bradshaw, Elder Clawson, and Elder Graham.

Sis. Charlie Ormsby is now back with us to stay.

Bro. George Ormsby has joined the ranks of married couples, his bride is Miss June Heaps of Auckland. We all wish them every happiness in their new life.

#### NUHAKA BRANCH

By Polly Irwin

Branch members who attended the Hui Pariha in Gisborne, August 30 and 31st enjoyed in very much.

Much preparation throughout this month made the Nuhaka M.I.A. Gold and Green Ball a very successful one. The decoration, coronation, and supper were very well done and carried out. Miriam Dennis won honours in being chosen queen by the M.I.A. for her attendance. In addition James Whaanaga was chosen to crown the queen. The M.I.A. express their thanks and appreciation for the support and co-operation shown by everyone.

For the past Sunday evenings the choir has been busy in preparing hymns assigned to it, resulting in an invitation from the Wanganui Hui Pariha for October. We are looking forward to this trip.

#### AUCKLAND BRANCH

By Connie Horlock

The Auckland elders have been busy continuing their tracting and report it to be coming along very favourably. These elders have also been visiting the Saints, mainly those we have not had the pleasure of seeing at our meetings lately.

Relief Society is functioning well and they welcome Sis. Leila Billman, recently appointed secretary. The Sisters are busy sewing, preparing for their bazaar in December, but they assure all sisters whether visiting or otherwise, that they'll be gladly welcomed in their meetings.

We were thrilled the other week to hear the Rangitoto Branch Choir broadcast over 1ZB and we congratulate them on their success in the Auckland competitions.

During one of the "Fireside Chats" recently we were privileged to have played to us a recording of the early days of the Church in Nauvoo and of the trek across the plains. This inspiring recording left us with great feeling and humbleness.

Among our visitors this month we were pleased to have Sis. Rohner, Bro. William Rohner and Sis. Luff and children all of Wellington. Sis. Isobel Pratt of Sydney passed through here on her return from judging the Wellington dancing competitions and gave us some interesting information on the Gold and Green Balls in Australia.

Bro. Harold Stokes was missing from our meetings while on a holiday at Gisborne and Hastings.

#### WAIKATO DISTRICT

By Elder J. Judkins

Sacrament meetings have been started throughout the district where possible. It will now be possible to hold Priesthood meetings regularly every Sunday morning which will be the strength of this district.

Roy Osborne was called to go for a week on a mission in the Aria and Otorohanga branches with Elder Connell Roberts while Elder Jack Judkins recovered from the flu and sinus trouble at the home of Bro. Howard Osborne.

The Huntly Gold and Green Ball was a complete success under the direction of Sis. Gloria Long. Sis. Rose Beasley, Kio

Tarawhiti, and Ngaha Rotana. The crowning was a spring crowning with the Mayor of Huntly doing the honours. Twini Tomo was crowned queen of the ball to reign over the M.I.A. for 1947. Special features were the Auckland Choir singing three well rendered numbers and the spring dance by five couples. The hall was filled completely. The dance and supper took a lot of work on the part of all the Saints and all efforts put forth by anyone to make it a success was very much appreciated.

Pehi Tarawhiti was advanced in the Priesthood to a priest on September 28.

The Hoe-o-tainui Branch have started up their mutual for the first time again. The first one being held on September 30 with 24 people in attendance. The people seemed to enjoy it and so we hope that they will be able to make a success of it.

#### HAMILTON BRANCH

The Hamilton Gold and Green Ball was held on September 26 under the direction of Sis. Long, Sis. Rose Beazley, and M.I.A. officers of the Hamilton Branch. The programme was well prepared and they put over a beautiful and clean dance. The crowning was a pioneer crowning, the honours being done by the deputy-Mayor

of Hamilton. A square dance was put on for the floor show, with Elder Evan Peterson's beautiful paintings in the background. The Queen was Rosita Forbes in a beautiful white gown, the pattern taken from the queen's dress of Utah Centennial.

All efforts put forth by anyone to make it a success were greatly appreciated.

#### WHANGAREI DISTRICT

Pres. Halversen, Elder Johnson, and the missionaries of North Auckland, assembled in Whangarei on the evening of September 23 to enjoy the programme of the Whangarei Municipal Band. Elder Richard C. Burt played three trumpet solos, accompanied by Mr. D. R. Stevenson of Whangarei. They were, "Trumpet Rhapsody" by Harry James, "Carnival of Venice," and "Flight of the Bumble Bee." The Northern Advocate mentioned the large number of Mormon Missionaries among the audience who were thrilled by the "Brilliant Trumpeter." Star of the concert . . . whose trumpet accomplishments were a revelation to bandmen and audience alike."

The helpful advice of Pres. Halversen was truly appreciated in the meeting held Wednesday morning.

#### RADIO BROADCAST

The Rangitoto Branch Choir of Auckland, under the direction of Kelly Harris, has been invited to broadcast a half-hour programme on Sunday evening, November 30, at 8.00 to 8.30 over Radio Station 1ZB. We encourage all who can to listen-in. If you enjoy the programme it would be nice if you would send a letter to Radio Station 1ZB Auckland, telling them that you appreciate the singing of the choir and would like to hear further programmes.

Ideals are like stars; you will not succeed in touching them with your hands, but like the seafaring man on the desert of waters, you choose them as your guides, and, following them, you reach your destiny.

—Carl Schurz.

The whole significance of our being is that we are made imperfect, and are called upon to be perfect.

—William M. Salter.

## **The Quorum of the Twelve Apostles**



Shown on this month's back cover is the newest picture of the Council of Twelve, taken Sunday afternoon at the 117th Annual General Conference. Left to right, they are: first row, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, John A. Widtsoe, Joseph F. Merrill, and Albert E. Bowen; second row, Hard B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, and Henry D. Moyle.

"The Twelve are a Travelling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentile and secondly unto the Jews." (Doc. & Cov. 107:33.)

"It is not permissible for them to say, I believe, simply; I have accepted it simply because I believe it. Read the revelation; the Lord informs us they must know, they must get the knowledge for themselves. It must be with them as if they had seen with their eyes and heard with their ears and they know the truth. That is their mission, to testify of Jesus Christ and him crucified and risen from the dead and clothed now with almighty power at the right hand of God, the Saviour of the world. That is their mission, and their duty, and that is the doctrine and the truth that it is their duty to preach to the world to see that it is preached to the world" (Gospel Doctrine by Pres. Joseph F. Smith.)



# Te Karere

TIHEMA, 1947

# 12



JOSEPH SMITH  
THE PROPHET

## **Joseph Smith, The Prophet**



On the 23rd of December 1805 in Sharon, Windsor County, Vermont, a son was born to Joseph and Lucy Mack Smith who was to become a Prophet of God in this "The Dispensation of the Fullness of Times." This son was Joseph Smith Jr., fourth child in a family of ten.

The parents of the Prophet were hard-working, industrious, thrifty, New England farmers, and prospered for a time in their agricultural activities, but later were forced to remove to New York because of difficulties which arose.

Like his parents, Joseph was thrifty and industrious. His interest in sports and games, and ability as a participant in them was known among his associates.

As an example of his endurance and faith, when Joseph was but a young boy he was severely stricken with pain and infection in his leg, and after several unsuccessful attempts by physicians to cure the infection, a decision was reached to have the leg amputated, but the boy had faith in God that he would be healed if another operation was performed. This was done, without the aid of anaesthetics, and the leg soon began to mend and in due time healed. During his illness and suffering his faithful mother helped care for him.

Thus it was to this humble, faithful servant that God the Father, and His Son Jesus Christ appeared in answer to earnest prayer, when Joseph was but in his fifteenth year. Later Moroni also appeared and declared unto the Prophet Joseph that he, Moroni, was a messenger sent from the presence of God with an important work for Joseph to do. He was to bring to the world the true and everlasting Gospel. Through him the Book of Mormon was translated by the gift and power of God, and the first edition published in 1830.

The work of the Prophet in restoring the Gospel of Jesus Christ to the world was not to go unhindered by the cunning and evil designs of his enemies, and persecution arose against him and the Church, finally resulting in the martyrdom of the Prophet and his brother Hyrum in Carthage Jail, in 1844.

Joseph the Prophet loved his people, he loved his fellow men, he loved God, and his accomplishments prove his faith and devotion to the call given him, that of a Prophet of God.

In the 135th Section of the Doctrine & Covenants we read, "Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world than any other man that ever lived in it."

"He lived great and he died great in the eyes of God and his people; and like most of the Lord's Anointed in ancient times has sealed his mission and his works with his own blood."

# Te Karere

Established 1907.

Wahanga 42.



Tihema, 1947

A. Reed Halversen . . . . . Tumuaki Mihana  
 Robert B. Bradshaw . . . . . Etita

*"Ko tenei Pepa i whakataupua hei hapai ake i te iao Maori ki  
 roto i nga whakaaro-nui."*

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## *Editorial . . .*

### WHY CHRISTMAS

Why do we, not only here but throughout most nations of the world, have Christmas?

“God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.” (John 3:16.)

This soul-cheering time of year did not come through any idle dreaming. It is not here to necessarily perpetuate the story of Santa Claus.

Christmas is because Christ came, and He came to save us, to bring us life, and that we might enjoy it more abundantly. We commemorate anew the birth of the Saviour of mankind. With the coming of the Christmas season we still face the realities of life as before, and as we shall in the future.

To gain the full meaning of Christmas and truly have the Christmas spirit, we must accept the young Christ child as the literal Son of God. He lived before He came to earth and when, on the cross, He Himself gave up His life, no man took it from Him. We know that He could have called forth ten legions of angels to His assistance. But He died for all men, took upon Himself the sins of all men.

Not only did He have power in Himself to give up His life, but also He had power within Himself to take up His life again. He was physically resurrected and lived again. And He lives today, the Saviour and Redeemer of the world.

Acceptance of the divine Christ is what gives meaning to Christmas. If each of us in our hearts would resolve this Christmas time to live by the teachings of Christ, soon the whole world would be living Christianity. As we try to live according to the teachings of Christ, we should remember that if, one in a crowd, we do right we are adding to the sum of righteousness throughout the world.

“At this season when our thoughts are turned naturally to Him in whose name we call upon the Father of us all, let us resolve that we will chart our own and others' courses more clearly, that we may follow in the way He showed and reach the harbour where He awaits those who sail the true course.”

The angels sang near Bethlehem,  
And radiant was glory there.  
The manger knew the Eastern gifts,  
But Mary knelt in prayer.

The stars still shine on Bethlehem,  
And one's rays always shine.  
Oh, Christ, how dare we so forget  
The glory that is Thine?

Blind eyes, deaf ears, and scornful lips  
Are turned toward Thy cross,  
While little children know Thee not,  
But worship Santa Claus.

Some night, with stars on Bethlehem,  
May mankind kneel again,  
Having learned the need of peace on earth  
And Thy good will toward men.

*Ida Dorsey.*

—R.B.B.



## President's Page

### DECEMBER AND CHRISTMAS

December—a holiday, a day or a week at the beach with bathing in the tide, the sun and the sand; an excursion by launch; vacationing at some favourite lake or stream where the fishing is good; these or other summer activities are the order of the day in the fair land of New Zealand. In the lands of the north winter sports and festivities attract the attention. Throughout the world December brings a reckoning of the past months as it brings to a close another year.

All Christendom pauses to think more seriously of Him whose birth they commemorate and whose title has been accepted or applied to all those who profess belief in His name—Christians. His name to many means all that is good. A Christian act or thought, or a Christian life indicates that in which there could be no bad or wrong, no evil intent, no thought of sin. His teachings, if applied, assist men and women to see the problems of life more clearly and help them to put first things first. Such words as, "Turn from evil and do good," "Go thy way and sin no more," "Keep yourselves unspotted from the sins of the world," and "Let your light so shine before men that they may see your good works," are just a few of the exhortations given by Him and His servants to encourage individual righteous living. Through Him children are commanded to love and honour their parents, and parents to love, sustain and properly teach their children. All are encouraged to gain knowledge and understand and to use them in wisdom and righteousness.

Love of our fellow men, which He teaches is second only to love for God, would drive from the heart of man the spirit of selfishness and greed and place in their stead a living interest in the welfare of others. Above all else he exhorts us to a righteous and active love and devotion to our Heavenly Father.

He is indeed a wise man who takes for his guide the teachings of the gospel of our Lord and who progresses toward perfection under the direction of its refining influences.

The heavenly hosts who joined the angel as he announced the birth of the Saviour, Jesus the Christ, to the lonely shepherds, praised God because of the birth of the Redeemer and sang, "Glory to God in the highest" and enjoined upon the earth the blessing of peace and good will toward man. Well could all men sing praises to God for sending into the world His eldest and most loyal son to burst the bands of death and make possible our salvation. Well, too, could we worship the Son who gave Himself a ransom for all and made available to man, exaltation through His atoning sacrifice by their obedience to Him.

May the gospel of the Lord Jesus and its teachings attract the attention of all men, and may they be influenced toward righteousness and loving service to God and to their fellow men. As Christians, and more particularly as Latter-day Saints we should rejoice in the birth of the Son of God and show our appreciation by appropriately commemorating His birth and by pledging ourselves to the advancement of righteousness.

May your homes and hearts be made happy this holiday season because of your greater love and appreciation for the Saviour and His gospel and because of the satisfaction that comes through faithful service in His work. May your joy be made more complete because of your love for your fellow men and your good will toward everyone everywhere.

Merry Christmas. Happy New Year.

\* \* \* \*

### TE POROPITI

Ko te marama tenei e whakanuia ana e te tini maro o nga tangata te ra i whanau ai te Karaiti ki te ao. E tika ana kia whakaaro, kia whakamoemiti hoki tatou ki a Ia. Ma roto i a Ia, ona mahi me ona whakaakoranga, kua whakapuaretia ki nga tangata katoa te huarahi ki te oranga tonutanga. Me waiata tahi tatou me nga anahere o te rangi hei whakahonore, hei whakanui i a Ia.

Tera ano tetahi tangata nui i whanau i taua marama ano. I te 23 o nga ra o Tihema, i te tau 1805 i whanau a Hohepa Mete. He wairua tenei i whiriwhiria e te Atua mo tetahi mahi nui ki runga i te ao. I tupu tika ake tenei tamaiti ki te aroaro o te Atua, a i roto ano i tona taitamarikitanga ka puta mai te Atua me te Tama ki a ia ki te whakamohio i a ia kua oti ia te whiriwhiri hei pononga mo raua me he mea ka u tonu ia ki te tika, ki te whakarite hoki ia i a ia ano mo te mahi nui tera e karangatia ai ia.

I tupu ake a Hohepa Mete he Tangata tino tika, he tangata mohio, he tangata whai whakaaro. E hara i te mea na nga kua nunui, na te aha ranei tona mohiotanga, engari na te Atua, na tona ake kaha ano hoki ki te rapu matauranga. Ahakoa i patua ia i te 39 o ona tau, he hui rawa nga mahi i oti i a ia. Kei waenganui ia i nga poropiti tapu o te Atua e tu ana, e mahi ana, a kaore hoki he poropiti nui atu i a ia. Nana te Rongo Pai o te Karaiti i whakahoki mai ki te ao i erei nga ra o muri nei. Koia te tunuaki, te kai-whakahaere o tenei te whakatupuranga o te raneatanga o nga wa. (Dispensation of the fullness of times.) Nana nga whakaakoranga o te Karaiti i whakamarama tika ki te ao. Na roto i a ia i whakahokia mai te tohungatanga ki te tangata he mea homai i raro i nga ringaringa o Hoani Kai-Iriiri, o Pita raton ko Hemi ko Hoani. I puta mai ki a ia nga kareke o te Atua ki te whakahoki mai nga kii me nga mana nunui. I whiwhi ia i nga papa koura he mea whakaatu mai na te anahera, na Maroni

ki a ia, nana hoki nga tuhituhi kei runga i aua papa i whakamaori. Nana te Kingitanga o te Atua i whakatu ano ki te ao. Nana nga temepara tuatahi i hanga i enei nga ra o muri nei. Nana nga hunga tapu i whakamine i nga iwi o te ao ki nga wahi i tohungia ai e te Atua. Nana i poropiti ka whiua atu nga hunga tapu i o ratou kainga ka tu ratou hei iwi kaha, hei iwi nui ki waengarui i nga maunga kohatu. Nana i homai te maramatanga o te ahua o te hunga mate, to ratou aranga mai i te mate me te ahua o te Rangatiratanga o te Rangī. I te mutunga i kohurutia ia e ona hoa riri, e nga pononga a te rewera e whawhai ana ki te tika. Ahakoa ra, kei te piki haere tonu tona mahi. Tera te wa ka mohiotia ia e te ao katoa he poropiti tapu na te Atua.

## Te Ao Wilson Dies

News has just been received at headquarters of the death of Te Ao Wirihā a of the Heretaunga Branch at Hastings, Hawke's Bay. About the last of October Brother Wilson suffered a stroke which paralysed his left side. He gradually weakened until Sunday, November 9th, when he passed away at his home in Hastings. He was 56 years of age.

His passing is indeed a loss to the entire New Zealand Mission. He has travelled into every district time and time again in an effort to stimulate the work of genealogy and to give assistance to any person interested in the compiling of the names of their ancestors. He has served faithfully and well as the Secretary of the Mission Genealogical Board and has spent countless hours at his home in the compiling and copying of genealogies from many parts of this country. Possibly no one person is so well acquainted with the genealogies of so many people as was Brother Wilson. He loved the work and developed great ability in it.

We all unite in a prayer for the welfare of his wife and family and join with them in mourning his passing.

THE FIRST OF ITS KIND IN NGAPUHI!

The Whangarei District presents its Annual  
GOLD AND GREEN BALL

FRIDAY, DECEMBER 12, 1947, AT 8 P.M.

in the

WHANGAREI TOWN HALL

SPECIAL FLOOR SHOW — SPRING CORONATION

Are You Coming? Wear Your Best!

Evening Dresses and Dark Suits.

Balcony seats for Non-dancers. — Supper for all.

## Women's Corner

### ARE YOU LIVING ABUNDANTLY?

BY ZINA Y. C. BROWN

*Christ came that we might have life and have it more abundantly.*

Every man's goal is happiness, and the Golden Rule is the best recipe for happiness ever given to man. This recipe has two ingredients—love and service. Christ told of the first when He gave the two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbour as thyself."

Love is the motivating power that impels us to unselfish service. Service is the way that leads to fulfillment and joy. And again we hear the Master's voice in answer to the query, "Who is greatest among us?"—"He that is servant of all." In His life we have the exemplification of these truths. His great and perfect love was shown by His glorious and selfless service to us, His children, both in His life and in His death.

How can we walk in His steps, we who are mortal? How can we gain that fullness of life and go on to life eternal? Let me tell you a story of one who greatly loved her fellowmen, and whose whole life was dedicated to serving them. From this story may you be given fresh impetus to serve and more perfect faith to accept His decrees.

Come with me into a tiny hamlet beyond the northern borders of the United States. The nearest town and railway are sixty miles distant, the only neighbours a few Northwest Mounted Police and the friendly Redskins. After six months of living in a tent and wagon-box, our pioneer gayly moved into her three-roomed lag cabin. Here, a few months later, her baby was born without attendance of doctor or trained nurse.

Though faced with the characteristic hardships of pioneer life, she did all she could to bring comfort and cheer into the lives of the little band of pioneers who had settled here in response to the call of their leader. She was nurse, doctor and the dispenser of medicines as well; few knew she paid for these herself. How many lives she ushered into this world and how many layettes she supplied I know not. Nor do I know how many she helped to prepare for burial after keeping vigil with those bereaved in their time of near despair, supporting them with the buoyancy of her faith.

Did not the weary traveller hitch his horses to the gatepost without need of formal welcome? Here he freely stayed for one or many nights. Some stayed on indefinitely, and many ailing and disheartened were nursed back to health and new hope under her roof.

I have vivid recollections of her selfless services to the youth of the now growing community. The log house soon assumed the dignity of a five-roomed dwelling, all white without and glowing within. The whole place radiated her cheerful personality, and its quaint beauty was literally the workmanship of her own hands. Pictures of long summer evenings come flooding back to me: I can see that little cottage as the magnet that drew everyone to her home. The ornate, hanging lamp sends its mellow rays through the wide-open door, and friends are trooping down the path between the wild-rose hedge that borders the dear old-fashioned flower gardens. All are greeting with a glowing smile and warm handclasp. Soon voices rise in sweet old songs. The sweet tones of the old reed organ are blended with happy voices of youth, the prattle of little children, and the low tones of those older grown. Music, readings and games are interrupted only by the passing of good home-made ice cream and cake. All present contribute to the evening's wholesome fun. The gay laughter and witty repartee give evidence of glad hearts in real accord.

These parties were like talent contests of the present. For latent talent was discovered and encouraged. Out of this talent grew glee clubs, bands, and dramatic groups.

Will anything ever equal in thrills and excitement the "home dramatics"! No unlettered youth ever had a better coach than was she. I can still see her plodding through the slow to attend rehearsals. The first performance saw her house practically stripped of all portable furnishings; the old dining table was piled high with costumes which she had designed and helped to make from gay "nothings." Bands of fleecy cotton marked with charcoal made elegant ermine, and the brass top from the hanging lamp crowned many a stage monarch of that long ago.

A heavenly peace steals into my heart as I recall the cottage and special meetings held in her hallowed parlour. This room served as bedroom, too. The people were seated on the bed, elegant in its silk and wool "log-cabin" cover, and on all the available chairs; even the kitchen wash-bench, covered for such occasions, was used as a seat. The hymns, the "gifts of the spirit" and the words of deep conviction of the gospel's truth stirred young hearts to the depths. On one such occasion the presence of a Heavenly Choir was felt and gave to us a glimpse of the joy that comes to those who are truly in the Master's service.

How she found time for the love and devotion that she lavished on her own family is still a mystery to me. Her loyal and constant support of her husband in his responsible position, her tender care of him in the home and the honour shown him as the head of that home were never failing.

She heard her children's prayers and tucked them in at night. Bed-time hour was the story hour; when there was company present, she excused herself that she might not miss this ritual with her own.

Marvellous these stories were, with knights in armour riding through them and princesses galore. The tales she spun from her own fertile brain were best loved for all. The latter always left her children armed for doing noble deeds.

The long, cold winters were never dreary, for there were always good books—a bookcase filled with volumes chosen by her for her children and their friends. Even the case was made by her from packing boxes and stained, varnished and hung with crimson curtains. Her children and their friends sat with her near the parlour stove while she read from Dickens or Alcott or showed them copies of famous paintings. She loved the beautiful in all its forms.

As she sat in the old buggy by her husband's side as the family jogged home from a meeting just attended, she would often touch his arm and say, "Look, Papa, the flowers." That was always a signal for him to draw rein and let the children alight. Each would come back soon with arms laden with wild flowers rich in colour and perfume. Happy days! Hours and years were made sweet with the gift unconsciously given by one who lived abundantly.

She had a fullness of life. I know that she had. Her humble board was graced by the noble of the earth—the honoured and loved leaders of the Church and many of the great of her adopted country who departed with a changed attitude toward the Church and its people. The humblest were as welcome as the so-called great and were as graciously received.

As her life's pattern wove itself to completion, it was beautiful to see. To the last, her love for all of God's children, both living and dead, filled her days with sweetness and with love returned. I think the angels must have marvelled at the throngs who came to meet her at that Opened Door as she passed to Life Eternal. Greatly blessed in her gift of uniting everyone in the spirit of brotherhood, which is such an important phase of the Gospel of Christ, the humble and the great of two great nations mourned her passing—the passing of a friend. She, unconsciously great, had gained her life by losing it in loving service to mankind.

Her life gives increased courage and faith and is an added proof that circumstances and station are no bar to living abundantly.

Oh, dear mothers, near and far, are we letting escape great opportunities by which we may serve Him? Are our days warped and unlighted by waste of time and lack of vision, or is each day filled with loving service and lofty thoughts? We are living in the "fullness of times," born with an heritage beyond price. We can pay for this only in the coin of love. This increases as it is given and returns a thousand-fold to bless our years.

Let us catch and retain this true Christmas spirit—the Christ-like love—that it may fill our hearts now and throughout all our days. We shall then live abundantly.

—*The Relief Society Magazine*

# Joseph Smith

BY NEPHI JENSEN

Truth is the biggest fact in the world. Its clashing with error is the irresistible conflict of the ages. When a timid reformer with his half error and half truth, comes in contact with the thought and opinions of his time he makes no great disturbance; but when a bold prophet of God like Joseph Smith announces his deep facts about God, man, and eternity, all the forces of error are lashed into fury; the wicked frown, the mob rave, and let loose the dogs of persecution.

What is in the homely name, Joseph Smith, that the mention of it should divide humanity into two distinct classes: those who bitterly hate him and those who ardently love him?

The right answer to these questions is the most vital and significant religious fact of our modern world. That answer is not found in the word "delusion." The dim eyes of deception never saw so clearly as Joseph Smith did the great fundamentals of religion. Hallucination never founded a perfect church organisation and gave to the world a great philosophy of religion.

No, the explanation of the power of Joseph Smith's name is not found in the epithets "delusion" or "impostor." It is found only in the word truth. And what a flood of truth he poured into a shallow world of "cold hearts and hastening feet."

His real career commenced in 1820, when he was given a vision of the Father and the Son. That year, Herbert Spencer was born. The names of both these men have been heard around the world. The one is the synonym of doubt; the other stands for faith. The one was the high priest of evolution; the other was a prophet of a living faith. They both strove to find the same thing, the knowledge of God. Herbert Spencer used the key of reason, and Joseph Smith the key of faith. Herbert Spencer sought to find God through an endless analysis of the crust of things. Joseph Smith went by prayer right into the presence of God. Herbert Spencer ended his long life saying, "God is unknowable." Joseph Smith, when only a boy of fourteen, saw the Maker of all, and heard the voice that had stilled the storm and stayed the wave.

When Joseph Smith walked out of the sacred grove that day, he was greater than the most learned theologians and the profoundest philosophers. He held the key to the knowledge of God. He had a power greater than that possessed by potentates. He felt in his heart the most powerful thing in the universe, the omnipotent faith that

makes the powers of heaven the servants of men. The Bible had for centuries been a mere fetish. It had been a dead letter, containing the decrees and promises of God to another age. He put spirit and life into the dead letter by demonstrating that God would do to-day the very things He promises in His book, the Bible. By the magic touch of his faith, the Bible became in fact and truth the Book of God, a comperdium of His promises to all men of all ages and all climes.

Pursuant to divine revelation, he organised the Church of Jesus Christ of Latter-day Saints, in the same pattern as the one the Messiah established eighteen centuries before. This Church has in it every officer which the Christ placed in His primitive Church. These officers are endowed with the Holy Priesthood, which has come down to them through men who had received it by actual ordination from Peter, James and John, who came to this earth in the nineteenth century for the express purpose of imparting the priesthood. In this Church are present the real gifts of the Holy Ghost: prophecy, revelation, visions, healings, gifts of tongues, and the interpretation of tongues.

Through divine inspiration, he was given the true prophet's foresight. Twenty-eight years before the outbreak of the American civil war, he predicted that a war would commence with "the rebellion of South Carolina," that the "southern states" would "be divided against the northern states," and that the southern states would "call upon Great Britain" for assistance; and that this struggle would "terminate in the death and misery of many souls." Every detail of this prophecy became tragic history in the struggle between the southern and northern states of the American Union.

He answered the question, "Whence came man?" in the way in which the poet and philosopher is now beginning to answer it. In the words, "Men are that they might have joy," he gave the best and truest explanation of the purpose of man's existence. While the theologians were still saying that man was merely a son of the sod, he declared man to be actually and in truth the son of God, destined in the eternal years of God, to overcome, improve, develop, increase in intelligence, wisdom, goodness, power, and glory, until he becomes perfect, "even as your Father in heaven is perfect."

He exploded the infinitely cruel doctrine of eternal punishment, that arbitrarily consigns to the eternal, unquenchable flames all non-Christians, and gives wings and harps to all, good or bad, who simply speak the words, "I believe in Jesus." He reaffirmed the declaration of John, that man will be "judged according to his works."

His reassuring testimony concerning the actual appearance to him the risen Lord, for which witness he went to a martyr's grave, has given his faithful followers the heart and hope to sing of new Easter news.

He dispelled gloom from the tomb. He denied the narrow dogma that man's hope of salvation is interred with his bones; and taught the beneficent doctrine of salvation for the dead.

He gave to the world the most salutary, hygienic rules, contained in a divine revelation known as the "Word of Wisdom," which prohibits the use of tea, coffee, tobacco, intoxicating drinks, and the excessive eating of meat. Subsequent to the proclamation of this revelation, scientific investigations have demonstrated the great value of these wholesome rules of practical living. Abiding faith in the divine Author of this hygienic code and the persistent observance of it has preserved hundreds of thousands of men and women in splendid vigor of body, soundness of mind, and abounding buoyancy of spirit.

What a man he was! He was a seer. By the white light of God's spirit he saw the past of nations now covered with the dust of ages. He was a prophet. By the inspiration of the Holy Ghost, he saw tomorrow and tomorrow's tomorrow. He was a teacher. He gave to the world a sane, sensible, and comprehensive religious philosophy which has successfully weathered the opposition of the learned and the persecution of the wicked for more than a century. He was an organiser. By the aid of divine inspiration he established a Church so perfect in organisation and internal workings that it commands the praise of even those who despise it. He was a leader of men. By the magic power of his pure character, genuine sincerity, and deathless integrity to truth and loyalty to God, he gathered about him, as his aides and lieutenants in the work of righteousness, a coterie of men of the highest probity and the greatest native intelligence.

Joseph Smith belongs to the ages. The trumpet call of his mighty faith will yet reverberate through all lands and climes, and turn a doubting world back to God. All who heed the clear, shrill ringing of this deep, certain note of hope will forever honour this true prophet of God. As long as men aspire to fervent faith, love, and truth, and honour God, they will hold in eternal veneration, the name of this great and good man who rediscovered faith, taught the truth, exalted man, and glorified God.

—*The Improvement Era.*

#### M.I.A. MATERIALS FOR 1948

The M.I.A. materials for next year have arrived, and orders can be filled immediately. The price list is as follows:

- |   |     |
|---|-----|
| 1. Manual for Community Activities Committee .. | 1/6 |
| 2. Special Interest Handbook .. .. .            | 3/6 |
| 3. M-Men and Gleaner Manual .. .. .             | 3/6 |
| 4. Beekeeper's Supplement for 1948 .. .. .      | 9d  |

## A Song in the Cabin

A CHRISTMAS STORY BY MARYHALE WOOLSEY

There was a streak of gold in the western sky, mirrored thinly in the grey lake across the valley. The clouds overhead hung cold and threatening, lower than an hour ago; against them the spires of the mountains were less sharply defined. It would storm before morning, Libbeth told herself. And it would be snow, if she did not mistake this clean nippy tang of the air.

Snow! Winter at hand again! Well, it was nearly December; the fall had been beautiful. Libbeth sighed, thinking of another winter in the cabin—the new house so nearly ready, yet they had to wait! Drawing her dark warm shawl closer about her shoulders, she leaned against the side of the cabin and turned her eyes from the west to the north where, a little higher up the hill slope, the new house stood. It had a good stone foundation, walls of adobe, thick and snug, bright shingled roof, a small porch by the front door and a lean-to entrance at the back. Four big rooms there would be, with space for two more "some day" up under the gables—such a comforting thought after the years in a two-tiny-rooms cabin! Libbeth stretched out her arms, as if the very thought of spaciousness impelled her to reach out and ease cramped muscles.

It had been such a long time in the cabin. So many reverses had come, as if placed in their way to try them further—as if they had not borne trial enough for their devotion to the Gospel, even before coming here. One loss after another, disappointment after disappointment!

It didn't do much good to remind herself that many of the brethren and sisters who were her neighbours had suffered even more. Sister Abbie Hemmer, for instance, who had come in the early fifties, had known many hardships which Libbeth and Arden had not known, coming as they had over a now well established route almost free of such dangers as had confronted the earlier pioneers.

No, thinking of that didn't do Libbeth—in this mood—much good. It seemed only to intensify that rebellious questioning within her. Was it really worth while, the sacrifices, the struggles, the giving up of comforts, pleasantries and niceties of living such as she had formerly known? Back home in Ohio there were still the ease and loveliness she had grown up in . . .

Was it possible that less than seven years ago she had been that happy, carefree girl she now remembered so wistfully? Seven years—an incredibly short time to have contained such an eternity of experiences!

Oh, she was tired of toil and anxiety and an unending caravan of deprivations, tired of two small rooms in a cabin; tired of odors of food cooking on a broken stove, smell of wash-suds, fresh milk and new cheese, of ripened fruit demanding attention . . .

Libbeth caught herself up sharply. She wouldn't think of these things as being always so disagreeable as they had been recently. Arden would be deeply grieved if he should learn the things that were in her heart. Arden had no regrets for his sacrifices, and he, too, had given up much.

It had seemed little enough, at first—a privilege to give up home, friends, position, even family, for the sake of the Gospel. Of all their intimate circle, they two only had been converted to Mormonism. The sentiment of their community had been bitterly antagonistic. Jarvis Mead, Libbeth's father, had tempestuously opposed Libbeth's and Arden's interest in the Mormons:

"If you join them," he had said, "I'll want never to lay eyes on either of you again. Nor shall your mother, if I can help it . . ."

So it had been. Once, Libbeth believed, her mother had made an effort to see her. Coming home one evening, she thought she detected a faint fragrance in the room, a perfume Alice Mead always wore. Her mother had been there; perhaps she would come again . . . but she had not come again.

Soon thereafter, Arden and Libbeth had come West to the city of the Saints. They would have a new home there, in the thriving new community; they would find opportunities among others who shared the same beliefs, the same ideals.

Almost from the first, disappointment had been their lot. One of their four horses died mysteriously; another Arden had lent to a fellow-traveller who had a similar misfortune. It had been necessary to lighten their load, so they had stored part of their furniture at Fort Laramie. Libbeth's cabinet organ had been among these, and there had never been money to spare to bring it on. She missed the organ particularly; she had loved her music. Would she ever be able to play again, she wondered? Her fingers were growing stiff from lack of practice and from the hardening toil.

The streak of gold was fading fast, the shadows deepening. Her ear caught the sound of wagon wheels approaching. Little Arden heard them, too, and ran down the hill to meet her father and ride home on top of his load of wood. Libbeth's heart lifted somewhat, as it always did at his coming, as if just his nearness shifted some of her burdens on to his stronger shoulders.

She felt almost abused when Arden, after supper, went out with a lantern to hitch up the horses again.

*(Continued on Page 374)*

# No Roto i Nga Tuhituhinga a Eliza R. Snow Smith Wharangi 11-14

*Na Hori Hooro i whaka-moari*

I noho taku tungaane a President Lorenzo Snow ki Katirana (Kirtland) i te hotoke o te tau 1937-1838. I tenei takiwa tora kitenga nuitanga ite marohirohi o te mana o te Atua, me tona kitenga ano hoki i nga huarangatanga o te mana o te hoa riri, ara o te reuera, ki te apitihana i nga mahi tapu a te Atua. No roto i enei whakaahunga i tino tata rawa atu ai ia kia Hohepa Mete raua ko tana Papa ko te patiriaka o taua wa; i tino matatau ai hoki ia ki te korama o nga Apotoro tekau ma rua, me etahi atu ano hoki o nga tangata nunui e arataki ana i te hahi i roto i nga atiutanga, i nga tukinotanga o aua ra, ana i kite ai, i rorogo ai, i mohio ai, i tongia katoatia e ia ki roto i tana journal, e whakaatu ake nei i o ratou huihuinga noho puku, inoinga, whakaatu hinengaro, i roto i te temepara. Nga homai noatanga i poropiti ai ratou, i matara ai o ratou arero, i mohio ai hoki ki nga reo ke; i whakamatakitetia ai, i homai ai nga moemoea tino whakamiharo o te po; i rangona ai e tenei, e tenei o ratou nga reo o nga koaea (choirs) o te rangi e waiata ana. I kitea nutia ai nga mana whakaora i nga turoro, i rongo ai te turi, i kate ai hoki te matapo, i haere ai te kopa i roto i nga minitanga a nga kaumatua o te hahi; I pa mai ai te ihiihi o te ha Atua, ano e karapotitia ana te katoa e te Wairua Tapu, i roto i te whare tapu, ae ra i whakahonoretia ai e te Tama a te Atua taua wahi hei turanga waewae mona mo te Kiingi. I rangona ai Tona reo ano ko te wawa o nga wai maha, i a Ia i hamumu mai ai." Ko au tenei, ko te Timatanga me te whakamutunga. Ko au a Ia e ora tonu nei ahakoa i whakamatea. Ko Au to koutou Wananga i te aroaro o te Matua.

Kaore he kupu, he reo ranei e kitea e au hei whakamarama i nga mahara e hahau nei i roto i au i toku tunga i taua wahi i takahia nei e nga waewae o te Ariki Tapu. Ma tonu ara makawe ano he hukarere, Ona kanohi ano he mura ahi. I tu ano hoki ana pononga i taua wahi, a Mohi, a Eria, me Iraia, i te wa i hoatu ai kia Hohepa Mete nga Ki o te whakahokinga mai o enei ra whakamutunga, i nga mana tapu, i tenei i tenei o ratou e pupuri ana.

I mtri mai i te whakatapunga me te tomonga o te Temepara, ka honohoro tonu te haere o nga hungatapu ki reira karakia ai, tapae atu ai i a ratou kupu whakamoemiti ki te Rungarawa. Ko te tangata tino hihiko o te katoa ko Father Smith (Te Papa o Hohepa Mete); tomo ai ia ki roto i te temepara i mua noa atu o te takiritanga o te ata, tae noa ki muri o te wha o nga haora i te ahiahi, i tenei mahi tuturu ana ka hihiko mai hoki nga hunga tapu, hui mai ai i mua o te tekau o nga haora i te ata, ki te wha i te ahiahi. He maha nga mahi whakamiharo i pa ki te hunga tapu, i kitea hoki e ratou, i pakari ai o ratou mahara ki te whakapono ki te hahi, i tukua mai nei hei taonga mo ratou, hei awahi a ratou i roto i nga rurenga o te ao.

# Sunday School

## SACRAMENT GEM

*"As we drink the water clear,  
Let thy Spirit linger near,  
Pardon faults, o Lord we pray,  
Bless our efforts day by day."*

## CHRISTMAS PROGRAMME TO BE HELD DECEMBER 21

### KINDERGARTEN (4 and 5 Years) :

*"Story of Esther"* Book of Esther.  
*"Elijah and the Prophets of Baal"* I Kings 18.  
*"Conversion of Saul"* Acts 9.

### PRIMARY (6 and 7 Years) ; FIRST INTERMEDIATE (8 and 9 Years) :

*"The Signs Appear"* III Nephi 1.  
*"Samuel Rejected"* Helaman 16.  
*"Nephi's Marvellous Ministry"* III Nephi 6, 7.

### SECOND INTERMEDIATE (10 and 11 Years) ; JUNIORS (12 and 13 Years) ; ADVANCED JUNIORS (14 years) :

*"The Era of Elisha (B.C. 896)"* II Kings chap. 2-4.  
*"The Siege of Samaria (B.C. 894-892)"* II Kings chap. 5-7.  
*"The Accession of Jehu (B.C. 884)"* II Kings chap. 8-10.

### SENIORS (15 and 16 years) ; ADVANCED SENIORS (17 and 18 Years) ; GOSPEL MESSAGE (19 and 20 Years and Prospective Missionaries) :

Same outline as Gospel Doctrine Class.

### GOSPEL DOCTRINE (All others not assigned) :

Eternal Covenants, Rewards and Punishments.  
*"The Deity Eternal"* Gen. 21:33; Ex. 3:13-15; Isaiah 9:6, 40:28; Romans 16:26; Hebrews 9:14; Rev. 10:5, 6; I Nephi 11:21, 32; Doc. and Cov. 20:28; 39:1; 76:4; 88:41; 132:20; Moses 1:3; 7:35; Abraham 6:35.  
*"Eternal Covenants"* Ex. 31:16, 17; Ezek. 37:26; Rom. 11:25-29; Doc. and Cov. 1:15, 22; 22:1-3; 45:9, 10; 49:9; 66:2; 76:101; 78:11, 12; 82:15-21; 84:39-41, 48; 88:131-133; 101:39; 104:1-6; 132:4-27, 41, 42.  
*"Eternal Life"* Daniel 12:2, 3; Matt. 19:16, 17; Luke 18:29, 30; John 3:14-16; 4:14, 36; 5:24, 39; 6:68; 10:28; 12:25; 17:2, 3; Acts 13:48; Romans 2:7; 5:21; 6:23; Galatians 6:8; I Timothy 6:11, 12; Titus 1:2; Hebrews 5:9; I Peter 5:10; I John 1:2; 2:17, 25; 3:15; 5:11-13, 20; Jude 21; Revelation 22:5; Mosiah 5:15; 16:10, 11; Doc. and Cov. 6:7; 11:7; 14:7; 45:8; 68:12; 76:50-70; 88:15-20; 98:13; 132:19-24; Moses 1:39; 6:59; Abraham 2:11.  
*"Eternal Punishment"* Matthew 12:32; Mark 14:21; II Thessalonians 1:8, 9; 10:26-31; II Peter 2:17-21; I John 3:14, 15; 5:16, 17; Mosiah 16:10-12; Doc. and Cov. 19:3-12.

## MAORI CLASS

### "AKORANGA ME NGA KAWENATA"

Tekiona 17. Whakamaramatia nga huarahi mahi o te tikanga nei o te *Ratapu Tuatahi*:  
whakapono e korerongia nei i roto i te rarangi tuatahi?

He aha nga taonga o te rarangi tuatahi nei? Homai nga korero mo enei mea miharo.

He aha te tikanga o te rarangi tuawha?

Kimihia nga korero o te hitori o tenei whakakitenga kia tino mohio ai koutou ki te tino hohonutanga o te rehana.

*Ratapu Tuarua:*

Tekiona 18. Mo wai nga korero o nga rarangi tahi ki te waru, a he aha hoki te tino putake o tenei whakakitenga?

Me tino ako koutou i nga whakahauhau a te Atua kia Oriwa Kautere me Matene Hariri i roto i nga rarangi iwa ki te rua-tekau-ma-rima.

He aha te mea hou ka homaingia e te Atua i roto i nga rarangi rua-tekauma-ono ki te toru-tekau?

Whakamaramatia nga korero o nga rarangi toru-tekau ma-tahi ki te toru-tekau ma-ono?

Ko wai ma i whakahaungia ki te mahi i tenei kaupapa hou a he aha nga tikanga o taua mahi?

*Ratapu Tuatoru:*

Ratapu o te Kirihimete.

*Ratapu Tuawha:*

Tekiona 19. Whakamaramatia nga ingoa mo te Atua i te rarangi tuatahi?

He aha nga korero o nga rarangi rua ki te toru?

Kei nga rarangi 4 ki te 12 etahi akoranga pakeke—whakamaramatia kia tino mohio te katoa—tera noaiho te akoranga o te rarangi tokowha?

Mo wai tenei whakakitenga?

Whakamaramatia ia rarangi atu i konei ki te mutunga o tenei tekiona no te mea tera pea etahi wahi ka pa kia tatou i tenei wa tonu?

## Missionary Returns to Zion

Elder Oscar J. Hunsaker of 322 East 6th South Salt Lake City, Utah, arrived in the New Zealand Mission on the 28th of June, 1946, and was assigned to the Manawatu District where he laboured for three months and then transferred to Wellington City. He spent approximately five months here and again was transferred to the Otago District of the South Island. Elder Hunsaker laboured in the cities of Christchurch and Invercargill until August 1st, 1947, when he was called North to the Wairarapa District. After 16½ months in the New Zealand Mission he is being released, to return home, because of ill health.



*("A Song in the Cabin" — Continued from Page 369)*

"I have to go to town," he said. Shortly, she thought, as if he feared she might ask questions.

"I'm . . . making home unpleasant for him. If I lose him, too, if his love should grow cold . . . I could not bear it. And I should deserve it, too, for my moods and discontent. What shall I, what can I, do?"

She put the babies to bed, silently. Little Joey was sound asleep in his cradle, and Ardena in her little bed was on the border of slumberland when Arden came home. He drove close to the cabin door, and curious, she opened it . . . to see him and a man she did not know lifting something tall and heavy from the wagon to the ground. She moved aside as they carried it through the doorway.

"Arden! It's not—oh, Arden! The organ!" she cried, and stood, dumb with surprise, while they tugged and pushed and lifted until it stood against the farther wall. The stranger left, with a nod and smile to Libbeth as he passed her.

"Oh, Arden!" Libbeth went over and stood stroking the smooth dark wood of the cabinet. "How—when?"

"Your Christmas present, Libbie," Arden said. "It's early, but I was afraid the roads might delay it, later."

Ardena had roused and climbed out of bed. In her small long gown she stood wonderingly watching. Arden took her up into his arms.

"Might we have a song, do you think?" he said to Libbeth, and his voice was wistful. "It's been so long . . . a mighty long time since I heard you singing, honey."

A flood of self-accusation rushed over her. While she had been moping, he had been planning this great surprise for her!

"Oh, yes! Yes, of course!" she cried. "Only . . . I'm so surprised I can hardly talk—let alone sing! Of course I will!"

Eagerly, she started to raise the cover and was puzzled to find it resisting. She pushed, pulled, pushed again, her puzzlement changing to alarm. Maybe the wood had warped . . . though it looked all right . . .

Anxiously, she thrust her hand upward inside the cover, feeling carefully underneath for anything that might be the cause of the trouble. She caught her breath with relief as she found it—the corner of a thick envelope protruding from the back. With a little difficulty she drew it forth. With her first glance at the pencilled writing on its face, she gasped and grew faint. Arden put his arm quickly around her to steady her.

"I'm all right, dear. I just felt startled. This is Mother's writing."

"Your mother's?" Arden repeated. "But—why, Libbeth!"

The two stood staring, unbelieving. For Libbeth had drawn forth the contents of the envelope, and in her hand was a packet of greenbacks and a brief note, which presently she read wonderingly:

"My darling daughter:

I have heard that you are going West. I dare not try to see you; you know how our friends feel about you, and your father and I do not care to risk their disfavour by being friendly to any Mormons.

But I want you to have this money. It is my own, and I think even your father would not mind too much your having it, though he would never admit this; you know he seldom retracts anything he has said. I intend to come to your house when you are away and leave this where it will be safe until you find it.

"Please remember, dear child, that though this strange new religion which you have adopted may be the means of separating us forever, I shall never cease to love you and to pray that all may be well with you and yours. God bless you, and dearest love to you both.

Alice Mead."

Libbeth was crying softly as she finished reading. "Arden, remember that day I said her perfume was in the room when we came home? That was the time; I know it. She hid this under the organ cover, and it slipped back out of sight. It's been there all this time. Arden, take it! It frightens me to have so much of it in my hands at once!"

He said, smiling, yet with a sober note in his voice, "It does look like a young fortune. I'll keep it till you're ready to use it for whatever purpose you wish."

"Our house, Arden! Maybe now we can finish it so we can move in! There's nothing I want so much! Why, maybe we can do all the things at once—get the rest of our things brought in, buy the new stove and heater and the store carpet for the parlour." She was laughing and crying, and the sight frightened little Arden so she began to whimper.

"There, you lamb, Mother's all right. Listen, I'll sing you a song!"

Haltingly, and with errors which amused while they dismayed her, she played and sang—old love ballads, a hymn or two. There was no longer any gloom in the cabin but only gladness and cheer. Not alone what the money would mean, Libbeth told herself, but the message from her mother. She re-read the note several times before putting out the lamp at her bedside.

She understood, now, a part of her discontentment which heretofore she had not guessed. It was homesickness, wanting her mother. A wife and mother herself, but still deep within her was a little-girl heart longing to know her own mother's love. Now she had assurance of that love, "dearest love" which would never cease.

In bed she cried for a while, muffling her sobs in the pillow lest she awaken the children; Arden lay awake beside her, puzzled and awkward in his attempts to comfort her.

"It was a crazy place to put all that money," he remarked after a while. "It might have been lost forever!"

Libbeth stirred eagerly. "Probably she has thought of that, too. Arden, I'm going to write her. I think she should know."

"That," he agreed, "would be kind, I think."

"I'll tell her all about us. Arden, Mother doesn't even know she has a grandchild, to say nothing of two of them! I'll write the first thing tomorrow!"

They moved into the new house just three days before Christmas. The miracle of telegraphy, starting their stored goods out within a few hours after their decision, made possible the arrival of things in time to add to the excitement and pleasure.

What a Christmas it was to be! Libbeth had gifts for each of the family, including one great extravagance, a small gold pendant and chain for Ardena. That was the child's gift from the grandmother she might never know, and it was of a quality fine enough to treasure through the years.

Inside the new house it was warm and cosy. Deep snow came the day after they were established there, and the feathery flakes piled against the windows and the doorsills. Within, Libbeth played, and Arden and Ardena sang with her, and even baby Joe seemed to try valiantly to join them, making queer lovable sounds. The organ stood grandly in the parlour, near the sitting-room door where—thanks to the new heater—Libbeth could always play in comfort. There was a fireplace in the parlour itself; they planned to light the first fire there on Christmas Eve.

They had a tree, too. A symmetrical young spruce, deep green and fragrant. Festoons of popcorn decked it, and bright-coloured tapers awaited the time for lighting.

As a Christmas Eve surprise for Arden, Libbeth had secretly taught their little girl to sing "Silent Night." Very nicely she sang it, while he stood in the sitting-room doorway and gave flattering attention.

"She's going to be a real singer!" he boasted. "Maybe some day we'll have a particular interest in the big choir, eh, Mother?"

That was a new dream, exciting and wonderful. Already the fame of the great domed Tabernacle was spreading over the world. Its majestic pipe organ was the marvel of all the valleys. It was being said that with the coming of the railroad people would journey from many lands just to see and hear it. That would not be long now; day by day the shining rails were reaching out farther into the wilderness, bringing nearer the time when Utah would be bound to the nation by a strong steel girdle.

Voices, hallooing from the street, broke into Libbeth's mental wanderings. She followed as Arden went to answer. There were two people coming up the path from the gate. A small fur-wrapped lady came running across the porch and into Libbeth's eager arms. Behind her came a tall man with square shoulders and an erect bearing.

"Mother! Why—my own mother! And Father—how in the world—when—why?" They were senseless, mixed-up greetings, questions tossed out without need or expectancy of reply. Confusion, joyous, thrilling confusion!

Only after a long time, after they had eaten and cleared everything away, and gathered at last around the bright fire, did the conversation become intelligible and consistent.

"Oh, we had to come—after your letter," Alice Mead said. "When we knew about the children—"

"We!" Grandfather Mead laughed loudly. "We! Don't you believe it. It was she who's responsible. It was rank insubordination, that's what it was. 'I'm going to spend Christmas with my daughter and my grandchildren,' she said to me, 'and you may come along if you wish.' Yes, sir, just like that! And what else could I do, if she'd risk her neck in a crazy stagecoach journey through your incredible mountains at this season, what could I do but come along to look after her?"

"Not a thing else!" Libbeth laughed. She saw through her father's bluff, she told herself joyously. He was as glad as his little spunky wife was, to be here. It was good to have them here, her father and her mother, sitting with her own family in this spirit of joy and companionship!

The gladness of living was strong upon her now. She was proud of her house, its snug warmth, its comfort, its lamps burning clear and bright, its atmosphere of love and contentment; proud of her children, blue-eyed Ardena, quiet and wondering in her grandmother's lap, and baby Joey, toddling from father to grandfather and back again with impartial affection; proud of the conversation which had turned to boasting of the progress and growth and the wonders being wrought here in the valleys of the mountains.

"Why, I expected a desert!" said Jervis Mead.

"But you find the desert blooming as a rose!" Arden's face glowed. "And I tell you, there are riches beyond our dreams waiting to unfold for us in this land—precious metals in our mountains, fine grazing lands and fertile farm sites in every direction, no end of possibilities for industry of all kinds. We made no mistake in coming nor in making these people our people; did, we, Libbeth?"

"No mistake!" she agreed. "There's no place I'd rather have my babies growing up!" The light in her eyes told them what the warmth in her heart was telling her—that this which she had spoken was really true. "No place in all the world!"

"No place in all the world!" The words went through her mind over and over again—singing words, a song which had been born long ago, born in the little cabin even while she was too discontented to know.

Jervis Mead was speaking again. "I hope you'll forgive me, you two, for the past. No one has a right to dictate to another what he shall believe. I'm sincere in saying that. Even if I don't quite agree with the Mormon teachings, you people out here have my respect and admiration. I'd like to feel that we can be friends, and I'd like to feel that we, here in this house, are friends and more—are one family, and will always be; that you and I, Arden, are father and son."

"Why, of course."

"I mean, my boy, caring deeply, as these women would like to have us. And these babies . . ." he was taking Joey up into his arms again.

"Look at him," said Jervis Mead, looking into little Joey's wide, confident baby eyes. "He really likes me. How about you, my lad?"

"You're right, sir. We'll be close to each other, always."

"We'll make it a Christmas gift to the women we love, eh? A gift of peace and good will!"

Their clasped hands sealed the compact.

Just then, Arden slipped down from the grandmother's knee and came toward her mother.

"The candles, now, Mudther, light the candles!"

They put out the lamps, so there would be only the candles and the lowering firelight in the room. One by one the tapers gleamed out, until the room was mellow with the light of them. Each one, though but a tiny glimmer, was a symbol of the Star of long ago whose light was renewed and would continue to be renewed each year where hearts admitted the Christmas spirit of love and harmony. Each candle was an infinitesimal but certain testimony that the Star which hung over Bethlehem, had shone with a Light eternal.

—*The Relief Society Magazine.*

## News of the Field



RANGITOTO BRANCH M.I.A. GOLD AND GREEN BALL  
CORONATION GROUP

Left to right: Nita Halversen, Margaret Peihopa, Juanita Tarawa, Ruihi Hemmingsen, Zilpha Tarawa, Phyllis Strude, Kellani Harris. Kneeling: Albert Purcell.

### RANGITOTO BRANCH

By Ruihi (Lucy) Hemmingsen

On October 5, the following Sunday School officers and teachers were set apart: president, Bro. William Southon; 1st counsellor, Bro. Phil Aspinall; 2nd counsellor, Bro. Koi Tarawa; secretary, Sis. Ruihi Hemmingsen; organist, Bro. Hekemaru Kewene; chorister, Bro. William Williams. Teachers: Sis. Tia Wihongi, Birgette Purcell, Kathleen Hobson, Rosie Palmer, Mary Bryan.

The Rangitoto Branch's first annual Gold and Green Ball, held October 15th was the climax of many weeks preparation. The spectacular spring crowning of the Gold and Green Queen, Sis. Ruihi Hemmingsen, by Bro. Hohepa Mete Meha was an outstanding feature. Her attendants were: Sis. Phyllis Strude, Juanita and Zilpha Tarawa, and Margaret Peihopa. Flower girls: Nita Halversen and Kellani Harris. Crown bearer: Bro. Albert Purcell.

Another feature of the ball was the performance of the Spanish Cotillion and Gold and Green Waltz. To all Saints and friends and visitors who came to our ball we extend our thanks.

The Rangitoto Branch Choir sang at the Town Hall, October 23rd, at the farewell concert for Cecil Hauxwell.

We send our best wishes and aroha to Bro. Pecta Tarawa who is now a patient in the Greenlane Hospital.

On October 30th the branch held a "Spook Alley" Halloween Party under the direction of Sisters Halversen, Long, the missionaries, and Bro. K. Harris. Everyone had a grand time.

### NEW PLYMOUTH

By Elder Reaux

A cottage meeting was held at the home of Mr. and Mrs. Waipapa, at the Maori settlement house. Although there were only eight people in attendance the meeting was enjoyed by all.

Robert Karitiana, the son of Mrs. Waipapa who was to have been baptized at the last Hui Pariha at Wanganui, is still ill in the hospital. However he is doing nicely and will be returning home some time in the near future we believe.

Elder Bingham and Elder Reaux returned to New Plymouth from Wanganui on the 9th of October. They remained there at Wanganui a few days after the

Hui Pariha in order to help right the grounds of Putiki Pa where the Taranaki conference was held.

#### TAUTORO BRANCH

By Heeni R. Wharemate

Brother Tai Rakena has recently been ordained a priest. Brothers George and Gordon Tanamu were baptized by Bro. Tupari Tuhinai.

Bro. and Sis. Tapiki Terangi are the parents of a daughter named "June" and Bro. and Sis. Rangi Wharemate are the parents of a son named "Karaka." Sis. Ngairo Komene also is the mother of a son named "Peter."

The vacancies existing in our branch have been filled as follows: Branch officers, Bro. Hone Kanuta, 2nd counsellor; Bro. Wiremu Tewhata, secretary. Sunday School: Bro. Teauta Perana, 1st counsellor; Sis. Ira Parekura, secretary. Y.M.-M.I.A.: Bro. Retu Tuhiwai, 2nd counsellor; Bro. Tupari Tuhiwai, secretary.

#### TEHAPARA BRANCH

By Elder Dale

October 1st, Elder Bytheway arrived in this district where he is labouring in Gisborne. Thus far he has been an asset to the branch and we are benefiting by his coming.

On October 2nd the M.I.A. basketball team played and defeated Gisborne Colts to win the season's championship. M.I.A. trailed throughout the game, but staged a last quarter rally to overcome the lead and win. It was a fast game and full of excitement, a good wind-up for a good season of basketball.

A district elders' meeting was held on the 17th with seven elders present. Each elder made a report of his activities and expressed the happiness involved in his work.

TeHapara's primary has been reorganised and is now functioning in good order. Sisters Hana Cotter and Kangahina Matenga remain as president and 1st counsellor respectively. Sis. Hine McGhee has been set apart as 2nd counsellor and Tui Kelly as secretary.

Paratena Matenga was ordained a priest by his father in a recent priesthood meeting. Brother Matenga has well earned this advancement.

Under direction of the branch president, Bro. Lehi Morris, the branch is undertaking a welfare project. This will be a garden on an acre section which belongs to the branch.

#### WHANGARURU BRANCH

By Watson Pita

We wish to thank all those who attended our Branch Conference, both members and non-members. We are certain that those who attended did not return disappointed for the programmes presented were of a very high standard. The lessons and knowledge gained from this programme benefited everyone who attended.

Special thanks to the Saints from the Maromaku Branch who attended our Hui Peka. Though wet, these Saints travelled to Whangaruru and we are certain they will be back at our next conference.

Our district president, Elder Walch, was with us throughout this conference, also Elders Peterson and Nebekar, whom we hope are on the way to recovery.

So Waitote retains the M.A.C. cup for this year at least, but we are certain of a different tale next season.

#### WAIROA BRANCH (H.B.)

By Huia D. Ferguson

On the 11th of October, we were visited by the District Mutual Board, Bro. Henry Greening and his officers, and also by the Relief Society Board, Sis. Rangi TeNgao and Sis. Bessie Waitiri. We gained much through this visit.

Sis. Moewai Stewart and two children have left for Manutuke, Gisborne.

Bro. Scotty Walker was set apart by Bro. Heremia Marsh, as branch secretary. Huia D. Ferguson was set apart by Elder Herlin as assistant secretary of the branch and also reporter. Sis. Haromi Hoetawa was set apart by Elder Gray as 1st counsellor in the Relief Society. Fay F. Ferguson was set apart by Bro. Ru Paul as secretary of the Relief Society.

On October 28th we held our closing Mutual at the home of Sis. Charlotte Ferguson.

Elders Herlin and Gray are at present visiting the Saints in Wairoa, Fraserstown, and also the ill in the hospital.

#### HERETAUNGA BRANCH

By Ida Thompson

The Heretaunga Branch recently lost one of its most popular members when Sis. Kate Tari died. The tangi and funeral were held at Korongata, after which she was laid next to her son Edward Tari, who died recently.

Bro. and Sis. Malila Purcell gladly welcome their daughter, Danika, home, after being in the hospital recovering from the effects of an appendicitis operation.

It is with deep regret that we announce the resignation of Sis. Marjory Thompson from the position of Primary president, and Sis. June Southon from secretary. We wish their successors all the best of luck.

The Beehive Girls thoroughly enjoyed themselves at a party which was held at Sis. Kelly's home. Among the guests were Elders Parsons and Larkins.

#### WAIHOU BRANCH

By Hinehou Nehua

The Waihou Branch was reorganised on October 19th as follows: Branch president, Hare Nehua; 1st counsellor, Pita Heperi; 2nd counsellor, Eru Nehua; secretary, Hinehou Nehua. Sunday School: president, Hare Nehua; 1st counsellor, Ruiha Heperi; 2nd counsellor, Charlie

Nehua; secretary, Roimata Bryers. Relief Society: president, Hinehou Nehua; 1st counsellor, Roimata Bryers; 2nd counsellor, Ria Anihana; secretary, Molly Napia. Primary: president, Roimata Bryers; 1st counsellor, Hinehou Nehua; 2nd counsellor, Molly Napia; secretary, Mary Nehua.

#### WAIMAMAKU BRANCH

By Mowena Ngakuru

We have recently been visited by Brothers Hemi Whautere Witehira and Ivan Joyce. The purpose being for the raising of funds for the Kaikohe marae. The chosen queen for our branch is Mrs. Sid. Davies.

We have also received visits from Elders Chapman and Wing recently and they visited all the Saints throughout the branch.

The Relief Society bazaar held October 25th was a highlight for the branch as this is the first of its kind to be held. The sisters of the Relief Society thank all friends and visitors for coming along. Sis. Erana Hepera, the district president, and Sis. Kura Randall, the district secretary, and Hohepa Heperi attended our day and we felt honoured to have them. Every article was sold. We wish to thank Elders Low and Burt for helping us with the preparations for our bazaar and we were pleased to have the elders here for the day.

A baby boy was born to Bro. Johnny Ngakuru and his wife at the Rawene Hospital in October.

The branch presidency has announced that two visiting teachers will visit the Saints in the branch beginning November 1st.

#### KAIKOU BRANCH

By Carrie Peihopa

The Relief Society of this branch has been reorganised as follows: President, Sis. Taoho Peepe; 1st counsellor, Sis. Puti Herewini; 2nd Counsellor, Sis. Mate Tomoana Herewini; class teacher, Sis. Carrie Peihopa; chorister, Sis. Celia Maru. The sisters are continuing to encourage the work of the Relief Society. Their counsel and advice on the work has been a great help to us all.

In our Sunday School and Sacrament Meetings we have been having very fine attendance.

Sis. Milia Neho has been discharged from the hospital but is still confined to her bed.

Bro. and Sis. Hone Peepe left for Auckland to celebrate the twenty-first birthday of Bro. William Owens of the Rangitoto Branch.

Members of the branch are preparing and arranging programmes for the coming Hui Peka to be held on the 24th of next month.

#### ROTORUA BRANCH

By Rangī Davies

On October 1st Elder Anderson was admitted to the King George Public Hospital to undergo an operation for appendicitis.

On October 3rd, the Saints travelled by special bus to the Wanganui Hui Pariha.

On the 6th of October President and Sister Halversen, and Sister Long and Elder Johnson honoured us with a visit. During this visit, Brother Dialton Tawa was honourably released from his missionary duties. The Saints here say "Thanks for your good work and Kia Kaha Tonu."

The Saints of the branch gave a farewell social in honour of Brother Dialton Tawa on the 9th of October, and presented a gift from all in recognition of his humble and very good work during his mission.

We were pleased with the visit of Brother O. C. Ormsby, District Sunday School Superintendent, and his family on the 12th of October.

Brother Ottley Hamon decided to be a permanent member of the branch and has secured a home on the lake side.

Our Branch President, Bro. Davies, suffered with a serious heart attack but has now recovered from his illness.

We're happy to report all the Saints in good health, and working hard in preparation for the Gold and Green Ball, Children's Christmas Party, and other activities to take place in December.

#### CHRISTCHURCH

By Noel Walker

On the 25th of October, the Annual District Conference was held in Christchurch. The first session of the conference held on Saturday afternoon was a missionary meeting conducted by President Halversen. Reports were given by the Elders from each district and a general discussion followed.

I would like to especially thank Sister Harvey who placed her home at the disposal of the Elders for this meeting, also for her untiring efforts in catering for the large number of Saints and friends who frequented her home during that period.

On Saturday night a grand get-together was held in which we all renewed old acquaintances with Elders and Saints that we had long been separated from. Sister Halversen was the only speaker and expressed her deep regret that the South Island Branches were minus a Primary Department but we feel sure that in time to come that such a department will be forthcoming.

The programme for the evening was in the capable hands of the Dunedin M.I.A. who really worked well to give us a very entertaining evening. This was in the form of M.I.A. songs and a community song session under the capable hand of Elder Green. Following this there were sketches and the programme was concluded with a dance demonstration. The Sisters of our Christchurch Branch then served a very tasty supper which was appreciated by all.

Our first session of the Sabbath was one of baptisms which was witnessed by approximately 45 persons. Those who entered the waters of baptism were Sister

and Brother Barrett and their two daughters, Betty and Thora from Dunedin, also Sister Noeline Thomson of Christchurch. This service was most impressive because of the sincerity of all who were present. We do sincerely welcome these five new Saints into the Church and know that their lives shall be greatly blessed by the wonderful step that they have taken.

Following the Baptismal Service the meetings for Conference were fully inaugurated, and the members who were baptised were confirmed into the Church. Our main speaker in this service was President Halversen, who gave us some excellent words of instruction. Thora Barrett, aged 12, also gave a very excellent talk on prayer.

An excellent quartette consisting of Sister Halversen, Elder Green, Elder Olsen, and Elder McMurray sang beautifully in the afternoon meeting. A final session in the evening brought this series of meetings to a close. A wonderful time was had by all, and it is with eager anticipation that we await a repetition of such an eventful occasion.

Many thanks to the Sisters and Elders Olsen and Allen for the many hours of conscientious work that they so willingly gave to make this conference a success.

#### JUDEA BRANCH

By Joe Kohu

On October 7th, twin sons were born to Bro. and Sis. John Kohu and were blessed Paul and Peter respectively.

On October 15th Brother Knap Kohu, aged 18 years, son of Brother and Sister Charles Kohu passed away after a few weeks illness in the Tauranga Hospital. Many people from far and near attended the tangi, and on October 18th a very impressive funeral was held in the Judea Chapel with Brother James Kohu in charge. Principal speakers were Brother Charlie Pearson, Mr. Read and Mr. Stacey teachers at the Tauranga College). Knap Kohu was gifted in athletics, rugby and as a student won the admiration of his fellow mates. His friendly manners and his genteel deportment caused the teachers and pupils of the college to respect him. Perhaps it was because of these characteristics, that 50 pupils and six teachers attended the funeral services to pay their homage. Beautiful wreaths, bouquets, and letters of sympathy were received by the bereaved family.

Brother George Watene of the District Presidency paid us a short visit on the 25th of October. His hints and instructions were most encouraging.

The following visitors were welcomed to our branch during the month: Sister Richards of the Waihi Branch, Sister Enoka of the Wajarapa District, and Bro. Alfred Tarawa of the Rangitoto Branch.

Plans are under way for a big Hui Pariha to be held in Kiri Kiri. The date is yet to be announced.

#### WAIKATO DISTRICT

By Elder Jack E. Judkins

The Hoe-o-Tainui Branch has started a Primary, being held at the Waiti Pa, under the direction of Sis. Tangihaere Paki.

A Sunday School was started in the Matakowhai Branch at Makomako with George Maihi as Superintendent and Niho Rangiawha 1st counsellor.

From Manunui we have two advancements in the Priesthood: Paul Osborne to teacher and Leonard W. S. Osborne to a priest.

Proud parents this month are: Bro. and Sis. Harry Puke, a baby girl; and Bro. and Sis. Pehi Tarawhiti, a baby boy.

Babies that have been blessed are: Pearl Hauata Paki, daughter of Bro. and Sis. Tangihaere Paki; Diana D. Miller, daughter of Bro. and Sis. Tahī Arona Miller; George Te Whio Silbery and Rona Maraia Silbery, son and daughter of Bro. and Sis. Mau Silbery.

We wish to extend a welcome to Bro. and Sis. Runi Newton now residing at Taupiri.

Elder Albert C. Crandell has been transferred to Hamilton, while Elder Glen A. Horspool has been moved to Huntly.

The M.I.A. softball teams, both boys and girls, have been started in Huntly with a fine turnout. Bing Hounui is president of the boys' club, while Kitty Kirkwood is president of the girls' club.

Under the direction of the Huntly Branch Presidency a Hui Peka was held on October 26. All the meetings of the Hui were enjoyed by everyone. Visiting members to the branch were Saints from the Hoe-o-Tainui Branch, Hamilton Branch and Manunui Branch. We wish to thank everyone for supporting the Hui Peka.

#### MAROMAKU BRANCH

By Norma Mason

We were honoured at our Hui Peka held on October 12th with having President Halversen with us along with a number of elders. The Primary and Mutual furnished a fine programme on Saturday night. Priesthood and Relief Society Sunday morning, Sunday School, and the general meeting in the afternoon. Bro. Leslie Going and Donald Mason were advanced to the office of priest during the hui.

On Sunday 19th October, we were very honoured to have Sis. Long, the Mission M.I.A. president, spend a Sunday in our branch.

We were recently honoured with a visit from Elders Peterson and Nebeker who have been on the sick list for a short time.

We are very pleased with the reports we have had of the work our missionary Elder Stanley Hay is doing in the Wanganui District.

We are bringing our M.I.A. to a close with a dance and social evening on Tuesday night, 10th November, and hope to have a fine evening.

## TAMAKI BRANCH

By W. Harris

Sis. Maraea Manihera who recently returned from Kaikohe is now Sis. Chase. The wedding took place on October 31st. Congratulations!

We wish to welcome home Sis. Rachael Kewene of the Mangere Branch.

In order to function more fully in the activities of the priesthood, it has been decided by the branch presidency that meetings be held each Saturday morning at 9.00 a.m.

We enjoyed the visit of our district elders, kia ora korua Elder Parsons and Elder Larkins. Hope to see you again soon.

Sis. Turama Meha has been discharged from the hospital. Welcome home! Sis. Una and Rewa Mocha Raree have been transferred to a Wanganui hospital, and Bro. Howard Meha is at the Pukeora Sanatorium. We wish them all a speedy recovery to good health.

Mary Whaanga, wife of Bro. Davis Mihaere was baptized by Elder Larkins and confirmed by Elder Parsons.

## NUHAKA BRANCH

By Polly Irwin

Bro. Rangī Greening was set apart as teacher in the Melchizedek priesthood by Bro. Eru TeNgaio, not ordained elder as previously reported. His office as elder has been for a number of years.

October 3rd a party of 35 left for the Wanganui Hui Pariha. All who took the trip commented on its great success. From the Gold and Green Ball till the final Sunday evening church service, the meetings and activities were enjoyed by all.

The 1947 M.I.A. presidency was honourably released for the season and already Bro. Albert Whaanga has been set apart for Y.M.M.I.A. president for next season.

The Nuhaka Choir and M.I.A. rendered items for a concert held in Wairoa. The choir sang beautifully.

Bro. Mathew Mataira and Bro. Paul Whaanga have been set apart as councillors to Bro. Rangī Greening in the District Y.M.M.I.A. Board. They have visited Kaiuku and Wairoa branches.

## AUCKLAND BRANCH

By Connie Horlock

On October 5th, Bro. Geoffrey Kelcher was ordained a deacon by Elder Young, and Bro. Bruce Douglas a priest by Elder Jones.

A lovely wedding took place here on October 11 when Bro. Perrott presided at the wedding of Sis. Jean Bratton of Te Kuiti and Stanley Gordon Wilson from Wellington.

Successful cottage meetings have again been held at the home of Bro. and Sis. Albert Ottley.

Mutual had its final meeting for year November 4th with a special activity

night, very much enjoyed by all. "Fire-side Chats" have also "gone into recess" for the summer months.

We welcome back into our midst from Tauranga, Sis. Ada Ormsby, who is now helping in the mission home.

Elder Poulsen from Gisborne is also back with us for a while too.

## MANAWATU DISTRICT

By Amiria Katene

Many Saints from the Porirua Branch, accompanied by Elders Leavitt and Nielson, attended the Putiki Hui Pariha. They arrived for the M.I.A. Gold and Green Ball which was immensely enjoyed by all. The trip was very enjoyable and the report of the hui, a most inspirational one.

A "get-together" evening was held by Bro. James Elkington at his home. He entertained sixteen members of the boys' Sunday School group.

The Relief Society has been reorganised as follows: president, Sis. Edna Daymond; 1st counsellor, Esther Elkington; 2nd counsellor, Eileen Rene; secretary, Sis. Lea Elkington.

A son has been born to Bro. and Sis. Manuhiri Soloman.

A young children's Maori Club has been formed in Porirua under the name of "The Ngatitōa Rangitahi Club." The purpose being to encourage the youth to maintain Maori culture.

Bro. and Sis. Ru Tarawhiti have now taken up residence in Wellington.

## WELLINGTON BRANCH

By Fay Loader

Cottage meetings are now being held every Tuesday and everyone is very interested.

Elder Cordery is now out of isolation and has been transferred to the Public Hospital, his health is very much improved.

During the basketball competitions we had the pleasure of seeing Elder Lloyd from Nelson, and Elders Wardell and Hale from Gisborne.

Two welcome additions to our branch are Christina Enoka and Emily Papanui.

Softball has started in Wellington and the M.I.A. have both a men's and girls' team participating.

Another visitor to Wellington was President Halversen, he met with the Elders and held a testimony meeting.

The following officers have been set apart in the Relief Society: president, Sis. Domney, set apart by Elder Domney; secretary, Sis. Stinson Sr., set apart by Elder Hawkins; 1st counsellor, Sis. Stinson Jr., set apart by A. C. Stinson.

## HAMILTON BRANCH

By Floyd Watene

This year a Welfare Project has been instituted in the Hamilton Branch on a three-acre piece of land. Planting has already started.

Elders Peterson and Horspool have done wonderful work for this branch. We regret to say that Elders Horspool has been transferred to the Waikato District, however, our loss is someone else's gain.

We wish to thank Sisters Long and Rose Beazley for their assistance at our Gold and Green Ball.

President Halversen has paid us occasional visits which we appreciate very much.

#### MATARAU BRANCH

By I. G. Joyce

The Matarau Branch Saints witnessed another sad occasion when Sis. Polly Wihongi passed away on the 10th of October. This sister was highly respected and praised as an excellent worker in the Matarau Primary Organisation. Bro. Iwingaro Wihongi wishes to thank all those good Saints and others who willingly gave a much appreciated support, and a special thanks to Doctor Paewai and the Elders.

Sis. Hapera Wihongi is at present very ill with her youngest daughter, Mama.

All the Saints of the neighbouring branches express their deepest sympathy with Bro. and Sis. Wihongi in their sad bereavement.

#### WAIRARAPA BRANCH

By Raiha Kawana

We are glad to report the marriage of Hune Te Maari to Rose Bush, both of Pirinoa. The wedding took place at the residence of Bro. and Sis. Kawana. The ceremony was performed by Elder French.

The Hiona Relief Society are now working diligently in their sewing and in their lesson work.

The second Tuesday of the month our M.I.A. held a social evening for the closing of the season.

On October 30th the Relief Society held their social evening, it being the 5th week in the month, which was a very fine programme.

We are sorry to announce that the baby of Heimah Matenga died and was buried on October 29 by Elder French.

We were fortunate, recently, to have President Halversen visit us for a short time. We were sorry to see him leave so soon.

On November 2nd a baby was born to Bro. and Sis. Te Rito Haiata, it was blessed by Elder Pitcher.

#### MANGAMUKA BRANCH

By Teakiri Otene

We are glad to announce the newly-appointed officers of the Mangamuka Branch. Sunday School: president, Bro.

Nopera Otene; 1st counsellor, Bro. Ngakete Otene; 2nd counsellor, Bro. Robert Stevens; secretary, Sis. Ngohe-ngohe Otene; chorister, Sis. Rakeiti Tewini; assistant, Sis. Ella Waitai Stevens; teachers, Sis. Te Arika Otene Otene, Sis. Teao Karere Stevens, Sis. Violet Karanga Harris, Sis. Mahuri Paikaraha Otene.

We have been honoured by a visit from Elders Chapman, Wing, and Bro. and Sis. Hohepa Heperi, Bro. George Randell, and Bro. Hemi Khotere.

Bro. Robert Stevens has recently returned from the hospital and is now enjoying good health.

#### WANGANUI BRANCH

By the Elders

October 3, a very successful Gold and Green Ball was held in the Carlton dance hall. Sis. Caroline Manu of Manaiia was crowned Queen of the Ball by Mr. Rodgers the Mayor of Wanganui. Her attendants were Yvonne Edwards and Kore Mete-Kingi of Wanganui. The setting was a beautiful cake commemorating the centenary of the pioneers entering Salt Lake. Later in the evening £25 was given in aid of the "Food for Britain" campaign. Of special interest to all who attended was the M.I.A. waltz demonstrated by the combined Heretaunga and Korongata M.I.A's. Thanks folks for coming along and making the ball a success. Especially Bidy Richards of Auckland. We don't know what we would have done without you.

On the 4th and 5th were days which will also be long remembered by the people of Wanganui. During those days the first Hui Pariha to take place in Wanganui was held in the Putiki Pa. The Elders and Saints of the Taranaki District wish to thank you all for your support and co-operation in demonstrating the ideals and beliefs of the Mormon people. Your efforts were not in vain.

Programmes were rendered by the Primary and Mutuals on Saturday respectively. On Sunday many fine sermons and speeches were delivered to inspire all who attended.

Elder Dale is to be congratulated and thanked for the fine climax to the hui by putting on for us his fine pageant. Our special thanks are also due to Bro. Davies and Bro. Percy Hill for the great amount of work they did. Bro. Chase also comes in for special praise. Our thanks and gratitude to the Nuhaka, Porirua and Korongata-Heretaunga Choirs for the very inspirational music which they rendered. Thank you Sis. Halversen for your help, we were honoured to have you and President Halversen to all our activities. We would like to thank you all personally if space permitted.

#### HUI PARIHA AT MADSEN

Kei te karanga nga hunga tapu o te takiwa o Wairau kia huihui nga hunga tapu me nga hoa aroha o te mihana katoa ki Madsen, French Pass a te wiki tuatahi o te tau hou, te 3 me te 4 o nga ra o Hanuere.

## Christmas in the Bible

What shall we do on Christmas Eve? What shall we do when the fire blazes high upon the hearth and candles flame in the window? Beyond that window, in the darkness, stars line the black arch of night. Perhaps, far away or near at hand, in the hills, modern shepherds watch their flocks by night. And here we are at home on Christmas Eve thinking about these things. There is no better way to enjoy this evening than to spend it reading the story of Christmas as it is written in the beautiful words of the Bible. Let these words be read aloud and pondered again, for there is need of their serenity and comfort—a great need for their steadfast message of hope:

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. (Matt. 2:1-2.)

These are the words of St. Matthew, telling the wonderful story of the first Christmas. And the wise men, near the end of their journey, when they had conferred with Herod in Jerusalem, "Departed: and, lo, the star, which they saw in the east, went before them till it came and stood over where the young child was."

The story continues, and we can almost see the starlight upon the hill road to Bethlehem, the tall camels silhouetted against the night, the city walls light with splendour.

It is Luke who gives the exquisite description of the shepherds:

And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. (Luke 2.8.)

Above the desert and the Dead Sea, above the desolate wilderness, safe in the coves of the hills, these shepherds watched their flocks, careful that no lamb wandered into the ravines, careful that no ewe escaped from the walls of the fold. Peaceful were the shepherds and the sheep upon the dark hills.

And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. (Luke 2:9-11.)

A message for all the world. Christmas as the Bible tells the story! There is no substitute for these words. Nothing can take their place. Before the waning of this Christmas Eve, read this message of the four gospels. The Christmas spirit will come to you across the gulf of time, across the interval of centuries, and there will be no boundaries of time or space. Christmas will be yours!

—I.P.C.



## Palistinian Song

I have not seen the roads of Bethlehem  
That wind upon the hill ;  
I have not seen the stars shine there  
In radiance white and still.

I have not seen the lights of Nazareth  
Along a quiet street,  
Nor any step of twilight come  
With grey and silent feet.

Nor have Jerusalem's ancient walls  
Been opened for my sight  
Nor view of storied temples  
That etch the purple night.

And yet within these cycled years  
We still must watch and wait  
Beneath a flaming star to see  
The shepherds at the gate.

These are but words—repeated names—  
And yet the world shall come to them—  
Jerusalem where Jesus walked,  
Nazareth and Bethlehem.

—By *Vesta P. Crawford*.