

De Karere

THE MESSENGER



FEBRUARY :: 1952

MONTHLY MAGAZINE OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS MISSION IN NEW ZEALAND

LOVE

*I love you,
Not only for what you are,
But for what I am
When I am with you.*

*I love you,
Not only for what
You have made of yourself,
But for what
You are making of me.*

*I love you
For the part of me
That you bring out;
I love you
For putting your hand
Into my heaped-up heart
And passing over
All the foolish, weak things
That you can't help
Surely seeing there,
And for drawing out
Into the light
All the beautiful belongings
That no one else has looked
Quite far enough to find.*

*I love you because you
Are helping me to make
Of the lumber of my life
Not a tavern
But a temple;
Out of the works
Of my every day
Not a reproach
But a song.*

*I love you
Because you have done
More than any creed
Could have done
To make me good,
And more than any fate
Could have done
To make me happy.*

*You have done it
Without a touch,
Without a word,
Without a sign.
You have done it
By being yourself.
Perhaps that is what
Being a friend means,
After all.*

—By Roy Croft.

ABOUT OUR COVER

CENTRAL WAREHOUSE OF THE MORMON WELFARE PROGRAM
SALT LAKE CITY.

The Church Welfare Plan represents a determined effort by God-fearing men and women, directed by revelation, to seek out and apply the best available thought and knowledge to the basic problems of economic social welfare.

TE KARERE

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THE PRESIDENT'S PAGE

He Kupu Aroha

By SIDNEY J. OTTLEY

“AND when they had ordained them Elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.”

This was way back in the days of Paul, one of the missionary Greats of all time. I think he felt that when he left, his ministry would be in good hands because he had ordained Elders, who would take responsibility and hold the Church together by the Great Power he had conferred upon them.

Elders have been ordained and the same expected of them in every age in which the Gospel has been upon the earth and so it is, still.

I ask a question to 530 men in the New Zealand Mission, “If all foreign Elders should be removed from this mission, at some future time, would you be so girded with the spirit of your calling that the Work of the Lord would still go on?” Approximately four out of every hundred of the Church membership of this mission are ordained elders. If only half of you were active, it would mean that a president, two counsellors and a clerk could serve each 200 people. What a power for the further spread of Truth to those who are still in the throes of darkness. What a force of ministers to take care of the needs of the poor and the sick and the aged, with the help of over a thousand others who

hold the Aaronic Priesthood, with the authority to officiate in the outward ordinances of the Church.

In the Hui Parihas, convening from time to time, we are asking our District Presidents to invite the Elders of the districts to be present and to join in the programmes of our conferences and we hope to have at our next Hui Tau the greatest gathering of Elders that our mission has ever seen.

Fellow Elders, have you studied lately the duties and responsibilities of the calling you accepted at the time of your ordination? Yours is a greater power than the aggregation of physical force that exists in the world. Yours, in righteousness, is the Power of God among men and no man-made power can stand against it in any emergency.

Brethren, those who have not yet felt the urge of this Great Power vested in you, drag out your Bibles, your Doctrine and Covenants and your Book of Mormon and read again the duties of an Elder in the Church and see just how near you are measuring to the great responsibilities and whether you are enjoying the blessings of the Power you possess to the extent that you should. “Ye are the Salt of the Earth, and if the salt shall lose its savour, wherewith shall the earth be salted.” Kia ora tonu tatou.

Women's Corner



By SISTER ALICE W. OTTLEY

AS I travel over the Mission to observe, learn and become acquainted with the people, my testimony, that this is the Lord's work and that we have not yet reached the limit of our possibilities in bringing others into active service in the Church, is strengthened.

We must continue to encourage work in the Church and we must magnify our callings if we are to be happy. Paul, speaking to Titus, says: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

With a little planning and good use of our time we shall find time to serve the Lord and time to take care of our families and homes which must not be neglected. It might be well to become a little more germ conscious inasmuch as it's summer and fly time. Flies are germ carriers and we should wage war against them. A good screen door and a window or two fitted with screens would do wonders to keep them out of the house. Then if our yards are kept clean and our garbage kept in covered containers the fly problem could be reduced considerably.

In this matter of sanitation, it's the little things that count such as washing our hands before we handle food,

being sure the pots and kettles we use to cook the food in are clean and scoured. There is a right and a wrong way to do everything, we are told, even to washing dishes. They can be washed in hot soapy water, then rinsed in hot water and allowed to drain in a rack without being dried with a towel, and are more sanitary than when dried with a soiled towel. This method also saves time. "Cleanliness is next to Godliness," we are told. The Lord blessed us with soap and water. Let's use it to keep our homes clean and sanitary. Our homes need not be elaborate but they can be clean and sweet and a haven of rest, when our day's work is done.

And now a word about Relief Society. I have had two very nice visits with your President, Sister Polly Duncan. She is hoping, as I am, that the branches where it is possible to carry on the lesson work, will get started on the Book of Mormon lessons for this New Year. Let me call your attention to the lessons for the work meeting: "The art of mending." This is something we should all learn to do and the lessons in the magazine will be a great help.

It is also canning time. May I call your attention to an article in the August 1951 Relief Society magazine,

(Continued on Page 56)

From the Editor's Pen

EVERYONE living upon the earth has someone he loves. The love he feels for that person is a guide in helping him on the roadway of life, an inspiration when overcoming pitfalls that confront him and an incentive in living a better life. Depending on the circumstances, that person might be a husband or wife, parents or family, pal or sweetheart, or that person might be the greatest source of love in the universe—our Heavenly Father.

Many of us have put the love of these people, and others, ahead of our love of God. "That isn't so," you say, but I'm afraid its true. And I'm afraid too many of us are too willing to put our Father in second place when we have to make a choice between pleasing ourselves or Him. We may obtain pleasure in making this choice, but the true joy we receive comes from knowing we are obeying our Father's will and doing the things He has asked us to do.

Jesus Christ, when He was here on earth, taught us that love is the foundation of religious life. The foundation and the heart of true worship of God is love—a love for God and a love for our fellow men. In fact, the whole message He taught during the three years of His ministry had its basis, and was centred around the law of love. He told "a young lawyer" at one time that, "On these two commandments hang all the law and the prophets." (Matt. 22:40.) That is, upon these two commandments hang the teachings of God to man.

It has been said that this "law of love" is contradictory to the teachings of the Old Testament and therefore Christ taught an altogether different

doctrine. Nothing could be further from the truth. In the beginning the law of love was set up, but because of wickedness a "carnal" law was given to the people. This did not do away with the principle of love but rather supplemented it until the people were ready to receive this great principle in its fullness, once again. When Christ gave us these two greatest commandments in the law, He was doing no more than quoting from the Holy Scriptures. "Thou shalt love the Lord thy God" from Deut. 6:5; and "Thou shalt love thy neighbour" from Lev. 19:18. It can be seen from reading the Old Testament that although the children of Israel were not commanded to live the law of love, God certainly had not done away with the principle. If He had, wouldn't He also have said, "Ye have forsaken me so now I shall forsake you?" Then He would have been living the law He had given them. This shows that the "carnal law" is not an eternal principle and that the law of love is the "eternal law" God has given us to live.

The last discourse Christ gave His apostles, before his crucifixion, was on the way they should love their Heavenly Father, their Saviour and their fellow men. There is not time nor space enough to quote the whole discourse but it may be found in the gospel of John, Chapters 13, 14, 15, 16, and 17. Here the Saviour told His disciples many principles pertaining to the kingdom of God and ended with a prayer that they might love one another as the Father loved the Son. In this discourse Jesus told them how they could show their love to God by "keeping His commandments." Further explaining He said, "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" (John 14:21). and again, "If ye keep my commandments ye shall abide in my love" (John 15:10). Then only to the extent that we keep the commandments that Christ has given us do we show our love for Him, and as long as we keep His commandments His love will abide with us.

But do we keep His commandments by loving one another as we should? Let us examine ourselves and see.

Do we as Latter-day Saints and the children of our Father in Heaven, love our neighbours as we should? It is easy to say we do, but are we happy when we see them getting ahead or do we try to pull them down? Are we happy when evil befalls them or does our heart sorrow with them in the day of their adversity? Do we gloat over their sins and delight in the gossip, or small talk, we hear about them? Many times we come across members who seem to be living the letter of the law and doing the other duties they should be doing. When they are at Church or walking down the street they seem to be fine, but when we walk into their places of business it is a different matter. In their business dealings they are always trying to cheat their competitor, who is in reality their neighbour. Do we do unto-others as we would desire them to do unto us? I hope we do, for this is the fulfillment of the law (Gal. 5:4).

At times we ask, "DO WE REALLY LOVE OUR ENEMIES?" If we have the pure love of Jesus Christ that we should have, we can. Jesus showing us the way, we should forgive our enemies for the

wrong they commit against us. We have the written testimony of many of the prophets of old, showing forth their love towards their enemies; and if they could do it we certainly can. It will not come overnight, and just because we love them doesn't mean we always agree with what they say or do; but we must forgive them, for forgiveness must come before love is made secure. Therefore, let us forgive and strive for the pure love of Christ that will enable us to keep this commandment. We should and we must, if we are to be obedient to "every word that proceedeth out of the mouth of God."

Again I ask, do we keep the commandments by loving one another? Do we love God? If we do we must love our fellow men also, for we cannot love God unless we love our fellow men with all our hearts. If we do not love our fellow men and yet say we love God we are liars according to the prophets.

Beloved, let us love one another; for love is of God; and everyone that loveth is born of God, and knoweth God.

He that loveth not, knoweth not God; for God is love.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from Him, That he who loveth God loveth his brother also.

—I John 4:7-8, 20-21.

Let us strengthen ourselves with the bond of love that our light might shine before men and that they may see our good works, because of it, and glorify our Father which is in Heaven.

—B.P.S.

EVIDENCE for BELIEF

By ELDER LOUIS C. MIDGLEY



THE Psalmist says, "Truth shall spring out of the earth; and righteousness shall look down from Heaven." This is said by the Latter-day Saints to be a prophecy that finds its fulfillment in the coming forth of the "American Scripture." We have been attempting in our own little way to demonstrate the accuracy as far as history, etc., is concerned of this "American Scripture" and thus provide a more general knowledge of the vast amount of evidence that supports our whole hearted faith in this "new revelation." The 85 Psalm, from which we have already quoted a key passage, tells us that the God of David and Solomon "will speak: for he will speak peace unto his people, and to his saints." Let me quote the 85th Psalm from the fourth verse to the last. "Turn us, O God of our salvation, and cause thine anger toward us to cease. Wilt thou be angry with us for ever? Wilt thou draw out thine anger to all generations? Wilt thou not revive us again: that thy people may rejoice in thee? Show us thy mercy, O Lord, and grant us thy salvation. I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints: but let them not turn again to folly. Surely His salvation is nigh them that fear Him;

that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from Heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before Him and shall set us in the way of His steps." Without going into a long commentary on this scripture let it be said that when this "truth shall spring forth out of the earth" great things can be expected, even to the extent of the Lord granting "salvation to His people and to His saints." The question that naturally arises concerning this *Book of Mormon* is, does it actually provide us with any new truth so necessary for salvation? We have already provided in the four earlier numbers of this series on the *Book of Mormon* a brief introduction to some of the more imposing and important evidences that this "new revelation" provides us with. They represent a great deal of historical truth and they demonstrate the existence of immortal beings, but then some will no doubt hold that God was already known to exist before the Mormon account came into existence or else their would have been no first prayer by the boy Joseph Smith and also that mere historical truth is of no value when we are considering the salvation of men's souls. Our "new revelation" is more than just a good honest history. To be sure it is a true historical record and it does establish the existence of God both by its own teaching, by the way it came forth and the age to which it was first introduced, but even more than this it teaches men that it is necessary to have faith in God—to believe that He lives—and then to exercise intelligence and turn away from error and wrong doing by re-

pentance and baptism and the laying on of hands. It teaches what to Mormons are first principles of mortal existence and its emphasises those ever so necessary principles over and over again and stresses them as necessary so that no man could miss them regardless of his education. To quote Orson Pratt, "The *Book of Mormon* contains some wonderful things about the colonization of this country soon after the flood, the history of a certain nation that lived here some sixteen or seventeen centuries; then of another nation that succeeded it, and that lived here some 600 years before Christ, and down to the time that the records were hid up. Great things, historically, are revealed in it concerning prophecies that are yet to take place, and that have already taken place—when this record was translated. Not only this, but it contains the Gospel of the Son of God. I mean the first principles of the Gospel—the principles of faith in God and in His Son Jesus Christ; repentance—turning away from sin, from all unrighteousness; baptism by immersion in water for the remission of sins; the gift and power of the Holy Ghost to be shed forth upon those who should receive this record—that is, receive its truths and obey them."

It is to be granted that the *Book of Mormon* does not say all that is to be said about God or His Gospel as the Mormons teach it. Our *Book of Mormon* tells us, "And whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, *the same shall know of greater things than these.*" The *Book of Mormon* contains the first principles of the Gospel, many wonderful prophecies, the story of men's follies and the judgment that they received and last but not least a history unsurpassed for accuracy and clarity, but even more that it has as its purpose, and is capable of establishing, a faith in God and a knowledge of His existence. Greater truth is promised to the

believer who accepts the teachings of the book. None should think that because the "new revelation" is full of faith and repentance and because it does not try to pass as a treatise on theology, that Mormonism is shallow or incomplete, or that Mormons are just "good simple folk" who don't keep up with current thought. Nothing could be further from the truth. Mormons have, as students of the Doctrine and Covenants and Pearl of Great Price, know more than an abundance of reason in their theology and a very striking, scientific cosmology of the universe. No one need think that Mormonism is shallow even though some saints are shallow in many respects. It is not my place to go into any of Mormonism's sublime teachings or philosophy of Mormonism, only to state that they are there and that those who receive the first principles have access to the greater things—the greatest of all being salvation. Remember our Psalm? "Shew us thy mercy, O Lord, and grant us thy salvation," and again, "I will hear that God the Lord will speak: for He will speak peace unto His people, and to His saints—" And how? The answer, "Truth shall spring out of the earth and righteousness shall look down from Heaven." Great things have been revealed to the faithful saints and we can justly say that the 85 Psalm has been fulfilled.

The 33rd verse of the 121 section of the Doctrine and Covenants expresses the position that the Church takes toward the "greater things" that shall be shown forth to the ones who receive the "new revelation," "How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri River in its decreed course, or to turn it upstream, as to hinder the Almighty from pouring down knowledge upon the heads of the Latter-day Saints." Mormons certainly believe that the Almighty has poured down knowledge

upon their heads and that the knowledge is important and necessary to this world of ours with all its turmoil and strife. Well might Isaiah in the 29th Chapter say, in speaking of the restoration of our "new revelation," that the Lord "will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent shall be hid."

We have attempted to demonstrate in our first four articles that first faith was the product of evidence presented to the mind and secondly that in our *Book of Mormon* there existed ample evidence to establish a true and lasting faith in God. We have attempted to show in this number that our long hoped for "new revelation" has introduced a system of truth, a complete, all-embracing philosophy, and God's Kingdom on earth and that

the *Book of Mormon*, while being the first, is by no means the only portion of truth that Latter-day Saints are in possession of and that those who act to the plainness of the Gospel" may have truth poured down upon them and receive salvation.

Well may the Prophet Moroni say, "And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that He is." Mormonism has indeed made theology the science of science with its "truth that came from the earth." And the Saints may stand up with much pride with our great evidence that God exists—the *Book of Mormon*. Our great desire should be for all men to investigate and embrace the Church that teaches with revelation.

(To be continued.)



... HUI TAU ...

Hui Tau for 1952 has been scheduled to be held at Korongata over Easter Week-end, April 13th.

Watch the **Te Karere** for any further announcements.

HUI TAU BOARD

SIDNEY J. OTTLEY (Mission President).

ELDER J. H. KING (Hawke's Bay District President).

BROTHER R. HARRIS (Chairman).

BROTHER ERU TE NGAIO (Secretary).

Preparing to Meet God

By BROTHER JAMES MARSHALL

IF any of the Saints from other districts were to visit us down South, they would find that we are much the same as other Church branches. We go along smoothly at times, and also we have our struggles. We like to talk about the Gospel, and we have many chances to discuss the source of our happiness with others who are non-members of the Church.

Most people are curious about the Church and want to know what it is all about. No doubt many of you have been asked, "What is the purpose of your Church?"

There are many ways in which we could answer, but all of our answers could probably be summed up in a statement of Alma: "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."

We teach this doctrine and claim that we are members of the True Church of Christ, that we have the Gospel restored, and in our midst the power to act in the name of God in establishing His Kingdom here upon the earth. The Gospel is here to teach people about this Kingdom and the power of the Priesthood can make it possible for them to enter into it through the waters of baptism. We also claim that the will of the Lord has and is being revealed to us, and to the world, through the prophet who stands at the head of His Church.

When we make these claims, we take upon ourselves quite a responsibility. Not only are we saying that these things are taught by the Church, but that *we* believe and are living these teachings to the best of our ability.

When we speak in testimony meeting and other meetings, we sometimes bear testimony to the fact that this Gospel embraces all truth; not just spiritual truths as written in the scriptures, but also the truths of science and health. In fact, all the keys to a balanced and full life.

Are we preparing to meet God by seeking these truths, and learning to understand them? If so, we will be able to meet with all types of people and explain the Gospel to them in an understandable manner. There are many ways in which a person can be interested in the Church. Not all can be convinced by scripture alone. Some will be attracted by the "Word of Wisdom," some by the Welfare Plan or various other phases of this Gospel.

That is one great benefit about this business of the Gospel embracing all truth. There is always some door that can be opened to each person so that they can be brought in where they can see the whole house. Some people of course will be able to understand the scriptures first pop, but many will never get past them, unless some other approach is made.

The missionaries aren't able to spend all their time with each person, even if they wish to do so. It is at this stage that we who live here can do the most good. But first we must determine to attend our meetings and LISTEN to the talks and lessons prepared for us. We will find that some speakers will build their talks on scripture, some on the writings of others, some will use cold scientific facts and others logic. All speak on much the same subjects, but each has a different method of presenting facts.

When we hear a method used that appeals to us we should study along the same line. As confidence is built up in our ability to grasp the facts of our chosen study, if we try, we will find it easier to branch out into other sources of knowledge. Fields that we had previously referred to as boring (boring because we were unable to understand them) will become easy to understand, and therefore interesting.

We need never be afraid to go afield for knowledge because all truth comes from God; but we will be wise

to keep our minds and hearts close to the written words of scripture. When I want facts I like to go to books other than Church publications for them, and I have never yet had to queer the writings of Church authorities.

Knowledge is fine, but it is only perfected by wisdom. Let us all prepare for eternity by seeking truth and putting it to work side by side with wisdom. Let us perform our labours by giving our knowledge to others, by sustaining our officers, by building our branches, and when we do these things we will be prepared to meet God.



WOMEN'S CORNER (Continued from Page 49)

"Can when you Can." I was especially interested in this paragraph: "Instead of making the syrup for cold-pack canning of fruit, I measure the dry sugar right into the jars and add enough hot water to fill them each approximately one-fourth full. I give this a quick stir, put in the fruit, and then add additional clear water if necessary.

This way, I am sure of having a uniform amount of sugar in each jar of fruit."

"Time flies on wings of lightning," so we should begin thinking about a nice programme for March 18th, the Relief Society birthday. Sister Duncan suggests a nice programme and social to honour our oldest Relief Society members and celebrate our birthday.

TE KARERE : SUBSCRIPTION CONTEST

The "TE KARERE" Subscription Contest was won by Sister Ellen J. Blair of 43 Lake Road, Frankton Junction. The contest ended the 1st of February and Sister Blair was head and shoulders above all others entered in the contest. Congratulations, Sister Blair. You will receive your leather-bound Triple Combination in the near future.

THE PEARL OF GREAT PRICE

By ELDER LEROY D. JOHNSON

53 E. 33rd So., Salt Lake City, Utah, U.S.A.



AS you all know, we as members of this Church have four priceless books which are called the "Standard Works," The Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price are recognized by the Church as the revealed Word of God to mankind during different times and places in the history of the world. Of these four books we all hear a great deal about the first three while on the other hand comparatively little is known about the fourth. What is this fourth book? Where did we get it? What does it contain? These are the points which I shall try to briefly cover.

In the year of 1828 a Frenchman by the name of Antonio Sebolo was travelling through Egypt and became very interested in the ancient catacombs of that country. After obtaining permission from the proper authorities, he employed four hundred and thirty-three men for four months at about sixpence per day. On June 7, 1831, he finally entered one of the catacomb which contained several hundred mummies, although there were only eleven that were preserved well enough to be moved. Having obtained his much sought for treasure he set sail for home, but due to sick-

ness, while in transit from Alexandria to Paris, he had to stop at Trieste. It was at this place that he willed his mummies to his nephew, Michael H. Chandler, and some 10 days later he died.

However, Mr. Chandler, who had been living in Ireland, had left for America not knowing of his newly-acquired mummies. So it was that after many moves the mummies reached New York in 1833 where they were claimed at the custom house. Mr. Chandler, upon opening the mummies, found two rolls of papyri along with other smaller pieces. Unable to find a translator for the papyri, he began exhibiting the items to the public, inquiring after an able translator wherever he went. Almost everywhere he was told of a Joseph Smith, who had translated other ancient records. It was not until July 3, 1835, however, that Mr. Chandler arrived at Kirkland, Ohio, where Joseph Smith was at the time residing. Mr. Chandler presented Joseph with one of the fragments which had been partly translated. Retiring to his room, Joseph translated the fragment and returned it to Mr. Chandler, who, on July 6th of the same year, gave Joseph a certificate stating, to all interested, that he (Joseph Smith) was capable of translating the Egyptian hieroglyphics.

The Church purchased the four mummies that Mr. Chandler had with him at the time, of which were three men and one woman. Finding the two papyri in the casket with the woman, Joseph at once began to translate them, discovering that one of them was a record of Abraham and the other a record of Joseph who was sold into Egypt. The mummies and papyri were shown to a great number of

people at Kjrkland during the following two years, offering concrete proof of the abilities of Joseph Smith in the translating of ancient writings. The mummies, along with the papyri, eventually found their way to Chicago where it is believed that these items were destroyed by the Great Chicago Fire of 1871.

The historical and religious value remained, however, as several years before, in 1842, the printing of these items had begun in the Nauvoo newspaper "Times and Seasons." Shortly after they had also been published in the "Millennial Star," a periodical printed in England. It was not until 1851 in England that Pres. Franklin D. Richards, a member of the Quorum of the Twelve and President of the European Mission, brought together the following writings: First, the Book of Abraham which was taken from the papyri telling the story of the prophet of the same name, and also telling of his dealings with the Lord—history which has never before been given to men on the earth since ancient times; second, the Book of Moses. This book is similar to the first few chapters of Genesis, although it is an altogether different account of these happenings. It was revealed directly to the Prophet in this dispensation; third, the writings of Joseph Smith. These are divided into two categories: (a) an extract from a translation of the Bible (Matthew 23:39; 24:1-55), and (b) extracts from the history of Joseph Smith telling the account of his birth, early history and how he obtained the

"Golden Plates"; fourth, the Articles of Faith, a concise declaration of the Latter-day Saints' beliefs. These were published under one cover and received its name, "The Pearl of Great Price" which indeed it is. It will be noted that the writings of Joseph was not printed. This was because at the time of the Prophet's untimely death he had not translated it and therefore this book could not be published.

It was some 27 odd years, however, before the first English edition was printed in the United States, at Salt Lake City. Since its first publication it has been translated into eight languages: Welsh in 1852, German in 1882, Danish in 1883, Dutch in 1911, Hawaiian in 1914, Maori in 1919, Samoan in 1944, and Spanish in 1948.

Within this little book is a wealth of knowledge on the Pre-existence, the Creation, Astronomy, Celestial Marriage and many other subjects we would not understand if it were not for these writings. The challenge is left for anyone to find a more comprehensive, a more informative or a more beautifully written book than the Pearl of Great Price.

I bear you my testimony that I know this book is true and that Joseph Smith was and is a Prophet of God as are all the succeeding presidents up to and including Pres. David O. McKay.

May God bless us all to seek after His teachings, I pray in Jesus' name. Amen.



Any fool can try to defend his mistakes—and most fools do.

Back to Our Homeland . . .

By MYRA MASON

IT is with a heart full of gratitude and thankfulness to my Heavenly Father for His many wonderful blessings that I say how lovely it is to be back with my lovely family who are so dear to me, and in the land of my birth and with the people of good old New Zealand. I am thankful that Pres. Young was inspired to call us on such a marvellous trip, and I pray that as I go through life I will show my appreciation unto my Father in Heaven by keeping His commandments and serving in His Church.

First of all, I bring greetings to the Latter-day Saints of New Zealand from hundreds of returned missionaries. They love you, their prayers and faith are with you, and they are doing all they can to help this mission along. Their fondest memories are of this land and they pray God's choicest blessings will be upon you. They want you to be strong and active in the work of the Lord, and be worthy members of the Church. Their wives say all they hear is about the people of New Zealand, and they, along with the elders, send their love.

Their hospitality unto us was beyond words of expression—nobody could have done more. They took us into their homes, where we were able to meet with their lovely wives and families. They took us to see all the places of interest, and they did everything possible to make our stay a happy one. We feel very much indebted to them, and it seemed all we could do was to say, "Thank you, and God bless you for your kindness and generosity." They are all so busy, but not too busy to carry on the Lord's work and they are surely a credit to the Church.

What a joy it was to meet with our brothers and sisters who we had not seen for so many years. They have

been privileged to gather to the land of Zion and enjoy the blessings and privileges that are there. They have the wonderful blessings of being able to do temple work and be with the body of the Church.

We have many blessings to be thankful for here. We have the same four Standard Works to study, the same Priesthood, Spirit and organization right here in this land. We have the opportunity of reading the sermons of our Church leaders, and of being active. Truth is truth no matter where we find it, and we can study and gain a testimony of the divinity of the Gospel here as well as there. Let us be humble and put forth our best efforts to understand and live the Gospel.

It was our privilege to meet with Pres. McKay and his counsellors, and as we shook the hands of such great men we could feel a beautiful feeling go right through us. We heard their words of counsel given at Conference. There was nothing new given, but the same Gospel as we have was uttered through the mouths of these great men, touching your very soul.

It was a thrill to meet and talk with the Primary Presidency in Zion, to attend Primary Stake meetings, and to go through the two Children's Hospitals. In the old hospital I had the opportunity of telling of the children of New Zealand. There were 35 patients and 1,000 out-patients. This hospital is financed by the Primary children's "Birthday Pennies" and fifty specialists give of their scientific service free of charge for the welfare of these little children.

I was also privileged to go through the beautiful new hospital where the children will be able to lie in bed and

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A DREAM COME TRUE

By MURIEL C. HAY



I AM almost afraid to go to sleep at night for fear I shall awaken and find that the last nine months have been only a dream. But what a beautiful dream—the fulfillment of my heart's desire. To gather to the central Stakes of Zion, to have the privilege of entering five of the Temples of the Most High and not only doing work myself, but also for the dead, was a joy beyond all earthly treasures.

The privilege of attending the Relief Society Conference and there meeting with the General Board, listening to their eloquent sermon, their spirituality, love and timely advice was worth travelling 7,000 miles to hear. To see the Tabernacle filled to overflowing with Relief Society sisters, not for one meeting but for four sessions was an inspiring sight. To listen to the "Singing Mothers" as they rendered their choruses during the Relief Society Conference and also for the opening sessions of the General Conference was an inspiration to all. My thoughts turned to my New Zealand sisters, especially our Polynesian sisters who have such a natural gift for singing. How you would have absorbed that beautiful music. I pictured

and compared our small group of "Singing Mothers" at the 1951 Hui Tau, and a prayer went from my heart that at Hui Tau this year there would be a greater interest taken in our "Singing Mothers" and the work not left to just a willing few. Music is a prayer to God and you who are gifted in singing can indeed praise Him in that way.

It was an honour and a great joy to represent the New Zealand Relief Society at this conference. When Sister Pickering, the secretary of the General Board, called for representatives of the various Stakes and Missions, it was a thrill to have four New Zealand representatives stand—Sisters Young, McIntyre, Mason and myself. But still greater was the thrill to hear the exclamations echo throughout the building as we stood. It touched our hearts, and a few minutes later I felt an arm creep around my waist and a very sweet lady whispering in my ear, "Do you know my son who is on a mission in New Zealand?" And the joy it brought to her when I answered, "Yes," and went on to tell her what a fine missionary son she had. Mothers are the same the world over. They love their sons and have a great faith in them when they go into the mission field.

Several times I had the privilege of personally meeting with Sister Spafford and her counsellors and also Sister Pickering. Their farewell message to me was, "Sister Hay, we want you to take our love back to the New Zealand sisters and encourage them all you can in the great work. We are interested in every one of them." And I know that they are. They are very gracious and lovely women who are devoting their time and talent to help-

ing the women of the Church to have a better understanding of what is required of them in this world, and how they can help themselves and their fellow men.

The theme of the Conference, both Relief Society and General, was centered around the home. All were asked to bring about a closer relationship between husband and wife, parents and children. The women were asked to support the Priesthood.

The General Conference was one of the highlight of our trip. To be right there in the Tabernacle with all the General Authorities was something I shall never forget. The gratitude of all the members of our party goes out to Tumuaki Cowley, who was instrumental in having reserved seats for us at each session. As we saw the thousands who were unable to gain admission to the crowded Tabernacle we were most grateful. Speaking of Elder Cowley, we found when we went to the States that we haven't as much claim on him as we may think, for he is loved by all and has a great work to do among the people in his homeland. He and Sister Cowley did all it was possible to do in making our stay a happy one. They opened their home to us and we felt welcome at all times. It was surprising how often our steps led to the Cowley home. Sometimes to rest, sometimes to eat, sometimes for counsel and sometimes to recapture a New Zealand atmosphere. We always found what we went for.

Four days before we left Salt Lake City, we were blessed in having Elder Cowley take us to meet the First

Presidency of the Church. President McKay was in a meeting, but he left it to meet us. If ever a man radiates spirituality and love it is President McKay. How he does cherish his memories of his New Zealand trip, and his parting words to us were, "Will you promise me something? When you return to your homeland, will you take with you my great love for those people and tell them I hope that some day I will be able to return to them; for it was there I gained such a strong testimony." He then told of the experience he had of interpretation of tongues while addressing an assembly at Puketapu.

I cannot find words eloquent enough to express our thanks to our relations and the returned missionaries, their wives and parents who did so much for us. I wish I had the space to tell of some of our experiences that will always be cherished by four New Zealanders who travelled thousands of miles and ate hundreds of meals with so many of the saints of Zion. Our deepest gratitude goes to all who contributed in any way to make our trip to the "Land choice above all others" so wonderful. I return feeling very humble and with a heart full of thanks. Let us make New Zealand a "Land of Zion." The Gospel is the same here as in Salt Lake City. I love New Zealand and I love the people here.

*Up, awake defenders of Zion,
The foe's at the door of your homes.
Let each heart be the heart of a lion,
Unyielding and proud as he roams.*

—Penrose.

Why I Left My Wife And Two Children To Fulfill A Mission Call To N.Z.

By ELDER GEORGE WILLIAM PAGET

1376 W. 6th So., Salt Lake City, Utah, U.S.A.

AS we all know the war and its threat has created a necessity for all young men of the best fighting age in America to be conscripted into the armed services of their country. This great call of manpower has created a major scarcity of young men who can leave their homes to enter the army of service to create righteousness, and seek out the honest in heart of the people of the earth. Because of this scarcity, the First Presidency has sent out a Church-wide call to all seventies quorums to fill their natural functions as the missionary quorum of the Church. Most of the seventies now in the Church are older men married with families. This has created a bit of a problem and placed before those considered a choice whether they will leave their happy marriages and vocations to go on a mission. To me, however, it would be impossible to turn down a mission call after one has been in the temple and made vows with our Father in Heaven. I don't see how anyone could even stop and question whether or not he should accept a mission call. If we believe we are called of God, then we should also believe that through our righteousness, diligence and sincerity He will provide a way whereby we will not lose financially, and we will be brought even closer and find more joy in our marriage by the natural rewards of success and happiness which always comes from unselfish service in the Lord's work while here on earth.

If there was some question or doubt whether or not we should sacrifice in this manner, all we would have

to do to have our doubts appeased is to read about some of the missionaries in the early days of the Church. They left their wives and families when both they and their families were in ill-health and poverty stricken and went out without purse or script, using only a strict faith that their cause was just. Today no such sacrifice is placed on one who is sick or who cannot have either his family or quorum support him. We also have, today, collections of good books written over the years as evidence of our beliefs, from which we can get both knowledge and testimony of the Gospel. We also have the many findings of science which are proofs that our Book of Mormon is true. These and many other things which have come to light have made a mission call today comparatively easy.

Soon after the call came from the First Presidency, the Seventy's Quorum to which I belong made the decision to contribute equally for the support of three of its members to go on missions. I was called, so there are many supporting me out here. They all know as do I that this is actually a blessing to help further the work of the Lord. They are now serving in their ways back home while I am serving out here. When I go home one of them will have the privilege of going out under the same conditions as I have. They are being blessed, and will be blessed when they come out here in the same manner as I am. This will overall strengthen the whole quorum, and any quorum that is doing the same thing. It is also offering many a way to serve the Lord.

I miss my wife and family very much out here, but I have my work and contacts. Being actively engaged in the Lord's work pretty well uses up my time so as to not allow for much to be spent in homesickness. The real sacrifice of loneliness is with the family at home. They are trying to carry on in the same place and everything reminds them of their husband and father. The wife in most of these cases gets a job, for something to keep her occupied and make the time pass more rapidly. Having a job also supplies her with a means of having the necessities of life and a few of the luxuries without feeling that she is being a burden. But most of all my wife wants to be a part of this mission in every way possible. This gives them a feeling that they are a part of it. Also, to me, their biggest help is the letters they write and their support through encouragement, faith and prayer. Just knowing their every prayer is with me gives me new determination for a good, righteous mission. Some people have said to me, "Don't you love your wife and children?" Yes, I love them, and I give thanks to my Father in Heaven for giving them to me. Without them there wouldn't be anything worth living for. With them we can work together towards eternal life in the highest degree of Glory. This mission

is part of our labours to gain that Glory, and I feel that this fulfilling of a mission is in no way showing a lack of love for my wife, but rather a stronger certainty of the deep, eternal love I have for her when all things are considered. After all, there is nothing of material wealth that is worth looking forward to in this life. We can't take with us the riches of the earth, but we can take the things we have earned for our eternal life.

My wife and I know that this is the true Church of Jesus Christ. We have tried to have a good home life by living the Gospel and setting the right example for our children, so that they, too, could be raised with the teachings of the true Church of Jesus Christ. We know that this mission will make us more qualified in both knowledge and example to raise our children in the light of the Gospel. The things we learn and the increase of spirit that we fill, as we progress in the truth, we feel certain will bring a spiritual influence of peace and love in our home, and that this unity will merge into the lives of our children and help prepare them to honourably meet life both religiously and socially. Therefore I am thankful and feel deeply honoured at this call to come out here to New Zealand to fill a mission.

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Always keep your ambitions just out of reach, and never let yourself catch up with them.

●

One of the nicest things about telling the truth is that you don't have to remember what you said.

EVIDENCES and RECONCILIATIONS

Is It Wrong To Doubt?

By JOHN A. WIDTSOE

DOUBT usually means uncertainty. You doubt the presence of gold in the ore, though there are yellow flakes in it; or that the man is a thief, though stolen goods are found in his possession; or that a principle of the Gospel is correctly interpreted by the speaker. What you really mean is that the evidence in your possession is insufficient to convince you that there is gold in the ore, or that the man is a thief, or that the Gospel principle has been explained correctly. Doubt arises from lack of evidence.

Intelligent people cannot long endure such doubt. It must be resolved. Proof must be secured of the presence of gold in the ore, or of the dishonesty of the man, or of the correctness of the doctrinal exposition. Consequently, we set about to remove doubt by gathering information and making tests concerning the subject in question. Doubt, then, becomes converted into inquiry or investigation.

After proper inquiries, using all the powers at our command, the truth concerning the subject becomes known, or it remains unknown to be unravelled perhaps at some future time. The weight of evidence is on one side or the other. Doubt is removed. Doubt, therefore, can be and should be only a temporary condition. Certainly, a question cannot forever be suspended between heaven and earth; it is either answered or unanswered. As the results of an inquiry appear, doubt must flee.

In other words, doubt, whichever is or should be a passing condition, must never itself be an end. Doubt as an objective of life is an intellectual and a spiritual offense. A lasting doubt implies an unwillingness on the part

of the individual to seek the solution of his problem, or a fear to face the truth. Doubt should vanish as it appears, or as soon as proper inquiry can place it either with the known or the unknown facts of life; with the solvable or the unsolvable; with the knowable or the unknowable.

The strong man is not afraid to say, "I do not know;" the weak man simpers and answers, "I doubt." Doubt, unless transmitted into inquiry, has no value or worth in the world. Of itself it has never lifted a brick, driven a nail, or turned a furrow. To take pride in being a doubter, without earnestly seeking to remove the doubt, is to reveal shallowness of thought and purpose.

Perhaps you are questioning the correctness of a Gospel principle. Call it doubt if you prefer. Precede to take it out of the region of doubt by examination and practice. Soon it will be understood, or left with the many things not yet within the reach of man. But remember: failure to understand one principle does not vitiate other principles. When proved false, one doctrine may cast distrust upon other doctrines, but the others must be tested for their own correctness.

Doubt of the right kind—that is, honest questioning—leads to faith. Such doubt impels men to inquiry which always opens the door to truth. The scientist in his laboratory, the explorer in distant parts, the prayerful man upon his knees—these and all inquirers like them find truth. They learn that some things are known, others are not. They cease to doubt. They settle down with the knowledge they possess to make the forces of

(Continued on Page 75)

THIS WORLD CHURCH and its PEOPLE



“I NOW declare the first shovel of dirt raised over the site of the Los Angeles Temple which is to be reared to the glory of God and to the salvation of His people.”

With these words, President David O. McKay launched the construction programme of the imposing edifice by tossing aside the first dirt from the gilded shovel.

The ceremony of ground breaking took place on the temple site, Santa Monica Boulevard and Selby Avenue, in Westwood, before a specially invited group of 250. Following the ground breaking, President McKay dedicated the site for the erection of the temple.

The attractive building will stand on a hill overlooking a wide area of Los Angeles County and will be readily accessible from all sections of the city. Its one single spire will stand approximately 265 feet high and will be mounted by a figure of the Angel Moroni sounding a trumpet, similar

to the one on the central spire of the Salt Lake Temple. Many Church and civic leaders were present at the exercises. The mayors of Los Angeles and Beverly Hills districts were leading civic officials. The First Presidency and other General Authorities were leading Church officials.

There has also been chosen a site for a temple in Oakland, California. This site has not yet been dedicated, however.

Explorers Make 36-Mile Trek Over Historic Pioneer Trail

Thirty-six miles of the trail which was blazed by Brigham Young and the Latter-day Saint Pioneers in 1847 was recently walked over again by a group of young L.D.S. boys approximately 15 years of age. This programme was adopted as a project to help build a pioneer trail tradition in the heart of every young man taking the trip, and for the preserving for future generations the route of the trail, its stories and legends, and its historic spots.

Each scout who successfully completed the trail trek report form was given a “I have walked the pioneer trail” button. A brief report of experiences on the trip and a short statement of historical facts about points of interest along the way was submitted from each boy. Some of the outstanding spots visited along the way were wagon tracks on the original pioneer trail in the soft sandstone. They also found markers for two pony express stations. They stopped at the summit

of Big Mountain, where Brigham Young caught his first glimpse of the valley of the Great Salt Lake on July 23, 1847. After this they inspected a point a mile and a half down the mountain where the pioneer wagons were "rough-locked" and men with ropes on the upper side prevented them from overturning. They stopped for a while at the site of Brigham Young's last camp and at the monument near where he paused for a few minutes observing the valley and said to Wilford Woodruff, in whose wagon he was riding, "It is enough. This is the right place. Drive on."

Pioneer Region Officials Inspect Welfare Projects

The Pioneer Welfare Region will meet its 1951 welfare budget in a dozen separate projects, heads of the region reported after a recent tour of inspection.

The region's varied programme—including projects from baking bread to making shoe leather and from powdering milk to raising fish—is coming along in "fine shape."

At the Liberty Stake soap factory it was reported that the entire 1951 budget is finished, except for one item. The factory has turned out 1,067 pints of blueing, 16,438 packages of cleanser, 61,774 bars of laundry soap, 71,782 packages of soap powder, 72,229 bars of toilet soap and 13,939 packages of water softener, he said. The factory produces soap products for the entire Church.

The inspection group inspected a new project at the main Welfare Square in Salt Lake City. This project is a new addition to process powdered milk for the entire Church. Already being conducted are projects in bottling fresh milk and buttermilk, canning of condensed milk, and processing of cottage cheese and butter.

The Wells Stake has filled its 1951 project of 6,000 square feet of sole leather and is well along on 9,000

square feet of upper leather for shoes for the entire Church. More than 20,000 dollars in machinery has been installed, President Fred W. Schwendiman reported. He said the leather product being produced, after several years of experimenting, is one of the finest in the country.

Production at the Granite Stake Bakery is up to schedule. Their bakery is to produce 40,000 loaves of bread through the year for Pioneer Region.

A thousand new fruit trees are just now coming into production at the Pioneer Stake fruit and dairy farm managed by Thirty-second and Thirty-third Wards, the inspection group reported. Raspberries, grapes, apples, pears and peaches have been or soon will be harvested also.

The group visited the Pioneer Region feed lot and found 200 beef cattle and calves in good condition. They are not ready for market yet.

Temple View Stake with its poultry project is to furnish 22,892 dozen eggs and 3,000 pounds of chicken meat. Their output is right on schedule also.

Pioneer Stake's farm has a new addition—a fish pond. The first 3,000 feed fish were installed in the pond only last week. Bass will be put in when the feed fish are well established. The farm also produces milk, pork, chickens, rabbits, and vegetables.

North Jordan's Stake's farm is doing well on its production of hay, grain, sugar beets, and peas.

Grantsville Stake has a 121-acre farm, 41 acres irrigated, 80 acres dry farm. Barley and wheat are the chief crops.

Tooele Stake has grain, pork and poultry projects on 120 acres. Some 22,892 dozen eggs are due from that project this year and production is on schedule, the group reported.

They also visited the Oquirrh Stake hay, grain, and beef project.

This is in brief the accomplishments of on welfare district of the Church. The same achievements are being car-

ried on—some on larger scales and some on smaller—throughout the entire Church. The president of this inspection group reports, "We have a fine, enthusiastic group, with excellent spirit, working on the various projects."

Georgia Youth Achieves High Honour

The honour of representing the State of Georgia as the Future Farmers of America representative and speaker at the American Institute of Co-operation was recently conferred on Jackie Williams, a son of Bishop and Mrs. Jesse G. Williams, of Axson, Georgia.

"Farmer Co-operative Education for High School Youth" was the subject of his speech delivered at the Institute held on the campus of the Utah State

Agricultural College. He and his chapter won the coveted distinction and honour by being placed first in a contest sponsored by the Cotton Co-operative Exchange.

Jackie is 15 years of age and a member of the Aaronic Priesthood. He is President of the Teachers' Quorum in his ward and is a versatile and popular young man. His activities include: Vice-president of the junior class in high school; president of the Pearson Chapter of Future Farmers of America; and secretary of the State of Georgia FFA Organisation. He has also participated in a number of public speaking contests.

This young man is commended for his many achievements, and for the honour he has brought to himself, his parents, the Pearson Chapter of FFA, his school, the State of Georgia, and his Church.



BACK TO OUR HOMELAND (Continued from Page 59)

overlook Temple Square and the whole city, while receiving the best of treatment. The children have worked hard to raise money for this building but it is a structure that they can be proud of, and continue to help. It made my heart glad to know that New Zealand had donated a small portion to help those poor children who need medical attention.

The Primary Presidency are interested in our work here in New Zealand and send their love and greetings. Primary is just the same in Zion. We have the same books to study, and where we have enough children we can follow all of the classes from the same lesson manuals. They especially encourage the parents to have the "Children's Friend" in their homes and encourage them to read the rich wealth of material printed in them.

The highlight of our trip was the privilege of going through five of the Temples, of being married for time and eternity and of being sealed to our parents. It was also a joy to be able to do work for our ancestors.

If there is any advice I could give you, it would be to gather your genealogy and prepare your lives for this great privilege; for this is one of the commandments of God.

I know this work is true, and if we obey it and all the commandments of God, we will come forth in the resurrection of the just to dwell with our Father in Heaven.

In conclusion I would reiterate the elders' message to you, whether member, officer or whatever your calling: "Fulfill to the utmost the responsibilities that are yours."

May the Lord's blessings be with us all in this, I humbly pray in the name of Jesus Christ. Amen.

Here and There IN THE MISSION



Four Elders Depart for Home

Departing from New Zealand Dec. 27th on the *Monowai* we said good-bye to *Elder James Howard Neilsen* and *Elder Bill B. Webb*. Elders *Nielsen* and *Webb* are extending their knowledge after their mission by travelling around the world before returning home. They each hope to continue their education by entering university upon their arrival back in Zion.



Elder J. H. Neilsen

Elder *Neilsen* arrived on the plane (in Sept., 1949) which was the first aircraft to convey L.D.S. missionaries to their field of labour. He was assigned to the *Mahia* District where he laboured for about eighteen months. He was the presiding elder in the district for the latter part of this period. For the remaining period of his mission he has been in charge of the activities of the work on the college at *Frankton Junction*.

After his arrival in New Zealand Elder *Webb* was sent to the *Wellington* District where he laboured in *Palmerston North* for the first part of his mission. Shortly after *Hui Tau* he was assigned to *Waikato* District. After labouing a short time in the district, Elder *Webb* was called to fill the office of *District President*, which position he was holding at the time of his release.

Departing on the *Aorangi* January 15th were two more missionaries



Elder Bill B. Webb

headed for the land of Zion. They were *Elder Royal Rigby* and *Elder Norman P. Ensign*.

Elder *Rigby* arrived in the country after travelling across the "many waters" on the *Aorangi*, Jan., 1950. His first field of labour was in the *Waikato* District where he laboured till *Hui Tau*. At *Hui Tau* he was transferred to the *Wairapa* District where he laboured the remainder of

his mission the last 16 months being the presiding elder of that district. At Hawaii he plans to stay for a week enjoying the islands there and then will return to the States via the Lur-line.



Elder Royal Rigby

Elder Ensign also arrived on the Aorangi Jan., 1950. He was first assigned to labour in the Bay of Islands

District for three months. Then he was transferred to Hawke's Bay District where he laboured the next year. Since Hui Tau he has laboured in the Bay of Plenty District and on the college at Frankton Junction.



Elder N. P. Ensign

Upon his return he intends to go into the poultry business if conditions exist which will allow him to do so.

Arriving Missionaries

Arriving the 30th Nov. on the Wai-runa there arrived in the mission three new missionaries and one member who are to be ambassadors of the Gospel of Jesus Christ.

ward back home, two being Asst. Ward Clerk and Ward Teaching Supervisor. As the Church authorities have called the Seventies to fill missions many have answered this call



Elder F. R. Kawallis

Elder Fredrick R. Kawallis is from Logan, Utah. Elder Kawallis holds a B.S. degree in the field of Physics. He has held various positions in his



Elder G. W. Paget

and Elder Kawallis is one of these "faithful servants." His first assignment has been to the Hawke's Bay District.

Also arriving on the Wairuna was another Seventy, his wife and daughter. *Elder J. Cash Smith* and *Sister Vivian Smith* have answered the call of the First Presidency to fulfill a mission as husband and wife to the "land of the long white cloud." With them has come their daughter, Kay Dawn, who will continue her school studies while she is in the land of New Zealand. The Smiths also have two other daughters back in Utah who are married. Elder Smith was a dairy farmer back home. This is his second mission to the south-west Pacific area. He fulfilled a mission to Australia about 25 years ago. Sister Smith is well known among many of the saints in N.Z. as she is a former resident of the country. She was born in South Africa, after which she moved to Australia where she lived most of her younger life. Then she lived in New Zealand for a short time before going to the States where she married her husband. About four years ago she returned to N.Z. for a short visit to see some of her friends and relatives. The Smiths have been assigned

answered the "call to the Seventies." His name is *Elder George William Paget* and he hails from Salt Lake City, Utah. Elder Paget has left his wife and family of two girls (see Page 62) in filling the call to do the Lord's work. Elder Paget has a brother who has been in the mission over a year.

Elder Basil E. De Witt arrived the day after Xmas on the Aorangi. Elder De Witt is a native of Australia who migrated to Zion after accepting the Gospel in his homeland. There he has obtained many choice blessings through obedience to the Lord's will. Elder De Witt is an interior decorator by trade, and when the Church buildings have been built he will be called to supervise the interior decorating of them. He has a great deal of experience for this sort of work: along with doing many large buildings in Zion he has done many of the ward houses for the Church, but the highlight of his career has been in doing the decorating of the Mesa, Arizona, and



Elder J. Cash Smith

Sister Vivian Smith

to the Mahia District, where Elder Smith will be the new District President. The Smiths come from Smithfield, Utah.

On the Ventura, arriving in the country on the 12th of Dec., there was still another missionary who has an-

the Hawaiian Temples. In coming to this land Elder De Witt has left nine children, who are all married, and 35 grandchildren in America—some of whom he has not as yet seen. Elder De Witt's first assignment has been to the Whangarei District.

Home Missionary Released

After fulfilling an honorable mission Elder Richard H. Kehoe was released last Dec. 2nd. Elder Kehoe is a convert to the Church and has returned



Elder R. H. Kehoe

to live in Maromaku with those who were the means of showing him the "light of the Gospel." Elder Kehoe spent his whole mission in the Wai-kato District.

Work for the Dead Progresses

Arriving the 26th of Dec. on the Aorangi after an enjoyable eight-month stay, the Joseph Hays (see Page 60) and Norman Masons (see Page 59) returned from their trip to Zion, where they were doing vicari-ous work for the dead in the Temples of the Lord.

Leaving on Jan. 15th, aboard the Aorangi, there were some thirteen saints leaving to do this great vicari-ous work. This is the largest group to leave the country for this work in fifteen or more years. Those compris-ing the group were: Sis. Rangi Davies; Sis. Rauangi Hapuku of Te Hauke Branch, Hawke's Bay; Philip Aspinall of Te Horoera Branch, Poverty Bay; Sis. Te Oraiti Aspinall of Te Horoera Branch, Poverty Bay; Sis. Margaret Aspinall of Te Horoera Branch, Poverty Bay; Sis. Francis K. Allen of Wanganui Branch, Taranaki; Sis. Lucy Marsh of Heretaunga

Branch, Hawke's Bay; Sis. Arapera Kauwhata of Ngawha Branch, Bay of Islands; Hirini T. Heremaia of Kai-kohe Branch, Bay of Islands; Hemi Whautere Witehira of Kaikohe Branch, Bay of Islands; Te Hoko Whitu of Huria Branch, Bay of Plenty; Hemi Kupa of Ohiti Branch, Hawke's Bay; and Sis. Tauaraia Joyce of Utakura Branch, Bay of Islands.

We of the mission wish all you good people a bon voyage and may you enjoy the work in which you are engaged to the fullest.

Also leaving on the Aorangi is Sister Doreen Amaru who is taking her four children to Salt Lake to live for the next two years. There she will join her husband, Wi Pere, who is taking post graduate courses at the University of Utah. Upon their re-turn Bro. Amaru intends teaching at the new L.D.S. college being con-structed at Frankton Junction.

We have a new cook here at Rem-uera. She is Polly Tarawhiti, who with her husband, Rue, have come from Porirua to live in the Mission Home. Rue is working on the new chapel. Sister Polly is taking the place of Sister Joan Bush. Sister Bush did a fine job while she was here and our loss is another's gain.

New "Te Karere" Editor

Once more the editor of the *Te Karere* has been released and a new editor sought. After being in the mis-sion office for six months, Elder Stan-ley E. Richards has been released from the editorship and sent to Hamilton to be District President of the Wai-kato District. We wish to extend to Elder Richards our heartfelt thanks for the fine job he has done in giving us the type of articles which have helped the readers extensively. Our best wishes go to him in his new calling.

Your new editor for the *Te Karere* is Elder Bruce P. Sloan.

The Sunday School In New Zealand

By ELDER ROBERT M. GOODMAN



SPECIAL MEETINGS . . .

THE "Special Meeting" we will discuss this month will be the Prayer Meeting. The first and foremost reason for this gathering is to condition the officers and teachers for his or her work in the Sunday School. It is here, along with personal prayers, that they seek out divine help in delivering their Gospel Message, be it an actual lesson or be it through an inspirational meeting. Our teaching force is drawn from the congregation, thus making them inexperienced and new to the field of teaching and presiding. We come from every walk of life. Our livelihood may be made as a butcher, a baker, a store clerk, or a farmer, but whatever it may be most of us are not full-time teachers. After working at our source of income the other six days of the week we find it difficult to enter into the Sunday School without divine help and purposeful preparation and do justice to the lesson and to those who have come to listen. Thus we must ask our Heavenly Father to help us. This runs along, of course, with careful preparation. "The Lord helps those who help themselves." This is the prime purpose of the Prayer Meeting. Remember that and you will find it

hard to stray from the correct procedure. This meeting is called the Prayer Meeting because it is a Prayer Meeting and not a business meeting and should not be used as such. Business should be limited to a very minimum of routine matters only.

TIME . . .

(Quote 1949 Handbook)

"If Priesthood meetings are held the hour immediately preceding Sunday School, one member of the superintendency will be excused twenty minutes before the beginning of Sunday School at which time the Prayer Meeting with the lady officers and teachers will convene." This meeting should start 15 minutes before Sunday School. Allowing 10 minutes for the actual meeting and 5 minutes for the officers and teachers to be in their places before the Sunday School starts.

ORDER OF BUSINESS . . .

1. Instructions by superintendency and minimum of routine matters and announcements for the day (this is a real opportunity to condition the teachers and officers with a rich, uplifting tone of voice and offer a real "God Bless You").
2. Sacrament Gem (recited by all).
3. Song, or someone sing, or reading of inspirational bits of scripture.
4. Offering of an appropriate prayer.

The minute books and the S.S. Handbook does not call for an opening prayer in this meeting. The above is the correct procedure for the Sunday School Prayer Meeting as outlined in the S.S. Handbook and according to good Church procedure.

SACRAMENT GEM

(February and March)

Purify our hearts, our Saviour;
Let us go not far astray,
That we may be counted worthy
Of Thy Spirit, day by day.

L.D. PROPHETS SPEAK . . .

Excerpts from an address delivered at the 118th Semi-Annual General Conference on October 5th, 1945, in the Tabernacle.

"The Sin of Ingratitude"

By ELDER JOSEPH FIELDING SMITH

I WANT to talk to you for a little while on the sin of ingratitude, which I consider to be the most prevalent of all sins, for we are all guilty of it; I am, you are, the people everywhere upon the face of the earth are guilty of this sin in some degree.

On one occasion, we read in the scriptures, a young lawyer came to the Saviour with a question, tempting Him and saying: Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, 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. 22:36-40).

If we observe this first law, the second naturally will follow, and, in fact, as the Saviour has pointed out, we will not be guilty of a breach of the law and the prophets in anything else.

May I spend a few minutes presenting before us what we all know to be the truth, that Jesus Christ came into this world to die. That was His mission, and by that death upon the cross and through the shedding of His blood, to bring redemption, twofold, first, to redeem men from Adam's transgression, to restore him again to life, to destroy death, gain the victory, which apparently Satan had won through the transgression of Adam. In some manner which I cannot fully explain and which you cannot fully explain, there was a necessity for an infinite atonement, a God dying for a fallen world, and that had to be by the shedding of

blood, and His blood only could be shed to restore again that life which had been taken away, and bring back again to man the power to live forever. And through His death there comes to us universally, to every living creature, a resurrection of the dead. The Lord does not ask us whether we want to be redeemed from death or not. We were not responsible for it, and therefore, it is not held against us; it is not to our charge. (See 1 Cor. 15:22.)

That is the free gift of God the Eternal Father, through Jesus Christ, His Son, to every living soul, men, women, children, from the fall of Adam to the end of time.

Now that is a wonderful gift. It comes without our asking, it comes to the wicked as well as to the righteous. In the fifth chapter of John the Lord speaks to the people of the time coming, and He says it was already here, when the dead should hear the voice of the Son of God and they who heard should live.

Here is the word of the Lord Himself that He was going to carry the message to the dead; they would all hear; they who were willing to receive that message of truth and abide in it should have everlasting life, but they who would not receive it or who were not worthy to receive it should come forth just the same in the resurrection to receive condemnation, but the resurrection was to come to all universally.

He redeemed mankind from death universally, and He has redeemed men from their own sins on conditions of their repentance, and they will not be

redeemed from their sins unless they do repent and accept Him and wash their garments white in His blood and endure in faith to the end. It is upon those terms that salvation comes.

Now, when we stop to think that the Son of God created this world; all things, the scriptures say, were made by Him, and when we think that He came to this world with that mission which He accepted before He was born of Bethlehem, and by the shedding of His blood gave us life that we might rise in the resurrection to live forever; and when He, by the shedding of His blood has offered unto us the remission of our sins and eternal life, through obedience to the Gospel—do you not think that we owe Him something in return? We owe Him everything.

Paul says: "We were bought with a price." That price was the blood of Jesus Christ, and we are not our own. Oh, if we could only understand that by the shedding of His blood, he bought us. We belong to Him. He has a right to tell us what to do and what not to do, and to command us to keep His commandments; however, we have our agency, and we act for ourselves.

We get into the habit of thinking, I suppose, that His great suffering was when He was nailed to the cross by His hands and His feet and was left there to suffer until He died. As excruciating as that pain was, that was not the greatest suffering that He had to undergo, for in some way which I cannot understand, but which I accept on faith, and which you must accept on faith, He carried on His back the burden of the sins of the whole world. It is hard enough for me to carry my own sins. How is it with you? And yet He had to carry the sins of the whole world, as our Saviour and the Redeemer of a fallen world, and so great was His suffering before He ever went to the cross, we are informed, that blood oozed from the pores of His body.

And here is what He has said to the Church: For, behold, I, God, have suffered these things for all, that they might not suffer if they would repent; but if they would not repent they must suffer even as I; which suffering caused Myself, even God, the greatest of all, to tremble because of pain, and to bleed from every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—nevertheless, glory be to the Father, and I partook and finished My preparations unto the children of men (D. & C. 19:16).

Now, when He said that if we do not repent we will have to suffer even as He did, He had no reference to being nailed to a cross, but it was the torment of mind, of spirit, that He had reference to, before He ever got to the cross, and if men will not repent, they will have to suffer even as He suffered.

Now brethren, He has asked us to keep His commandments. He says they are not grievous, and there are so many of us who are not willing to do it. I am speaking now generally of the people of the earth. We are not willing to do it. That certainly is ingratitude. We are ungrateful. Every member of this Church that violates the Sabbath Day, that is not honest in the paying of his tithing, that will not keep the Word of Wisdom, that wilfully violates any of the other commandments the Lord has given us is ungrateful to the Son of God, and when ungrateful to the Son of God is ungrateful to the Father who sent Him. If our Saviour would do so much for us, how in the world is it that we are not willing to abide by His commandments which are not grievous, which do not cause us any suffering if we will only keep them? And yet, people break the Word of Wisdom; they refuse to attend to their duties as officers and members in the Church; many of them stay away from meeting the Lord

has called upon them to support. They follow their own desires if they are in conflict with the commandments of the Lord.

If we understood our position and we loved the Lord our God with all our heart, with all our soul, and with all our mind, or, as He has put it in the revelation given to us in these days: "Wherefore, I give unto them a

commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind and strength; and in the name of Jesus Christ thou shalt serve Him. Thou shalt love thy neighbour as thyself" (D. & C. 59:5, 6), then we would keep His commandments; when we will not do this, I tell you, my brethren and sisters, we show ingratitude to Jesus Christ.



IS IT WRONG TO DOUBT? (Continued from Page 64)

nature do their bidding, knowing well that they will be victorious; and that more knowledge will come to them, if sought, to yield new power.

On the other hand, the stagnant doubter, one content with himself, unwilling to make the effort, to pay the price of discovery, inevitably reaches unbelief and miry darkness. His doubts grow like poisonous mushrooms in the dim shadows of his mental and spiritual chambers. At last, blind like the mole in his burrow, he usually substitutes ridicule for reason, and indolence for labour. The simplest truth is worth the sum of all such doubts. He joins the unhappy army of doubters who, weakened by their doubts, have at all periods of human history allowed others, men of faith, to move the world into increasing light.

Faith is practically the opposite of doubt. Faith rests securely upon "evidences" and "assurances." Note the definition by the Apostle Paul: "Faith is the assurance of things hoped for, the evidence of things not seen." (Hebrews 11:1, as rendered by Joseph Smith, Jr., the Seer, Holy Scriptures, Inspired Revision.) Faith knows, and goes forth courageously to use knowledge in the affairs of men.

It declares itself the master of things; it lays mountains low; it lifts valleys; it promotes the welfare of man.

Joseph Smith is an excellent example of proper doubt. The ministers of his day were contending for the membership of the boy. He went to God for help, received it, and doubt disappeared. From that day on, doubt did not reappear. His doubt was lost in the desired knowledge he gained from proper inquiry. So may every man do.

The unknown universe, material, mental, spiritual, is greater than the known. If we seek, we shall forever add knowledge to knowledge. That which seems dark today will be crystal clear tomorrow. Eternal progress means the unending elucidation of things not known or understood today.

No! Doubt is not wrong unless it becomes an end of life. It rises to high dignity when it becomes an active search for, and practice of truth.

Doubt which immediately leads to honest inquiry, and thereby removes itself, is wholesome. But that doubt which feeds and grows upon itself, and, with stubborn indolence, breeds more doubt, is evil.



Overheard at a milliner's: A wife asking her husband, "Isn't it just too sweet, dear?" and the husband replying, "No—it's just too dear, sweet."

NGA POU-TOKOMANAWA O ROTO I TE HITORI O TE HAHI

(Essentials
in Church History)

Translated by GEORGE R. HALL



Te Hui Tuarua a te Hahi

HANGAI tonu ki nga whakari-
tenga i oti, i tu te hui a te hahi
ki Wheiete i te 26 o Hepetema. E
waru nga kaumatua, e wha nga Piriti,
erua nga kai Whakaako i rokohanga
i te wa i puare ai te hui. E toru tekau
ma rima nga tangata kua uru i tena
wa, huihui katoa e ono tekau ma rua.
Na Hohepa Mete i whakapuare te
hui ki te imoi, i muri i korerotia e ia
te rima o nga Upoko o Ihaia, he
korero mo te kohikohinga, a i whai
kupu ano ia mo taua take. I pa ano
nga korero i te hui nei mo te "Kohatu"
matakite a Hairama Peeti, a i roto i
nga uiui ka tau te korero a Hairama
Peeti me etahi atu i reira kia hate-
peatia atu taua kohatu; a i tena wha-
kaotinga, ka hoki mai ano te hauora,
me te koa ki te hunga nei. E toru
nga ra e tu ana te hui, i tau iho ai
te wairua o te Ariki. He maha nga
take i oti, a ko te hunga i iriiria i mua
atu i whakaungia ki konei Itukua ake
ano hoki etahi inoi tapae mo Oriwa
Kautere raua ko Pita Whitima, tamai-
ti, hei manaaki mo raua i te mea
kua karangatia raua ki nga Ramana.
He mea karanga A-whakakitenga a
Pita Whitima, tamaiti, ki tenei mi-
hona, i roto i tenei hui. Ite pakaruta-
nga ka whakaritea kia hui ano a te
tahi o Hanuere 1831; a whakaotia ana
ko Rawiri Whitima hei pupuri i nga

tuhituhinga. I oti ano te iriiri o etahi
i tenei hui, a he maha ano i tapaea
ki etahi turanga.

Te Karanga Kia Hipa Pitahana, Me Parei P. Parata

He maha tonu i whakaatu i o ratou
hiahia kia haere tahi ratou i te tira
o Oriwa Kautere raua ko Pita Whi-
tima, tamaiti, ki nga Ramana, a ta-
paea atu ana tenei take ki te ariki,
Mana e whakaatu mai, a te whaka-
kitenga iho a Te Ariki, tuturu ana
kia haere a Hipa Pitahana raua ko
Parei P. Parata ki nga Ramana. Ko
Hipa Pitahana tetahi o te hunga i
iriiria tuatahitia a he kaumatua ia i
te wa i tu ai te hui tuatahi a te Hahi.
Ko Parei P. Parata he tangata noho
i te koraha i nga wahi ngahere o
Ohaio, kaore i tawhiti rawa i te pa
o Kiriwirene (Cleveland) Nona e
haereere ana i nga mihona a te ropu
Kameraaiti (Cambellites) me tana
haerenga hoki ki tana kainga tawhito
i te Kauti o Koramapia (Columbia)
Nu Iaaka, tona mohiotanga ki te
pukapuka a Moramona; na Hamurini
(Hamlin) he minita Paputuhi i kuhu
ki roto i ana ringaringa. A i te mea
ka oti i a ia te korero o tetahi wahi
o te pukapuka nei ka taka ke ana
whakaaro, a haere ana a Parei P.
Parata ki Manaahita (Manchester)
kia kite i te Propiti i a Hohepa Mete.
I reira ka tutaki kia Hairama Mete,

a na tenei a Parei i ako ki nga tikanga o te rongapai, a i hoatu ano hoki i tetahi pukapuka a Moromona. Ite mutunga o nga ra o Akuhata ka haere tahi a Parei P. Parata raua ko Hairama Mete ki Wheiete, i reira ka iriiria a Parata e Oriwa Kautere Mete ite wa o te marama o Hepetema. I muri tata iho ka whakapangia ia hei kaumatua i konei ka maro tana haere ki te kainga o tana papa ka timata tana kauwhau i te rongapai ki ona matua, me ana hoa tane o tona tamarikitanga. Ko tana taina ko Ohana, (Orson) tekau ma iwa nga tau i tere tonu te whakarongo ki nga korero, a uru ana ki te Hahi. Ite hokinga o Parei P. Parata ki Wheiete, karangatia ana ia i ma roto i te whakakitenga kia haere tahi ia me Oriwa Kautere ki nga tahataha o Mihiuri ki waenganui onga Ramana.

Te Whanatutanga Onga Mihingare

Ite ngahuru o te tau 1830, ka whakatika te hunga i karangatia nei kia haere ki nga rohe ki te Uru (West), tokowha ratou mihingare, a ta ratou mahi, he kauwhau i te rongapai ki te hunga katoa i tupono mai kia ratou i te huarahi. Ka tata ki Pawharo (Buffalo), wahi o Nu Iaaka, ka peka ratou ki te kainga o nga Iniana Kate-rauku (Catteraugua), ka mahue iho i konei e rua nga pukapuka Moromona, ki nga tangata e mohio ana ki te korero pukapuka o tenei hapu Iniana; atu i konei, maro tonu ta ratou haere i to ratou huarahi i karia mai e ratou i te kainga. Nawai ra ka tae ratou ki Katarene, Ohaio, i tetahi wahi e tata atu ana ki te kainga o te kaumatua Parata, ka noho i reira mo tetahi wa ahua roa. I matau a Parei P. Parata kia Hirini Rikitona, ko ia nei tetahi o nga kai tira i te ropu "Akonga" i whakaturia nei e ratou ko Areka Kamera (Campbell) me Waata Kati (Walter Scott). Ratou tokotoru i ta ratou ropu i whakaara ai, I whakapono ratou ki te tikanga o te "whakapono," o te "ripeneta," me te "iriiri" hei murunga hara; otira, ko te paipera

anake ta ratou i whakapono ai hei arataki, hei arahi i te tangata ki te oranga tonutanga. A i te mea kua tino ngoto ki roto i o ratou whakaaro, "kua tino kotiti rawa te ao karakia ki wahi ke o te huarahi tika" whakatu ana ratou tokotoru i to ratou tikanga i runga i te hiahia nui i te whakaaro e tino mahi tika ana ratou, i a ratou e nana nei kia patata atu a ratou mahi ki nga tikanga i mahia e nga akonga a te Ariki. Ite kaha o Hirini Rikitona ki te kauwhau, he maha tonu nga wairua o ratou i whakapono ki tenei tikanga.

I kaha rawa te whakapono o Parei P. Parata, tera e nui rawa o te hunga akonga hou nei e aru nai, tohe ana ia ki ona hoa kia roa ratou e noho ana i tenei wahi o Ohaio i runga i te whenua rahui o te rohe kite Uru (West).

Hirini Rikitona

Ko te whare i peka tuatahi ai ratou i Menetoa (Mentor) ko te kainga tonu o Hirini Rikitona. Ka mutu a ratou mihi kia ratou ka hoatu e nga kaumatua i haere atu ra he kape o te pukapuka Moromona; me te whakamarama atu ano, "he pukapuka tenei, ara he tuhituhinga no nga iwi o Nehera i noho i Amerika; a kua whakaturia ano e te Ariki Tana hahi ki runga i te mata o te whenua i runga i te mana o te tohungatanga tapu. Katahi ano, no tenei, te rongo o Hirini Rikitona ki te whakahua o te "Pukapuka a Moromona," me te ingoa o Hohepa Mete;" ana whakautu ki nga korero atu" ki a ia, "kei a ia tonu te Paipera, a e whakapono ana ia ko tenei te kupu a te Atua; otira ko te pukapuka a Moromona, kei te ruarua tonu ana whakaaro, he mana Atua, kei taua pukapuka, Kaore ia i pirangi ki te tautohe ki nga kaumatua, e ngari i homai tana kupu whakatau, "ka korerotia e ia taua pukapuka."

Ite kaha o te tonu atu a nga kaumatua, ka whakaae a Hirini Rikitona ki te tuku mai i tana whare-karakia hei karakiatanga mo nga kaumatua

nei. He maha rawa o te hunga i hui mai ki nga karakia, me to ratou kaha ki te whakarongo ki nga kupu korero a nga kaumatua. Ite mutunga o nga karakia, ka whai kupu a Hirini Riki-tona ki te iwi i hui mai, kia tino kaha ta ratou wananga i nga take tino whakamiharo kua rongu nei ratou, kei tupo he tino tika rawa aua korero. I roto i te tino hohonutanga o ona whakaaro, me te pirangi ona ki te matauranga, ka korerotia e ia te Pukapuka a Moromona, me te tapae atu ona i ana inoi kia arahina ona mahara e te Atua. I roto o nga wiki e rua, ka huaki mai te whakaaturanga ki a ia, i ahei ai ia ki te whakapuaki i tana korero, "E hara i te kikokiko, i te toto ranei i whakaatu mai ki au,

engari na toku Matua i te Rangi." I iriiria raua ko tana hoa wahine, he tokomaha ano hoki o roto o taua ropu "Akonga," i uru mai.

I kaha rawa te otinga o nga mahi a nga Kaumatua i roto i nga rohe o Katirana (Kirtland). Ite ao i te po, e karapotingia ana ratou e nga iwi i hui mai; a he pakupaku te wa hei whakanga mo nga kaumatua. I koa rawa te nuinga o te hunga i whakarongo ki nga kupu kauwhau; otira he maha ano i haere mai, he whakahe te hiahia, ki nga mahi a te Ariki. Kaore i roa ka tu nga peka o te hahi hei tatutanga iho mo nga Wairua o te kaute kotahi mano, hei taanga manawa mo enei kua whakapono nei.



★ *Seek Ye Learning*

WHY SOME PEOPLE ARE LEFT-HANDED

WHICH hand do you use for writing, sewing, cutting, and hitting balls? If you just naturally do these things with your left hand, you are said to be left-handed.

Whenever you use either hand, you do so because the brain has sent a message along the nerves, passing down the spinal cord, to the muscles of your hand, telling them to contract.

There are special places, or centres, in the brain from which these nerves arise, and the centre on the right side of the brain is connected with the left hand, while that on the left side is connected with the right hand.

Most babies are born with the centre on the left side better developed than the right, so that, as they begin to

learn to do things with their hands, they naturally use the right hand most. As they grow older and go to school, children are always taught to write and draw with their right hand most, and so the centre on the left side of their brain develops more and more and it becomes quite natural for them to be right-handed. But some babies are born with the centre of the right side of their brain better developed than their left, and they, if left to themselves, would use their left hand most. These children usually do learn, with some difficulty, to write with their right hand, but very often they find it easier to hold tennis racquets and cricket bats, or perhaps to sew or eat, with their left hand, and they may remain "left-handed" in these ways all their lives.

Why You See Dark Spots After Looking At The Sun

HAVE you ever stared up at the blazing sun and then wondered why, for a little time, dark spots appeared wherever you looked?

If you have a camera you will know that at the back of it there is a screen on which is thrown the image, or likeness, of any object placed in front of it. Your eye is in many ways like a camera. When you look at the full moon, for example, that is the object in front of your "camera." Its image appears on a sensitive screen, called the retina, at the back of your eye, and you, with your brain, recognise it as a round, bright patch.

The retina is a very thin layer, but under a microscope it can be seen to contain rows of very special cells, shaped like tiny rods and cones. These "rods" and "cones" contain a colouring substance which becomes bleached when very strong light falls upon it and recovers its colour when the light is taken away. When you look directly at the sun, the strong rays of light which enter the eye and reach the retina produce a strong bleaching of the colour in the rods and cones, and this takes a little time to recover. During this time, the rods and cones, where they are bleached, are not able to carry the sensation of light to your brain, and, therefore, you seem to be seeing dark spots.



Why Birds Don't Get Killed When They Sit On Live Wires

WHAT do we mean by a "live wire?" Let us think of any regular supply of electricity for lighting lamps, heating electric fires or driving motors. There are generally two mains. One of these is, for reasons of safety, is connected with the ground, or "earthed," so that the electrician can handle it without danger when testing to see that all is in order. The other main is very carefully separated from the earth or "insulated" by supports of porcelain, and by coverings of rubber (with outer protection or "armour") inside the house. This is the "live wire," and electricity will pass through any conductor, or partial conductor, connected between the live main and the earth. In the house the

connection is always made first to the switch, and from the switch to the lamp or other piece of apparatus, whose far end is joined to the earthed main. Of course, the part of the switch which is handled is also most carefully insulated. Closing the switch completes the circuit, and the electric current rushes through the lamp from the live main to earth. If by misfortune we were to touch the live main, since we are usually standing on the ground, more or less well earthed, the electric current would pass through us and administer a shock, of severity depending on the voltage of the mains. But the bird can rest on the overhead live wire safely, because the circuit through him to the earth remains incomplete.



"Good manners," said Emerson, "are made up of petty sacrifices."

FEATURING THE DISTRICTS

Colourful Taranaki

By ELDER MILLARD B. RICE

Claresholm, Alberta, Canada



AS we look over New Zealand we find in the Taranaki District two beauties of nature, Mount Egmont and the Wanganui River. So also it is that we have two fully organized branches to go with them, the Manaia Branch, under Bro. Turake Manu, and the Wanganui Branch, under the guidance of Bro. Robert McCarthy. We have had a branch working in Taihape, but since many of the members left, we have not had enough leaders to carry on that branch.

During the convention week recently, in the Wellington District, we had several representatives from this district attend, and they have brought back with them some very stimulating activities. Right now we are working on a floor show which combines the two branches, using eight couples dressed all in pink. We wish to put it on at our Hui Pariha to be held at Manaia on February 29th to March 2nd, as a pre-requisite to putting it on at Hui Tau. It was last November that we had our M.I.A. Spring Festival in Manaia which brought some

good comments, by non-members, on the conducting of such a clean, wholesome recreational event.

It isn't Christmas without a tree all decked out with gifts, ornaments and imitation snow, so we had one for our Primary children. They put on an impressive play of the birth of our Saviour, thus bringing to our minds this memorable day and showing the important part that little children play in our lives.

As we know it is the Church doctrine to "gather to Zion," and we are doing our part here; gathering closer together by having a carload of representatives visit the other branch every fortnight for our Sunday worship. With closer contact we have grown together and stronger and are becoming "one even as our Father in Heaven and His Son are one." Although we have had 20 baptisms last year the district is smaller than it was at this period a year ago. Some of our converts have moved into the Wellington District and the shifting of two other families leave many vacancies in the district. Brother Thomas Baker and family have gone to "a land choice above all other lands" (Zion-Canada), and Sister Francis Allen has gone to "the House of the God of Jacob" at Hawaii, under the guiding hand of Sister R. Davies. In one afternoon we were able to gather Sister Allen's passport and pictures, income tax clearances, money and tickets besides packing and helping her get away.

We have finished tracting the Durie Hill area here in Wanganui and have several fine investigators, but have

been handicapped without a chapel, in bringing them out to a meeting. To help with this we are building up funds in both branches towards building a chapel and know that by small means the Lord brings about His mighty works.

And now, when we have to leave this beautiful panorama which we elders call "home" in New Zealand, we hope that others following us may enjoy the many wonderful experiences that we have had while being here.



Wairau District

By **ELDER ROBERT B. FOX**

2596 Fruitland Drive, Ogden, Utah.

WE of the Wairau District take great pleasure in the opportunity of reporting on the activities of our District. The Wairau District has not been as well known in the past as many of the districts of the North Island. The stronghold, or main body of the Church has generally been up North; however, in the past few months, the Church in this district has been greatly strengthened. Not especially by converts, but by the present members starting to attend their meetings regularly and accepting responsibilities. Although our progress may not be outstanding, it is quite noticeable.

There are now four missionaries labouring in the district, two of which are in Blenheim and two in Nelson. The centre and headquarters of the district is in "Sunny Nelson," known to vacationers as the garden city, for the climate is excellent and the ground fertile, which also is the reason so much fruit is raised in the surrounding area. If I'm not too much mis-



taken, I believe the Wairau holds the New Zealand record for the total hours of sunshine per year.

As stated, Nelson is the centre of Church activity in the district, and has a fully organized branch. Our Nelson Relief Society sisters are doing a good work and have completed several quilts. We hope they have set an example so the other sisters of the district will follow.

In Grovetown we now have a recently organized branch of the Church which we hope will grow stronger in

the future. There is also a Home Sunday School at Picton where one of the sisters is doing a fine job teaching the youngsters the principles of the Gospel. Last but not least we have a fairly large Sunday School organization at D'Urville Island. If things go well, before too long we may be able to organize a branch at the Island; for the present this has been held up because of shearing and other activities. In the early days of the Church D'Urville Island was the stronghold of these parts. Many of the members lived there and early-day elders were also stationed right on the Island. In New Zealand history D'Urville Island holds a place of prominence also, as some of the old Maori battles took place around there and much Maori folk lore come from this well-known place. Recently, on the 29th and 30th December, a Hui Pariha was held on the Island at which President Ottley and family attended. Although their stay was short we appreciated the

counsel and advice given during Tumuaiki's first visit to the South Island.

The fruit season is at hand and that means canning. Tins have been ordered by several of the members. They plan to have some fruit on hand, which the Church has always advocated and Tumuaiki Young stressed so strongly. We have in the district a hand-canning machine which is quite handy and will be at the disposal of the members.

As of late there hasn't been too much proselyting around the Nelson area but the elders in Blenheim have some very good friends and quite a few serious investigators of the Church and the Gospel of Jesus Christ.

In closing we would like to take this opportunity to wish all the readers of the *Te Karere* our best wishes for the years ahead, and may we go forth more determined than before, to overcome our weaknesses and to be strong in the work of the Lord.



No matter what happens there is always someone who knew it would.



Charity should begin at home. What causes so much trouble is that so many people don't stay home long enough to begin it.



Be hearty in your approbation and lavish in your praise.

DON'T QUIT

*When things go wrong, as they sometimes will,
When the road you're trudging seems all up hill,
When the funds are low and the debts are high,
And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest if you must, but don't you quit.*

*Life is queer with its twists and turns,
As every one of us sometimes learns,
And many a failure turns about,
When he might have won had he stuck it out;
Don't give up, though the pace seems slow—
You may succeed with another blow.*

*Often the goal is nearer than
It seems to a faint and faltering man;
Often the struggler has given up
When he might have captured the victor's cup;
And he learned, too late, when the night slipped down
How close he was to the golden crown.*

*Success is failure turned inside out—
The silver tint of the clouds of doubt,
And you can never tell how close you are,
It may be near when it seems afar;
So stick to the fight when you're hardest hit—
It's when things seem worse that you musn't quit.*

—Author Unknown.

M.A.C. Old Boys' Association

BUILDING FUND REPORT

IT APPEARS that the appeal for funds by the above group has never been fully understood. So here it is.

We appeal to EVERY WAGE EARNING MEMBER to donate 1/- per week for the building of the school where **your** children will be educated. You may not have children who are school age now but what about the future? Where will your children and your children's children get a better education than at a school directed by the Spirit of the Lord?

In view of the drive in purpose, time, amount and method of payment, etc., we have decided to extend the closing month (the drive was started in September and was to conclude at Hui Tau) until the month of June, 1952.

METHOD: Pay in your 1/- weekly (or total amount for 6 months) to your Branch President or those designated by your D.P. and he will receipt you therefore.

Kia Kaha Mai and GIVE!!

SPECIAL GREETINGS to all M.A.C. Old Boys from the Oldest M.A.C. Boy, Tumuaki Ottley. It is his wish for members of the association to have as its interest and objective the building of the new school.

No reita—E OHO—MARANGA—TAKATU, in other words, BE ON THE ALERT.

Send your name and address to T. Clarke, 82 Wellington St., Auckland, and he will send your agenda for M.A.C. meeting regarding "Ways and means by which you can help the NEW SCHOOL."

Te Karere

W. J. Naera

Gladstone,

Wairarapa

THE MESSENGER



MARCH :: 1952

MONTHLY MAGAZINE OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS MISSION IN NEW ZEALAND

Kindliness

*Just a little act of kindness,
Just a little word of cheer,
Help to make our living pleasant,
Minimize both doubt and fear.*

*Jesus said, "Be meek and lowly,"
And He governs men with love,
Just as God, our Heavenly Father,
Governs in that Court above.*

*Jesus never hurt the feelings
Of a person, great or small;
Always He was kind and friendly—
We're assured He loves us all.*

*All the world is now in turmoil,
Caused by gross unfriendliness.
Peace will follow Christian living—
Be the watchword Kindliness.*

—Lizzie O. Borgeson White.

**THIS MONTH'S COVER: The only known photograph
to be in existence of THE NAUVOO TEMPLE.**

TE KARERE

Established 1907

Volume 46

Number 3

March, 1952

Sidney J. Ottley	Tumuaki Mihana
Grover D. Jensen	Hekeretari o te Mihana
Bruce P. Sloan	Etita
George R. Hall (Hori Hooro)	Kaiwhakamaori
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THE PRESIDENT'S PAGE

He Kupu Aroha

By SIDNEY J. OTTLEY

THERE is a question in my mind as I travel up and down through the Mission (through the Church, for that matter) whether there should be justification in one saying: "This is a rich man's home or this is a poor man—this is a Maori house or this is a Pakeha home."

I have concluded, since I am not a rich man, and since I have a home and since I have visited and studied many homes of varying degrees of wealth and poverty, that such a distinction should not exist.

There are very few people, certainly very few Latter-day Saint people, who are too poor to buy a supply of soap or who have not access to an abundance of water, who could not, by careful planning, afford a board or two of timber, or a gallon or two of paint or a piece or two of glass for the needed repair of the home they love. Neither are there, I am quite sure, many people among us who could not save enough to buy a set of new window curtains or a piece of linoleum or a few new shrubs and a pound of grass seed. Not all at once, of course, but if planned ahead, the sacrifice of ten ice cream cones would buy a piece of glass for the poor little window that has been out for ages, and the picture money of the family for one month would put new curtains on the front windows. What Dad lost on one horse race would have painted the

house and the money that is spent for things that the Lord commanded us not to use would buy enough linoleum to cover all New Zealand.

A few pencil figures would be very interesting and educational. I'll make you some, one of these days. For the present, let me tell you a true story.

Right near my home lives a little old lady who is about the happiest little old lady I know.

Some twenty-five years ago her husband died and left her with a large family and a mortgage on their home, and that was about all. There was no Government DOLE or SUBSISTENCE, not even the Church Welfare Programme. But the Gospel was there and she was just humble enough to believe that the Lord meant what He said and that He keeps His promises to the faithful.

Her home was very plain, but good. She had a little piece of land which took much work to cultivate and care for, and she had the good sense to teach her children to work and to work with them. Of course, the brethren and sisters gave her a hand occasionally but she asked for no favours. She was first to pay her tithing and was always on hand with other donations in proportion to her

(Continued on Page 96)

Women's Corner



By SISTER ALICE W. OTTLEY

I ATTENDED a meeting last evening that was most inspirational. At this meeting fourteen women were set apart as workers in the Relief Society, each one having a special job to do. Three members of the Priesthood came to give these sisters a blessing fitted to each individual need. These brethren brought a most wonderful spirit with them and as they left the meeting the sisters were so impressed there was silence for several minutes. The spirit of humility was there, clothed with a new strength and a desire to go forth and do their job with courage and efficiency. These women have realized that where much is given much is expected.

All branches of the mission are not fortunate enough to have a full organization on account of numbers, but the Relief Society programme is flexible enough that few in number can enjoy it and have the Spirit of the Lord to help them, for He has said: *"That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them."* (Matt. 18:19-20.) It is gratifying to know the sisters all

over the mission want to follow the lessons and the outline as nearly as possible under their circumstances, and now that the magazines are coming through better we should all enjoy our work more.

Let's encourage our young women to come to Relief Society. They can help with the music and take part in the lessons. They are the ones who have the education and can contribute so much to the organization. In turn the older women can teach these young folks to sew and mend and be good homemakers.

By the time this copy of the *Te Karere* reaches you you will have finished the lessons in the July 1951 magazine and will be ready for the August number. We hope there is at least one copy of the lessons for the month of March. We have no more August issues here at the Mission Home.

We hope you are all learning the song, "Come, Let Us Sing an Evening Hymn," Page 352 in the blue hymn book, to be sung at Hui Tau.

Don't forget the Relief Society Birthday, March 17th.

You must take joy with you or you will not find it, even in heaven.

From the Editors' Pen . . .

Riches Vs. Eternal Life

THE first of the ten commandments was that we should have no other gods before the Lord our God (Exodus 20:3). All of us realize this and we say we don't have any other gods. This may be true to the extent that we don't pray to these other gods; but many of us do have other gods which we are devoted to, and *worship*. We may be conscious of our worshipping these gods or we may worship them unconsciously, but whatever the case may be if we are worshipping them we are not obeying the commandment of the Lord.

The specific "god" I have in mind at present is the consideration and devotion we give to the riches of the world. Of course, we have to have the means of living, and that comfortably, but what is meant is that we should not be attracted to or try to acquire an abundance of the riches of this world. Why shouldn't we seek to be rich, you might ask? We can find our answer in the First Epistle of Paul to Timothy, "They that will (are minded to) be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows (6: 9-10)." This "root of all evil—the love of money" is one of the greatest, if not the greatest, means Satan has in luring us away to worship "gods" other than the Lord. He knows that if he can get us to put our trust in the carnal security of the world he can lead us down to hell. This may sound harsh to some but it is according to the scriptures.

It seems that many times ancient Israel was lead astray through this means, for the prophets chastized them because of their "sins" and made it known that because of this, the "good things" had been withheld from them. We can gather from this that once we begin harkening to the lust for gold, we are going to also start losing the "good things" or, as President Brigham Young said, "The Latter-day Saints who turn their attention to money-making soon become cold in their feelings towards the ordinances of the house of God. They neglect their prayers, become unwilling to pay any donation; the law of tithing gets too great a task for them; and they finally forsake their God, and the providences of heaven seem to be shut from them—all in consequence of this lust after the things of this world, which will certainly perish in handling, and in their use they will fade away and go from us." (See Pro. 11:28.)

The New Testament also condemns this practice of seeking after riches and tells us very plainly it should not be done. The Saviour had occasion to explain this to His disciples when one asked what he should do to inherit eternal life. You remember that after the Lord gave him commandments, which he had observed from his youth, He advised him to give his riches to the poor and, "come, follow me." "But the young man was sad at that saying, and went away grieved: for he had great possessions." Then Jesus said to His disciples, "How hardly shall they that have riches enter into the kingdom of God!" And the disciples were astonished at His words. But Jesus answereth again, and saith unto them, "*Children, how hard is it for them that trust in riches to enter into the*

kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Another time the Saviour spoke, to those listening to Him, that "a man's life consisteth not in the abundance of the things he possesseth." Then He spoke a parable unto them concerning a certain rich man who, storing up the abundance of his riches, put his trust in them. But when his "soul" was required the "fruits and goods" he had stored were no longer his, and because of his lust he, having no treasure in heaven, consigned himself to hell. Like so many other scriptures this tells us that if we trust in the abundance of our riches we strengthen ourselves in our wickedness. (See Pslams 52:7.)

We see around us each day those who are building barns that they might put their riches in. But even more, we see those seeking for the substance whereby they might be in a position that they could build barns. We see so many who are seeking for themselves and not giving the least thought for his neighbour's good, that, unless they are careful, they will find that they, like the rich fool, have no treasure in heaven. Let us remember the vision which John had concerning those who "lusted" after the carnal riches of the world. It is recorded in the Book of Revelation, Chapter 18. A special reference could be noted of verses 16 and 17, ". . . that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold and precious stones, and pearls! For in one hour so great riches is come to naught." If all these "delicacies" and riches are going to come to such a sudden and abrupt ending, why is it we seek so diligently to possess them, especially when we are told we shouldn't? This question was answered earlier—because if Satan can get us to love these things he knows that "he that loveth silver shall not be satisfied with silver; nor he that loveth

abundance with increase" and therefore he will be able to lead us astray to worship the "god" of money, which is himself.

We have quoted many "ancient" prophecies, but in this dispensation the Lord has also exhorted us not to be deceived by the "riches of the world." Jacob, the son of Lehi, taught the people, "But wo unto the rich, who are rich as to the things of the world. For because they are rich they despise the poor, and they persecute the meek, and their hearts are upon their treasures; wherefore, their treasure is their God. And behold, their treasure shall perish with them also (11 Nephi 9:30). This same man later proclaimed, "Before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them—to cloth the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted." (Jacob 2:18-19.) This is in keeping with the later history of the Nephites when they (the Nephites) did obtain riches through their "steadiness" in "establishing the affairs of the Church."

But we do not have to go back into history to learn these things, for the Lord has given commandments to us in this generation. We read, "If ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must need be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old." (D. & C. 38:39.) Again, we are warned that "riches will canker our souls" if we do not use our substance in a righteous manner.

Do we teach our children of these things or are we setting a bad example for them? In the revelation concerning

the teaching of our children the Lord has said, "Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and *their children are also growing up in wickedness*; they also seek not earnestly the riches of eternity, but *their eyes are full of greediness*. *These things ought not to be and must be done away from among them*. These sayings are true and faithful; wherefore transgress them not, neither take therefrom." (Ibid 68:31-32, 34.)

Brothers and sisters, let us go forth seeking the riches of eternity; for then shall we be rich indeed. And let us always remember that commandment the Lord gave unto us when He said, "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*." (Ibid 6:7.)

What greater blessing could we obtain?

—B.P.S.



HUI TAU ANNOUNCEMENT

Haere Mai! Haere Mai! Haere Mai!

HUI TAU will be held this year at Korongata, Hastings, over Easter Week-end (April 12 - 14).

Kai tickets will be £1 for adults. Buy yours early! (Arrangements for children can be made on the Marae.) Whether you are planning to attend Hui Tau or not, you are invited to purchase a Kai ticket to help make this year's Hui a financial success.

— HUI TAU BOARD —

SIDNEY J. OTTLEY (Mission President).
 ELDER J. H. KING (Hawke's Bay District President).
 BROTHER R. HARRIS (Chairman).
 BROTHER ERU TE NGAIO (Secretary).

SONGS TO BE PREPARED BY ALL CHOIRS FOR MASS SINGING AT HUI TAU

**Kia Kotahi
 Hallelujah Chorus**

Individual Choirs may choose their own numbers to be sung in the different sessions.

MUSIC COMMITTEE

JOHN JOSEPH
 SID DAVID
 RICHARD MARSH

EVIDENCE for BELIEF

Is There A Discrepancy Between The Latter-Day Scriptures ?

By LOUIS C. MIDGLEY, Bountiful, Utah

THE Church has come in for criticism because of what some have thought to be an inconsistency between two of our Latter-day scriptures. The particular incident that is being referred to is the supposed inconsistency of the righteousness of David and Solomon in having many wives. We read in the *Book of Mormon*, "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord." Then from the *Doctrine and Covenants* we read, "David also received many wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin save in those things which they received not of me." It is said by some that there exists an inconsistency, so it is my purpose to attempt to correct the impression gained by just glibly reading two scriptures, and also to point out a very important moral lesson from the explanation that is to be given.

In the *Book of Jacob* we find the words which Jacob, the brother of Nephi, spake unto the people of Nephi, "But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord: This people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon, his son. Behold, David and Solomon truly had many wives



and concubines, which thing was abominable before me, saith the Lord (Jacob 2:23, 24)." We find that the Nephites misunderstood the scriptures concerning David and Solomon and began to practice something that "*was abominable before me.*" We find in reading further in the *Book of Jacob* the reason God lead the Nephites out of Jerusalem was to prevent this branch (the Nephites) from committing the "abominable thing" and thus raise up a righteous branch. God then informs the Nephites, "For there shall not any man among you have save it be one wife; and concubines he shall have none." This commandment is given with the provision that God can if He chooses allow plural marriage, for we read further on, "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things." (These things refers to the commandment against plural marriage.)

So far we have not attempted to clear the supposed inconsistency, but

have only attempted to explain what Jacob was speaking about. We have, however, failed to offer an explanation for what this "abominable thing" is that Jacob referred to.

The contention will here be put forth that the "abominable thing" that was committed in Jerusalem by Solomon and David and which caused God to lead the Nephites to America to escape was not necessarily having many wives, but was marrying women that were not of Israel who had beliefs in gods other than Jehovah. In the *Book of Jacob* we read, "For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem, yea, and in all the lands of my people, because of the wickedness and abominations of their husbands. And I will not suffer, saith the Lord of Hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me against the men of my people." It would only be natural for the daughters of Israel to mourn if the men married out of Israel, and so the *Book of Mormon* begins to help us in supporting our contention; but we must turn to the Bible to find out just what the "abominable thing" was that was committed in Jerusalem that caused God to lead the Nephites away to the new land.

In *Exodus* (34:11-16) we read, "Observe thou that which I command thee this day: Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: But ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: For the Lord, whose name is Jealous, is a jealous God: Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call

thee and thou eat of his sacrifices: And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods." Israel is told here not to have anything to do with the other nations; especially not to marry with them because that would cause the Israelites "to go a whoring after" their gods.

Again in *Deut.* (7:1-4), "When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee—seven nations greater and mightier than thou: And when the Lord shall deliver them before thee, thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly." And again, in *Deut.* (17:16-17), "But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses; for as much as the Lord hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold."

Now to the direct proof that the "abominable thing" was not having more than one wife, but marrying out of Israel and then following after the gods of the other nations. From *I Kings* (11:1-8) we read, "But King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord

said unto the children of Isreal, *Ye shall not go in to them, neither shall they come in unto you; for surely they will turn away your heart after their gods:* Solomon clave unto these in love. And he had seven hundred wives, princesses and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the Goddess of the Zidonians, and after Milcom the *abomination* of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build a high place for Chemosh, the *abomination* of Moab, in the hill that is before Jerusalem, and for Molech, the *abomination* of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods." In Nehemiah we read, ". . . and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. *Did not Solomon, King of Israel, sin by these things?* Yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?" (Read 13:23-27.) In *Malachi* (2:11, 12) we read, "Judah hath dealt treacherously, and an *abomination* is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which loved, and hath married the daughter of a strange god. The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of Hosts."

We can see plainly that the "abominable thing" that the Nephites were excusing themselves of, was marrying out of the Church to the Lamanites and that the "abomination" committed by the children of Israel was not having more than one wife but selecting their wives from outside of Israel and then being led to follow some other gods than the God of Israel. With Solomon it is apparent at once what the "abominable thing" he did was. With David it is not so apparent. David's error was his adultery with Bathsheba and the killing of Bathsheba's husband, Uriah. The *Doctrine and Covenants* (132:39) says concerning David, "David's wives and concubines were given unto him of me, by the hand of Nathan, my servant, and other of the prophets who had the keys of this power; and in none of these things did he sin against me save in the case of Uriah and his wife; and, therefore, he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord." In *II Samuel* (12:8) we find Nathan putting his seal of approval on David's many wives and also informing us that he, Nathan, gave the wives to David. "And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given thee such and such things."

It is little wonder that the daughters of the Israelites in Jerusalem and the daughters of the Nephites were mourning when the men and even their husbands went off to marry out of the Church and to marry "the strange women," violating the laws of God. The object lesson to be drawn from this exposition is simply this: The members of the Church should not marry out of the Church, for to do so is to invite disaster—to be led away from the Church. If this rule applied

to the Israelites and to the Nephites it certainly applies to the members of the Church today. Many times we hear Church authorities plead with us not to marry outside of the Church and we think nothing of it. Possibly this article has, in some way, helped

to explain why we should marry within the Church. Remember the words of Malachi, "The Lord will cut off the man that doeth this (marry out of the Church), the master and the scholar, out of the tabernacles of Jacob."



THE PRESIDENT'S PAGE (Continued from Page 88)

ability. She was frugal but not miserly and spent her small earnings with wisdom that comes of necessity.

The story is a long one, but this is the result—The children all finished school. One son has filled a mission abroad and another has filled a local mission. The children have all done their part in the Priesthood quorums and the ward organizations. They are all well married and they now contribute to the welfare of their mother in her later years and she goes and comes as she pleases, and enjoys life every day.

Her home? Oh, yes, it is the same home, sturdy and strong, and it is surrounded with a beautifully kept lawn and gardens of lovely flowers. Trees of fruit and gardens of berries and vegetables are all around the house. Inside, it is clean and well kept. She smilingly meets her friends and is never ashamed to invite them into her humble home. Her friends are happy to visit with her and the stranger who calls at her door would never be led to say, "This is a home of poverty." Rather would the casual or careful observer say, "This is a

dwelling of peace and plenty." Nothing is lavish, nothing is expensive, but nothing speaks of poverty. It is home, and the children who were reared in that home love to come back to it and are proud to bring their friends home to enjoy its peace and hospitality.

Oh, yes, she had help, plenty of help. "THE LORD HELPS THOSE WHO HELP THEMSELVES" and *He keeps His promises.*

Is yours a home of which you are proud? If not, why not? Latter-day Saints have a higher percentage of HOME-OWNERS than any like number of people in the world, and if they will live their religion and faithfully try, they can have the most beautiful homes in all the world.

It takes money to build a house, but faith and work and planning ahead can make a most beautiful home.

Look around you, e hoa ma, and let's see where we shall commence. KIA KAHA KI TE WHAKAPAI NGA KAINGA. KO TE KAINGA TE WHAKA ATU RANGA OTE HIAHIA OTE NGAKAU.

Wise Counsel Not Heeded Then As Now

By BRIGHAM YOUNG

Discourse Delivered in the Tabernacle, May 15, 1865

EDITOR'S NOTE: The general Authorities have once again been counselling the Saints to have "at least two years' supply of food, clothing, bedding, etc., on hand." This article is therefore just as potent today as when it was given.

ARE we going to live our religion—to be the servants and handmaids of the Almighty? Are we going to continue in the faith, and try to grow in grace and in the knowledge of the truth? If we are, the prophecies will be fulfilled on us. We shall have the privilege of seeing the blest, and will be blest.

I look at things as a man looking philosophically; I look at things before us in the future as a politician, as a statesman, as a thinking person. What is going to be the condition of this people and their surrounding neighbours? *Do we not see the storm gathering?* It will come from the north-east and the south-east, from the east and from the west, and from the north-west. The clouds are gathering; the distant thunders are audible, and tell of destruction, want, and famine. But mark it well, if we live according to the Holy Priesthood bestowed upon us, while God bears rule in the midst

of the mountains, I promise you, in the name of Israel's God, that He will give us seed-time and harvest. We must forfeit our right to the Priesthood before the blessings of the Heavens cease to come upon us. Let us live our religion and harken to the counsel given to us.

And here let me say to you, buy what flour you need, and do not let it be hauled away. Have you a horse, or an ox, or a wagon, or anything else, if it takes the coat off your back, or the shoses off your feet, and you have to wear moccasins, sell them and go to the merchant who have it to sell, and buy the flour before it is hauled away. Why did you not buy it when it was cheap? There is a saying that wit dearly bought is remembered. Now buy your wit, buy your wisdom, buy your counsel and judgment, buy them dearly, so that you will remember. *You were last fall counselled to supply yourselves with bread-stuffs*, when flour could have been bought for whistling a tune, and the seller would have whistled one-half of it to induce you to buy. Why have the children of this world been wiser in this day than the children of light?

—J. of D., Vol. 11:604.



Don't just think of ourselves, but the other person, and his wants and needs.

A Special Request from the Mission Secretary

By **ELDER GROVER D. JENSEN**

Brigham City, Utah, U.S.A.



WE here in the office have recently had the privilege of preparing for the First Presidency of the Church the Annual Tithing Report. As I worked on this report compiling the data requested, I more deeply felt the importance of this great principle. The instructions for the preparation of the report cautioned us to be very careful and efficient as to ensure against error. Several difficulties were noted which may, with your help, be overcome in future years.

First let us suggest that you who are members of the Church make special effort to find out the name under which your record appears in your District. *If it is wrong, request a change.* Then when you know what name you are known by on the records insist that it correctly appears on all your tithing receipts. In this way you will ensure that correct credit is given to the proper person on the Mission Records. Take special care to do this if you happen to pay tithes in another district other than your own where you are not known.

Let me illustrate what difficulty this would overcome. Say, for example, John Jones pays tithes in March. In April he pays again, only the payment is received to Johnny Jones. Next month the same person pays giving his name as Honi Jones. Let's see what has happened. Three different names are sent into the office, each bearing tithing credit. We make out three cards and have record of three separate accounts. Then at the end of the year we report three part tithe payers to Zion in place of one full tithe payer. Brothers and sisters, this is a situation which bears your attention and consideration. Please help us to be sure we are reporting correctly to the First Presidency. It may be that some of you who are wonderful Latter-day Saints living your religion to the utmost are reported to the Brethren in Zion as part tithe payers because of this very difficulty. All the time as I was typing the final report I had a prayer in my heart that it would be correct and that an untrue report would be given of no one.

Near the close of the year the Branch President will arrange for the Annual Tithing Settlement. Every member of the Branch will be invited to attend. Opportunity will be given to those who have made payments to examine their accounts and see that proper credits have been given. Then a statement may be made as to whether or not the tithe is full or part. If the tithe payer does not attend, the judgment is left to the Branch President. However, in all fairness it is more desirable for the member himself to

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EVIDENCES and RECONCILIATIONS

How May a Testimony of the Truth of the Gospel Be Obtained?

By JOHN A. WIDTSOE

MEMBERS of the Church frequently "bear testimonies" one to the other. They declare that they know the restored Gospel to be true, and voice the joy found in the possession of the Gospel.

Such testimonies are statements of certainty of belief. They imply that the united experiences and powers of the man or woman confirm the truth of the Gospel. Doubt is dismissed. Faith becomes the ruling power.

The beginning of a testimony is faith in God as the Father of the spirits of men; then in a divine plan of salvation for all men, with Jesus, the Christ, at the head; and finally in the restoration of the Gospel or the plan and Priesthood authority through the instrumentality of the Prophet Joseph Smith.

The learned and the unlearned, the youth and the veteran, the high and the humble, may bear such a testimony alike. To each one may come the conviction that truth is the substance of the Gospel and its claims. The man, rich in learning and experience, may be able to marshal more evidences for his belief than the adolescent lad; but, since both have tested the Gospel with the means at their command, and found it not wanting, they may both claim respect for their separate testimonies.

A conviction of the truth of the Gospel, a testimony, must be sought if it is to be found. It does not come as the dew from heaven. It is the result of man's eagerness to know truth. Often it requires battle with traditions, former opinions and ap-

petites, and a long testing of the Gospel by every available fact and standard. "Faith is a gift of God," but faith must be used to be of service to man. The Lord lets it rain upon the just and the unjust, but he whose field is well ploughed is most benefitted by the moisture from the sky.

Specifically, what must a person do in his quest for a testimony?

First, there must be a desire for truth. That is the beginning of all human progress, in school, in active life, in every human occupation. The desire to know the truth of the Gospel must be insistent, constant, overwhelming, burning. It must be a driving force. A "devil-may-care" attitude will not do. Otherwise the seeker will not pay the required price for the testimony.

A testimony comes only to those who desire it. Saul, as an enemy of Christ, was sincere in his persecutions. As his desire for truth developed, the Lord could bring to him the conviction of his error. Running through the Pauline epistles is the glorification of truth as the foundation of all wisdom.

The absence of a living love of truth explains the chaotic conditions on earth. Without such desire for truth, appetites and passions dominate human actions, resulting in cruelties and other evils to satisfy ambitions of darkness.

Desire must precede all else in the winning of a testimony.

Second, the seeker for a testimony must recognize his own limitations. He is on a royal road, travelling towards the palace of truth, in which

all human good may be found. There are truths beyond the material universe. Indeed, a testimony may be said to begin with the acceptance of God, who transcends as well as encompasses material things. The seeker for a testimony feels the need of help beyond his own powers, as the astronomer uses the telescope to enlarge his natural vision. The seeker for a testimony prays to the Lord for help. Such a prayer must be as insistent and constant as the desire. They must move together as the palm and back of the hand. Then help will come. Many a man has strayed from the road because his desire has not been coupled with prayer.

Prayer must accompany desire in the quest for a testimony.

Third, an effort must be put forth to learn the Gospel, to understand it, to comprehend the relationship of its principles. The Gospel must be studied, otherwise no test of its truth may sanely be applied to it. That study must be wide, for the Gospel is so organized that in it is a place for every truth, of every name and nature. That study must be constantly continued, for the content of the Gospel is illimitable.

It is a paradox that man will gladly devote time every day for many years to learn a science or an art; yet will expect to win a knowledge of the Gospel, which comprehends all sciences and arts, through perfunctory glances at books or occasional listening to sermons. The Gospel should be studied more intensively than any school or college subject. They who pass opinion on the Gospel without having given it intimate and careful study are not lovers of truth, and their opinions are worthless.

So important is the Gospel, the guide to human conduct, that it would be well for every lover of truth to set aside fifteen to thirty minutes daily for the study of the Gospel. Such

regular study will in a few years yield mastery of Gospel principles.

To secure a testimony, then, study must accompany desire and prayer.

Fourth, the Gospel must be woven into the pattern of life. It must be tested in practice. The Gospel must be used in life. That is the ultimate test in the winning of a testimony.

The theoretical acceptance of the law of tithing has really no meaning in life. Only when the law is obeyed can fair judgment be passed upon it.

The Word of Wisdom may be discussed pro and con, but obedience to it will reveal its true value. The only way to test the value of attendance at meetings is to attend meetings. One must "live the Gospel" to learn of its truth.

Certainly the experience of others who have consistently obeyed Gospel requirements is of value to the seeker after a testimony. Children are wise in accepting the experiences of their parents. Beginners do well to trust those who are seasoned in Gospel living. But, there comes a time when every person must find out for himself, in his own daily life, the value of the Gospel. A sufficient testimony comes only to him who "stands upon his own feet."

There are those who presume to judge the Gospel and the testimonies of Church members upon purely theoretical grounds. They do not have a strong desire for truth, will not pray, nor will they give ample study to the system. Least of all will they practice the precepts of the Gospel. Such judges deserve perhaps more pity than ridicule. Their method is without honour in the halls of truth.

A testimony of the truth of the Gospel comes then from: (1) Desire, (2) Prayer, (3) Study, and (4) Practice.

This is really the formula given by Moroni, the Nephite Prophet:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things. (Book of Mormon, Moroni 10:4, 5.)

Thousands have tried this approach to truth; and have found the testimonies they sought. So far, no one who, with flaming desire, sincere prayer, earnest study, and fearless practice, has sought the truth of "Mormonism" has failed to find it. Some, for lack of courage, though truth stared them in the face, have kept it to themselves. But, the approach never fails, so declares fearlessly the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

A SPECIAL REQUEST FROM THE MISSION SECRETARY (Continued from Page 98)

make the statement. This information is later compiled and sent to the First Presidency. The amount of tithing paid and the faithfulness of the members are matters for the Branch Presidency only, and are not to be generally known or discussed. As you pay your tithes keep a record of your payments with the idea of taking them to this settlement with you to make comparison. This will eliminate a great deal of error.

This is the work of the Lord we are engaged in. Tithing is the practical principle revealed to finance His Cause. But the beautiful thing of tithing payment lies not alone in the magnificent structures the revenue finances, nor with the hungry it feeds, the naked it clothes, nor the shelterless it covers. Neither is it wholly contained in the fact that the tithes of the Church add to make it possible for the Gospel to be preached to "every nation, and kindred, and tongue and people" in preparation for the coming of the Lord Jesus Christ. But to me the real beauty of tithing payment is personal, and twofold. First it helps us to enlarge our capacity to give, thus adding strength to our souls to overcome selfishness. When selfishness is overcome, intelligence grows and new spiritual power is manifest in our daily labours with our fellow men. Also the importance

of material things lessens in our eyes and we gain a truer perspective of life—thus gaining a priceless gift which is a true sense of values. Secondly, tithing payment establishes communion with the Lord. Obedience to the laws of God bring inward joy and complete satisfaction. By paying our tithes we become in a real sense a partner with the Lord. Being His partner we will find prayer easier, faith stronger, and our ability and desire to have a profound spirit of the Gospel of truth in our homes increased.

In this short effort I have not endeavoured to define tithing nor to establish its functions from the scriptures. However, it has been my soul wish to encourage you to be business-like in your payments. In so doing you will benefit yourself greatly and assist the clerks to omit error.

In closing let me thank you for your patience and commend you for your fine efforts in the Gospel of Jesus Christ, and quote from the Doctrine and Covenants, Section 128:8, "Whatsoever you record on earth shall be recorded in heaven and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged according to their own works." Help make the reports sent to the First Presidency of the Church correct.

THIS WORLD CHURCH and its PEOPLE



"I Am Not Ashamed of The Gospel of Christ"

BATON ROUGE, LA.—What would your reaction be, if you were asked to go to the business section of your own home town, and there on one of the most busy street corners lift up your voice in defense of the Gospel? Your first thoughts might be—"I wouldn't mind it in some other town, but not here where everyone knows me." Yes, this so-called "pride" might keep a number of us from doing it. But the youth in Baton Rouge don't mind it at all.

Every Friday night here in the capital city of Louisiana, a street meeting is held on a very busy corner in downtown Baton Rouge. Not only do the missionaries participate in this activity, but also they have the full co-operation of the youth of the Baton Rouge Branch. These young people first began by helping the missionaries sing and hand out literature, but before long they became eager to take their turns in doing the preaching. Melrose Watts, a convert to the Church of only two years was the first to humble herself in this position. Hearing Melrose gave Kathleen Fickland, a high school student, a great desire to do the same thing, and she, too, was given the opportunity. The following week, little 15-year-old Ruby Fickland, sister to Kathleen, asked if she might stand on the street corner and tell the citizens of her home town that the Gospel has been restored to the earth again. Seeing and hearing

this small girl was truly a sight to behold! Since then others have joined the ranks of these young people.

How very fitting the words of Paul, in his epistle to the Romans, when he said, "For I am not ashamed of the Gospel of Christ!" These young people have proved beyond doubt that they are not "ashamed of the Gospel of Jesus Christ."

Sabbath Day Kept by L.D.S. Soldiers in Korea

It was Sunday morning in Korea. There was fighting as usual on the IX Corps front.

Big guns were booming and shells were pouring into the Communist front line. In a wide valley below, machine guns occasionally chattered. Then from atop one of the highest hills in Korea came the strains of the hymn "O Ye Mountain High." A group of Mormon soldiers were holding their weekly Sunday services.

Since they have no L.D.S. chaplain, the men of the 213th Armoured Field Artillery Battalion have taken it upon themselves to conduct their own services. They have managed to hold some form of worship every Sunday since they first boarded ship to come to Korea.

Most of the credit for the organization can be attributed to three men, two Lieutenants and a Sergeant. These men have worked diligently to give members of the battalion the nearest thing possible to regular Mormon services.

The group leader had been set apart before leaving for Korea and had previously served as a Mormon missionary.

The enthusiasm demonstrated by the 213th has inspired other Mormons in the IX Corps zone to similar religious efforts.

A conference will be held in the near future to bring L.D.S. men together from all over the central front. One of the purposes of the meeting will be to co-ordinate services so that they all will have an opportunity to attend Sunday services.

President McKay Invited to White House Meet

President David O. McKay returned home after attending a White House conference of 100 leading churchmen, industrialists and financiers at Washington, D.C. Confidential in nature, the conference was called to acquaint those invited with the problems facing the nation. President McKay told newsmen following the sessions Monday that the conference was "very much worth while" and that "the purposes of the meeting were commendable."

He said that President Truman spoke briefly, followed by Secretary of State, Dean Acheson, who was pressed with many questions on foreign affairs.

Hymn Book in Braille Published for Blind

At a short but impressive ceremony held recently at the Twentieth Ward Chapel (Ogden, Utah), Pres. Laurence S. Burton presented to Elder Jesse Anderson and Irene Jones, representing the blind of the stake, a hymn book in Braille published for the blind of Ogden Stake.

Elder Anderson is the representative in the Ogden area for "The Society For the Aid of the Sightless." He and his co-workers teach handicrafts,

typing, Braille and assist blinded people to adjust to this handicap and find their place again in society.

Elder Anderson is an accomplished vocalist and musician, and gives of his talent to teach music in Braille, also the stories of the origin of the Latter-day Saint songs. Through this endeavour he came to realize the necessity for a Braille edition of the best loved L.D.S. hymns. He presented a proposal to his bishop who in turn recommended that it be made a stake-wide project. Immediate response to appeals for funds came from the membership of the nine wards of the stake. Plates were made and 75 song books run off for immediate distribution. Now that the plates are made, subsequent editions may be printed for about half the original cost, to assist others so handicapped.

"Australian Post" Features Missionaries in Recent Issue

"What is the driving force behind the Latter-day Saints?" This question is asked, and then answered fairly, in a recent issue of "The Australian Post," a magazine comparable to the "Saturday Evening Post" of the United States.

Ron Testro, a staff member, with John Cato, "Post" photographer, spent two days at the mission-wide conference of the elders of the Australian Mission at Melbourne, interviewing the young men, taking pictures, and attending the meetings.

In addition to the long and friendly article about the Church, the magazine layout also includes eight pictures showing different activities of the conference.

There is a picture of an elder leading the singing from the Deseret Hymn Book. President George A. Christensen of the Australian Mission is shown in a meeting with his 80 missionaries and also later eating ice cream with them.

(Continued on Page 105)

The Sunday School In New Zealand

By ELDER ROBERT M. GOODMAN
622 Evarts St., Ne., Washington, D.C.



SPECIAL MEETINGS

THIS month the "Special Meeting" we will discuss will be the SUPERINTENDENT'S WEEKLY COUNCIL MEETING. This meeting is one of the most important, if not THE most important, of all three of the S.S. Special Meetings.

This is the gathering where business is discussed and programmes made out, etc. Therefore, this is the meeting that must be held in order to have any form of a reverent, orderly Sunday School. A reverent, orderly Sunday School is the only type of meeting of this nature that we could possibly ask that the Spirit of the Lord dwell. The Branch Superintendent should meet together with only his counsellors and secretary once a week and hold this business meeting at an appointed time and place. This meeting is designed to handle the temporal affairs of the S.S. and should not be confused or combined with any other meetings. It should be held seven days prior to the Sunday you are planning for.

ORDER OF BUSINESS

1. The report of the assistant superintendent having charge of class work.

2. The report of the assistant superintendent having charge of music, records and enlistment work.
3. Report of Superintendent on his duties and plans and forthcoming programmes to better the Sunday School work.

(As further explanation for the above actions, a report of the duties of each member of the superintendency, not including the secretary, should be given at this time. This serves a dual purpose; it not only informs the superintendent of his counsellors' activities, but also will keep fresh in their minds just what their duties are—The specific duties of each member may be found in the S.S. Handbook.)

4. Preparation of programme for next Sunday School session.
(Filling out superintendent's memorandum form.)
This includes preparation and checking on assignments for the faculty meeting.
 - a. Summary of recommendations thereon.
 - b. Formulation of recommendations thereon.
 - c. Follow-up of enlistment work.
5. Miscellaneous business (as is arises).
 - a. Socials.
 - b. Plans and appointments for conferences with departmental heads, severly.
 - (1) Superintendent to encourage teacher's adherence to Church standards.
 - (a) Payments of tithes.
 - (b) Attendance at sacrament meetings.
 - (c) Observance of Word of Wisdom.

- c. Plan for presentation of Sunday School problems to Branch auxiliary executives.
- d. Consideration and application of Mission and District recommendations.
- e. Preparation of special programmes for such occasions as: Mother's Day, Easter, Christmas and Sunday Evening Exercises.
- f. Pupil placement.

- g. Ways of assisting in lesson preparation of teachers.

The above is the second of the Special Meetings. Brethren, I surely hope that you will see the good and the advantages in this meeting and put it to use.

SACRAMENT GEM

(February and March)

Purify our hearts, our Saviour:
Let us go not far astray,
That we may be counted worthy
Of Thy Spirit day by day.

We have recently received the following material in the Mission Office

The Have-More Plan.....	12/-
Big Blue Hymn Books (388 Pages).....	8/-
Little Red Hymn Books (48 Pages).....	1/-
Pearl of Great Price.....	8/-
Doctrine and Covenants.....	12/-

SUNDAY SCHOOL DEPARTMENT

Roll and Minute Books.....	6/-
S.S. Handbooks (1951 edition, latest).....	2/6
S.S. Quarterly Report Forms.....	Free



THIS WORLD CHURCH AND ITS PEOPLE (Cont. from Page 103)

At the time the article was prepared there were three young lady missionaries serving and they are featured in two pictures, "American Pretty Girls Who Heard the 'Call.'"

Two photographs show a baseball and football game in action by the young missionaries after their serious meetings. There is also a picture of the young men eating, following their two-day fast.

A bit of history of the restoration of the Church through the Prophet Joseph Smith is given, with a number of statistics concerning the Church and its members.

Concluding the article Mr. Testro writes: "The Latter-day Saints regard the *Book of Mormon* to be to the western world what the Bible is to the eastern world.

"They work for peace and love on earth between fellow men. Saints and Gentiles worship the same God, and in a world of peace, they say both have freedom to give homage and praise to the Lord.

"Throughout the world the Mormons have preached their faith and in many places have built magnificent temples. Some of the American chapels are beautifully designed and furnished, and are surrounded by fine gardens. The temples are a worthy monument to a religion that, for its thousands of adherents, means enduring comfort in a world of trouble."

The missionary system of the Church is discussed at length as well as the high standards of morality exacted by the Church and includes complimentary paragraphs about the Word of Wisdom.

L.D. PROPHETS SPEAK . . .

▼ Excerpts from an address delivered at the Semi-annual General Conference, October 4, 1947, in the Tabernacle.

Spiritual Re-birth and Death

By HAROLD B. LEE

SOME weeks ago I had an interview with a young man who is just making a remarkable recovery from very serious wounds that he received on the European battlefield. In an explosion of a land mine this young man had suffered a severe spinal injury that had almost completely paralyzed him, and when the rescue squad came and was carrying him off the field, the enemy turned loose a burst of machine gun fire from which he suffered six bullet wounds in his chest. He was taken to the hospital in what was thought to be a dying condition. As he lay there on his cot after having been treated by the surgeons, a chaplain came to him wearing an insignia of a sectarian church. He asked this young man what his religion was. On being told that he was a Latter-day Saint, the chaplain said: "Well, then, perhaps you would rather I would not pray for you?"

"Oh, yes," said the young man, "I would like to have you pray for me if you feel inclined to."

The young man said the chaplain prayed for about twenty minutes. The burden of his prayer and the chief thing that he could remember of what the chaplain said was this that sustained him and put into him the feeling that he wanted to live:

O, God, help us that in our living we are not afraid to die and that in our dying we are not afraid to live.

I have thought about that prayer many times since, and I have asked myself the question: How many thou-

sands are there among us today who are living such lives that would make them, unless they repent, afraid to die, and that in their dying they might be afraid to live hereafter?

The purpose of the Gospel of Jesus Christ is to teach men to live so that when they die, in the words of the immortal "Thanatopsis":

*Thou go not, like the quarry-slave
at night,
Scourged to his dungeon, but, sustained
and soothed
By an unfaltering trust . . .*

The Apostle Paul defined the Gospel as the "power of God unto salvation," and to the Apostle James the Gospel was the "perfect law of liberty."

The Master enlarged upon that latter definition in His statement to those who listened to His words when He said:

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. (John 8:31-32.)

Revelation given to us in our day (D. & C. 29:41-44) makes more understandable the answer the Master made to Nicodemus who came to Him asking what he must do to be saved. In answer the Master replied, "Ye must be born again"—born of the water and of the spirit, or he could not see nor enter the kingdom of Heaven.

Baptism by immersion symbolizes the death and burial of the man of sin; and the coming forth out of the

water, the resurrection to a newness of spiritual life. After baptism, hands are laid upon the head of the baptized believer and he is blessed to receive the Holy Ghost. Thus does the one baptized receive the promise or gift of the Holy Ghost or the privilege of being brought back into the presence of one of the Godhead, by obedience to whom and through his faithfulness one so blessed might receive the guidance and direction of the Holy Ghost in his daily walks and talks. To receive such guidance and such direction from the Holy Ghost is to be spiritually reborn.

Unfortunately, there are many of those who are blessed to receive the Holy Ghost and that companionship of one of the Godhead in their mortal lives who fail of their blessings. This was taught plainly by the Master in the parable of the sower who was represented as the teacher of the Gospel. He classified those to whom the Gospel was taught into four different groups! Of one group He said, in effect: "These are those who received the seed by the wayside, and the birds came quickly and caught it up and stole it away," suggesting those who heard the word but lacked understanding and the devil was quick to take the word away from their hearts lest they would receive it and would believe to their salvation.

Another class he compared to those who received the seed on stony ground, and it began to take root, but when the sun came out, it was scorched and withered away because it had not much root, suggesting those who received the seed and for a time had joy in that understanding, but then when persecution and affliction comes because of the word, they become offended and dwindle in the belief.

Another group of those who hear the Gospel are the ones who receive it as among thorns, and the thorns after a time choked out the seed.

These, he said, were like those who let the cares of the world, the deceitfulness of riches, and the pleasures and the lusts of the world, destroy their activity in the Church that might have brought them safely into eternal life.

Fortunately, there were some who received the Gospel in good ground, and these brought forth some a hundred-fold, some sixty-fold and some thirty-fold. And that is just about the way the active membership of the Church seems to be grouped among us today, some giving full hundred percent service and some, unfortunately, only thirty-fold.

Again, in this day the Lord gave us a revelation that suggested clearly the reasons why some men fail of their blessings. He said:

Because their hearts are set so much upon the things of this world, and aspire to the honours of men, that they do not learn this one lesson—that the rights of the Priesthood are inseparably connected with the powers of Heaven, and that the powers of Heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God. (D. & C. 121:35-38.)

That it seems to me, as we have experienced it, is about the progressive way that men begin to fall away. They first begin to "kick against the pricks." I have wondered what that means.

These, no doubt, are the pricks of the Gospel. I wonder, perhaps, if they are not these things President Clark called "restraints," the restraints of the Word of Wisdom, the restraints imposed in keeping the Sabbath Day holy, injunctions against card playing, the restraints imposed by following out the welfare programme. And so we might go on. These are the restraints against which some people seem to rebel and are kicking constantly against—the "pricks" of the Gospel.

I remember in this connection what somebody said in classifying human-kind. He said there were only three kinds of people in the world—"Saints, Ain'ts, and Complaints," and perhaps the "Complaints" would represent those who seem to be kicking against the pricks. These are the ones who next begin to "persecute the Saints" and, finally, "to fight against God."

I remember a few years ago, upon assignment from the Presidency and the Council of the Twelve, I interviewed a man who, because of his sinning, had fallen away and had been excommunicated from the Church. He said to me: I want to bear you this testimony that the last few years have been a pretty rugged road. When I received the pronouncement of the court that excommunicated me from the Church, it was just as though someone had turned off the light to my soul. I was left in complete darkness from that time forward."

In the Master's sermon on the Mount He made an expressive declaration when He said:

Blessed are the pure in heart: for they shall see God. (Matt. 5:8.)

You will remember that in His lifetime there were some who saw Him only as the son of the carpenter. There were some who said that because of His words He was drunken with strong wine—that He was a winebibber. There were some who

even thought Him to be possessed of devils. Only those who were the pure in heart saw Him as the Son of God.

So it is today. There are some who look upon the leaders of this Church and God's anointed as men who are possessed of selfish motives. By them the words of our leaders are always twisted to try to bring a snare to the work of the Lord. Mark well those who speak evil of the Lord's anointed for they speak from impure hearts. Only the "pure in heart" see the "God" or the divine in man and accept our leaders and accept them as prophets of the Living God.

The testimonies of our leaders, in this connection, have been very significant to me. I remember hearing President Grant on several occasions say:

Whenever certain individuals who are not living good lives begin to compliment me and to speak well of me, I say to myself, "Heber J. Grant, what's the matter of you; you must not be doing your duty, or this kind of person wouldn't feel so kindly toward you."

I remember the prophetic pronouncement that was made from this stand by President George Albert Smith a short time ago when he said:

Many have belittled Joseph Smith, and those who have will be forgotten in the remains of mother earth and the odour of their infamy will be ever with them, but honour, majesty, and fidelity to God attached to Joseph Smith's name and exemplified by him will never die.

I wish that statement could be heard to all the ends of the earth. I want to bear you my testimony that the experience I have had has taught me that those who criticise the leaders of this Church are showing signs of a spiritual sickness which, unless

(Continued on Page 117)

FEATURING THE DISTRICTS . . .

The Cook Islands

By ELDER ORTON L. WILKINS, Phoenix, Arizona, U.S.A.

KIA orana e te au taeake i te enua
o Nu Tirani e i te au enua o teia
ao hei.

"And it came to pass that Hagoth, he being an exceedingly curious man, therefore he went forth and built him an exceedingly large ship . . . And behold, there were many of the Nephites who did enter therein and did sail forth with much provisions . . ."

(Alma 63:5-6.)

From America they came, and peopled the islands of the sea. The people among whom we are working are descendants of these Nephite people from the days of the *Book of Mormon*, and are in many ways like them. As we labour among them we see that they are a people whose lives are built on simple faith in the Lord.

It is this people to whom the Church came back in the years close to the turn of the century. Two missionaries came to Rarotonga from Tahiti to establish the Gospel here in the Cook Islands. They stayed about a year and then returned to Tahiti without bringing one soul into the Church. The people were not ready for the Gospel in those days and the Lord waited until the years of the Second World War until He saw fit to let the Gospel once again come to this people. Elder Fritz Kruger came to Rarotonga as the first missionary since the early days, and he sowed the seeds of the Gospel which have borne fruit. He and the elders who have followed him have had the privilege of baptizing 222 souls into the Church.

Rarotonga was the first island in the group to receive the Gospel, and then in December of 1949 Elder Duane Chadwick and Tangaroa Kainuku, a



Maori Priest, went to Aitutaki, the second island in the group to receive the elders of the Church. From that time until now the Church there has grown to where we have almost 70 members at present.

In September of 1950 Elder Melvin Tagg, along with another Maori brother, Harry T. Strickland, went on a tour of the southern group, spending a short time on three of the islands. They stopped for two weeks in Mauke and while there baptized four converts, one of whom was the daughter of the queen of the island. Since that time we have had to leave Mauke without missionaries due to the shortage of elders, and are labouring on the two original islands of Rarotonga and Aitutaki, with the district office in Rarotonga.

Our work for the past year in Rarotonga has been for the most part building a place for the missionaries to live in. We were able to secure a section of land on the beach of one of the villages, on the main side of the island where a mission home has been built. The buildings are of native construction and have the picturesque coconut leaf roofs. We had to cut

the bush off the section and by doing so were able to saw enough lumber to build one of the houses and part of the second one.

A lot of good has been done among the non-members of the Church by a number of concerts which have been given from time to time. In the past two years we have put on two Gold and Green Balls in Rarotonga and they have been "the talk of the island." The people have never seen anything like them before.

We have a fully organized Branch in Rarotonga and the local brethren are in charge. All of the auxiliaries of the Church are functioning well, under the leadership of the Saints, with the elders in an advisory capacity. We have a number of Primaries in the different villages, one of which is made up entirely of non-members.

The truck which President Young sent over to us has enabled us to do much good missionary work in many different ways, and the Lord certainly has blessed us in our various activities.

On the Island of Aitutaki we have been able to do a lot of preaching, as we have not had the building projects to worry about, but have been able to spend our time visiting the people. We have secured a section of land here, but due to the fact that the lease is not yet final we have been unable to go ahead with the building of a mission home, and are now living in the original house which was built by Elder Chadwick and his companion. We have all the materials on hand for two nice little houses, which will be native style, of course. One will serve as a sleeping room and office while the other will be a living room and kitchen. Along with the help of the Saints, and other friends, we dug a well on the land which will finally be ours, as the only water supply on the island is either from wells or rain.

The elders are in charge of the Branch in Aitutaki as none of the brothers hold the High Priesthood as yet. There is also a Relief Society and an M.I.A. organization functioning at present.

Our first concert on Aitutaki was put on last November and we drafted a lot of help from the non-members. With their help our few members put on a concert which the people say was one of the best they have ever seen, and the new head teacher for the Aitutaki School said he never expected to see anything as well done or as beautiful here in the islands. Because of the way in which the people received our concert we decided to put on a Gold and Green Ball, and are now in full swing preparing for it. By the time you people are reading this article it will either have been a howling success or a big failure. I am sure that with the blessings of the Lord it will be the former.

Over here we feel somewhat like a stepchild of the Mission. Although there is a lot of similarity between the languages, they are different. We only see the Mission President occasionally and we are cut off from N.Z. in general.

Our living here is much different to that of the elders in New Zealand. Some of our houses have gravel floors and we live on native foods, never getting fresh meat unless a boat comes in. There are no movies to attend in Aitutaki and no newspaper, so we haven't the slightest idea as to what is going on in the world. We do have all the things that mean the most, though. We have good companions, work among fine people and the never-ending blessings of our Father in Heaven are with us.

The future holds much more growth than the past, as there are ten more

islands to which we will some day send elders. This is a most fertile field for missionary work and it will continue to grow in the years to come. Just like the coral reefs which surround these beautiful islands, the

Gospel will grow slowly but surely until it forms a breakwater against the storms on the sea of the lives of God's chosen people living here.

Yes, the Lord has blessed us here in the Cook Islands.



Mahia District

By **ELDER AND SISTER J. CASH SMITH**
Smithfield, Utah.

ON taking out your map of New Zealand and tracing your way up the East Coast towards the north, you run into the Mahia Peninsula. Much of the early history of the Church in New Zealand is connected with this famous landmark. It was here in the Mahia District that the Gospel of Jesus Christ was first accepted to any great extent by any sizeable number. It is therefore "the seed plot" of the New Zealand Mission. No matter in what district you go, throughout the New Zealand Mission you will find faithful Latter-day Saints who have come from the Mahia District. This is the home of about 780 Saints. They are organized into five branches and four neighbourhood Sunday Schools.

Recently Elders Christensen and Collings, under the direction of Elder King, made a ten-day trip to the southern end of the district, travelling part time on horse-back and bicycles, visiting Saints, some who had not seen elders for five years.

Coming recently to the Mahia District are Elder and Sister J. Cash Smith and their daughter, Kay Dawn, who will make their headquarters at Nuhaka. With their automobile, and the help of the other elders, the Smith are attempting, during the coming year, to visit each branch and neighbourhood Sunday School at least once a month.

The Lord has been kind to the good people of Mahia—they are indeed blessed. Here at Nuhaka, the centre of the District, is a beautiful carved house which is a great asset in helping to promote the work of the Lord to the people of the world. People from all walks of life come to its doors where we, as missionaries, are able to expound the Gospel unto them. Many good contacts and friends are made in this manner.

In this beautiful building comes joy and sadness both. Recently we had a joyous one—a wedding, uniting Willie Watene and Annie Pirihi in solemn bonds of matrimony. She was a beautiful bride and the groom very handsome. Later that same day our beloved Sister Te Aroha Mete passed away. This sister has passed on to her Father in Heaven to another sphere of life for she has fulfilled that passage of scripture which tells us, "He that endureth to the end, the same shall be saved." She was born in the Church 67 years ago and has spent a lifetime of service serving her fellow men. Never having had children of her own she has fostered many, learning the true meaning of—

FOSTER MOTHER

*The ties which bind her to a child
Are stronger and more lasting than
Flesh and blood alone,
Nor should we pity one*



*Who learned from years of desperate
dearth*

*How very little motherhood
Depends on giving birth.*

That same evening Bro. Phil Hopi
from Gisborne passed away very sud-

denly. Thirty-seven years of age, he
was mourned by many. He was well
liked for his genial smile and good
nature which helped greatly in being
superintendent of the Gisborne Sun-
day School.

We are looking forward to our first
Hui Pariha in many years and we are
very busy preparing for it. All
branches have promised good support
and we feel with everyone behind us
it is going to be a great success.

The eyes of the world are upon us
so do not hide beneath the bushel, but
let your light so shine that others see-
ing your good works might use your
example and magnify themselves to
greater heights. We can help each
other, individually or as a group, in
this way if we will put forth the effort
to do so. This is what our Saviour
wants us to do.



●

Mass Choirs Meet

All Choirs of the Mission will meet together as a
climax to the HUI TAU PAGEANT and sing the beauti-
ful "KIA NGAWARI." Prepare your Choir now for this
occasion. The arrangement of "Kia Ngawari" that will
be sung is the arrangement now on sale in most music
shops at 2/- per copy. We also have them on sale here
in the Mission Office at 2/- per copy **but** with the proceeds
going toward the Auckland Chapel Fund. We will look
forward to your Choir being present in all its glory.

●

Ko Wai Ma Nga Kai Arahi Apopo

By PETER N. BRYERS

TENA koutou e nga iwi katoa me nga hoa aroha. I ahau e nobo ana i te Hui Tau kua pahemo ake nei e whakarongo ana i nga korero a nga kai kauwhau me nga ahuatanga o te Hahi i nga ra kei te haere mai, me nga mahi ka mahia e te Hahi i nga ra e heke iho nei. Ko toku whakaaro nui rawa e penei ana. "Ko wai ma nga kai whakahaere mo te hahi i nga ra e heke iho nei? E kore te hahi e arahina tonutia e nga apiha e whakahaere ana i te Hahi inaianei. No reira, whakaaro, ka arahina te Hahi e nga tamariki o enei ra. Ko nga tamariki o enei ra, ka whakaritea hei kai whakahaere mo te Hahi i nga ra kei te haere mai. No reira ko te patai tenei ma tatou. "E whakaakona ana ranei ratou. Ara nga tamariki ki nga tikanga o te Hahi?" E ako ana ranei ratou i nga mahi o te Hahi kia rite ratou hei kai whakahaere. Me tahuri o tatou whakaaro ki nga tikanga o te Rongopai i whakawhiwhia ki a tatou i roto i to tatou tamarikitanga.

I pera ranei me nga akoranga i whakawhiwhia ki nga tamariki o inaianei? E pehea ana o tatou whakaaro ki tenei whakaakoranga, e pai ana, e kino ana ranei?

Me whakaako tatou ia tatou tamariki ki nga mea papai i whakawhiwhia kia tatou, ki nga matua.

Ko nga mea e akona ana ki a ratou inaianei, e arahiana ia ratou hei kai whakaako mo apopo.

Nui atu nga whakaakoranga o tenei hahi i nga whakaakoranga o era atu hahi katoa puta noa i te ao.

No reira, ka inoi te Hahi ki nga kai whakahaere mo nga ra kei te haere mai, kia whai ahua pai, kia whai hinengaro kaha, kia whai mahi

pai ano hoki, ma o tatou taura e nui atu ai o ratou matauranga. Mehemea kahore ano tatou kia timata inaianei tonu kei hea te wahi pai rawa mo te whakaako ia tatou tamariki? I roto i te whare wai piro, i te reihi (race track) ranei? Kahore, kei nga kura, kei nga kainga, me nga whare karakia? ko era nga wahi papai rawa mo tenei mahi. E ma ana nga tamariki, no reira, ko nga mea e akona ana e ratou inaianei ka mau tonu i a ratou tae atu ki o ratou matenga. Kia whakaako tatou ia tatou tamariki i te ahuatanga o te tikanga o te Kupu o te Matauranga me era atu tikanga nui o te Rongo Pai, kei taka ratou. E matakitaki ana nga tamariki ki a tatou mahi ia wa ia wa, no reira, e hoa ma, kaati te totohe me era atu mahi a te Rewera. Me pupuri tatou i nga tikanga katoa o te Hahi. E whakahaua ana nga Hunga Tapu kia pupuri i era atu tikanga, haunga te tikanga o te Kupu o te Matauranga. I whakaakona nga akonga e te Karaiti i tana mihana ki tenei ao. Naana ratou i whakaako. Nga Hunga Tapu. Kei te pupuri ratou i enei mea. I roto i nga kainga o te Hunga Tapu e taea ana e nga tamariki te ako i etahi o nga tikanga papai rawa hei painga mo ratou. Ma te pupuri i nga tikanga o te Rongo Pai, e nga matua, ka hiahia nga tamariki ki te whakarite i nga mahi katoa o te Hahi i nga ra kei te haere mai.

Nga Whakatauki (proverbs) 22:6, "Whakatupuria ake te tamaiti i te ara a haere ai ia. A ka kaumatua, e kore e mahue i a ia."

Ko nga akoranga me nga kawenata 68:25-26. "Me tenei ano, me he mea he tamariki a nga matua i Hiona, i roto ranei i etahi o ona takiwa kua oti te whakatu, a kahore, e ako i a ratou kia matau ki te whakaakoranga

o te ripeneta, o te whakaponu hoki ki a te Karaiti te Tama a te Atua ora, ki te rumaki, me te hoatutanga o te Wairua Tapu, he mea na te whakapakanga o nga ringaringa, i te mea ka waru nga tau, ka tau tena he ki runga i nga matenga o nga matua.

“No te mea ko tenei ka meinga hei ture ki nga tangata katoa e noho ana i Hiona, i roto ranei i etahi o ona takiwa kua oti te whakatu.”

E hoa ma, kia kaha ki te ako i enei mea papai. Kei te tino mohio ahau ki te pupuri tatou ki enei mahi papai o te Hahi ka whiwhi tatou i nga manaakitanga nunui a te Atua. No reira, kia kaha i nga wa katoa, kia ngawari.

Ma te Atua e manaaki e tiaki i roto i a koutou mahi papai. E whakakaha hoki i o koutou wairua.



HERE and THERE in the MISSION

New Arrivals

Arriving via the Sierra on the 28th of January another couple came to the land of the “long-white-cloud” to proclaim the restored Gospel to the people living within our mission field. They

have had experience that will be valuable wherever they are called to labour while they are here. The Browns left their business dealings in the hands of their children, as they will be taking care of a much more important busi-



are ELDER ENOCH E. BROWN & SISTER ELIZABETH BROWN, who hail from Coalville, Utah. *Elder and Sister Brown* have been active in the Church throughout their lives and

ness for the next year or so. They are the parents of five children and seventeen grandchildren. The Brown's first assignment has been to the Hawke's Bay District.

★

SEEK YE LEARNING . . .

Why You Dream

ALL people dream sometimes when they are asleep. Some even "day dream" when they are awake, and if you are one of these, you may find it easier to understand what real dreams are. When you are day-dreaming, all kinds of thoughts and fancies pass through your mind. Many of these are things you wish for, but know that you are not likely to have. You know that these thoughts and fancies are not real, because, when you are awake, that part of your mind with which you use your will and reason (your "conscious mind") is also awake. But there is another part of your mind called the "sub-conscious," which is always storing up memories and wishes and knowledge, and which is kept under control by the conscious mind. When you sleep

the conscious mind sleeps also, and the subconscious mind is no longer under its guiding influence. Then all its thoughts and wishes come to the surface as dreams, though they seem to you like real happenings.

Sometimes they are pleasant happenings and you remember them as pleasant dreams. Sometimes they are disagreeable and even frightening, and then you awake out of a bad dream, or what is called a nightmare. These bad dreams are often caused by some pain or discomfort, such as indigestion after a late or heavy supper. You are not able to realise with your conscious mind that it is only bodily discomfort and so it appears in your subconscious mind as a terrifying dream.

What The Sun Is Made Of

THE sun looks like a bright, shining globe, which normally gives such a brilliant light that we cannot bear to look at it for long. It can be seen better on a foggy morning or through smoked glass, when it appears as a red sphere.

We know that the sun has an "atmosphere," like the atmosphere that surrounds the earth, but the gases are not chiefly oxygen and nitrogen, but hydrogen and helium, as well as many metals in the form of gases. Altogether sixty-six different elements have been tracked down in the sun. Some extend in the atmosphere only about 500 miles, but hydrogen, helium and calcium extend to upwards of 9,000 miles.

The highest temperature we know on earth, about 6,000 degrees, is the lowest on the sun. At the centre the temperature is believed to be between 30 and 60 million degrees! The energy which the sun gives out as a result of this terrific temperature means it is losing four million tons a second! Fortunately for us, the sun is so large that even this huge loss can go on for millions of years without our feeling much less heat. We find that the sun, like the earth, rotates on an axis, but because of the great temperature and fluid construction, all the surface does not move at the same rate. At the equator it takes only $24\frac{1}{2}$ days to rotate, while in other parts it takes $25\frac{1}{2}$ days.

NGA POU-TOKOMANAWA O ROTO I TE HITORI O TE HAHĪ

(Essentials
in Church History)

Translated by GEORGE R. HALL



Haere Tonu Te Hunga Mihingare

I PAU te rua ki te toru wiki e noho ana nga kaumatua mihingare nei i Katirana, kote haerenga, ka mahue iho ma te iwi i uru hou mai ki te Hahi e mahi nga whakahaere o te Peka. I muri tata iho ka uru mai enei ki te Hahi, Ko Hirini Rikitona, ko Wherariko G. Wiremu, ko Ihaka Morei, Ko Hoani Mateko, ko Raimana Waiti; ko Eruera Patereti, ka ahua roa ka uru hei meina mo te tohungatanga.

Ka oti nei ta ratou mahi nui, ka mahue iho etahi hei kai tiaka i te kahui iti nei, ko to ratou haerenga i to ratou huarahi me te mau ano ratou i a Takuta Wherariko G. Williams kia haere i to ratou tira. Ka tae ratou ki tetahi wahi e rima tekau maero te tawhiti atu ki te hauauru o te Koterene. I atiu ratou i te whenua i nohoia tuatahitia e Parei P. Parata; i honei ka noho ratou he kauwhau ano te mahi i te rongopai. He nui te takatu i pa ki te iwi i to ratou rongonga i enei mea, tetahi take i tino takatu ai ko te hau atu o nga rongo o nga mahi i mua noa atu o te taenga atu o nga mihingare. Ko Haimona Kaata tenei ka uru mai, a ahakoa ra he nui tonu te kawa mai o te whakatete a te hoa riri me ta ratou apitihana, kaore i roa ka tu he peka ka uru mai etahi atu tangata, tae rawa pea ki te ono tekau

te rarangi ingoa o te peka. Ka tae te ropu mihingare nei, ka patata atu ki te riu o Ohaiio, ka torotoro haere i nga Iniana Waniote (Wyandots), i whakamanuhiritia ratou, a, i koa hoki te hunga Iniana ki nga korero wana-nga mo o ratou tupuna o roto i te pukapuka a Moromona. He maha tonu nga ra e noho ana ratou i Hihinati (Cincinatti). I raru ratou i konei i te kore Poti hei kawae i a ratou ki ko atu, haere ana ma raro waewae ki Hato Rui (St. Louis). Kua waenganui i naianei te hotoke kua pehi iho nga taumahatanga o nga nuku whenua kaore nei e haeretia ana e te tangata. Whanatu tonu ratou tae noa ki Independence, Jackson County, Missouri, i taua wa he pou teihana noaiho nei no nga mahi o tera wahi o nga rohe o te United States. No te tau 1831 i tae ai ratou ki Independence, no te timatanga tata iho o taua tau. I tenei wa kua taea e ratou te haere o te kotahi mano e rima rau maero, i ma roto i te ngahere, i te wa tino pukeri o te marangai, o te tau. E wha mara-rama ratou ki te huarahi otira i taua wa poto, h maha nga mano tangata o te pakeha i rongo e kauwhautia ana te rongopai, apiti atu ki enei ko nga iwi e rua o nga Iniana. Kua ara nga whare karakia ki etahi wahi, kua kaha rawa nga mahi i roto i nga wahi o te huarahi i haeretia nei e ratou. Ko

tenei te haere tuatahi tonu ki te taha hauauru o te teita o Nu Iaaka, o nga Mihingare o te Hahi, a ko nga whakatinga o konei i hira hei painga nui mo te Hahi i roto o nga tau Maha i muri mai.

Te Haringa i Haria Ai Te Pukapuka a Moromona Ki Nga Ramana

I roto i nga rohe whenua o nga Ramana tetahi huakitanga a nga kaumatua i mahi kauwhau i te rongopai ki nga Terawea (Delaware), he hapu Iniana, I hoatu kia ratou he pukapuka Moromona, i tangohia atu e ratou i runga i te tino hari o ratou ngakau Na Oriwa Kautere i whakamarama kia ratou te putanga mai o te Pukapuka a Moromona; a na tetahi tangata ko Puuru te ingoa i whakamaori nga korero ki nga Iniana; ko Puuru tetahi i whakapono ki nga kauwhau a nga kaumatua. I hoatu hoki ki nga Iniana mohio ki te korero pukapuka etahi kape o te Pukapuka a Moromona. Ko te korero whakamahi tenei a ratou ki nga kaumatua. "E whakawhetai ana matou ki o matou hoa o te kiri ma, i haere mai nei i te whenua mamao, a i roto i nga whakamamaetanga, kua korerotia mai e ratou etahi korero pai; te tino pai rawa, ko te korero mo te pukapuka o matou tupuna, uru rawa te koa ki konei (me te papaki i tana manawa). Kaore i tino roa rawa te mahi pai nei e noho tuturu ana, i te

mea kua tae ke nga rongu ki nga rohe kua nohoia i Mihiuri, a na nga puahae o nga piriti o nga hahi ka tonoa a ratou tangata, a na enei i pana nga kaumatua hia puta ki waho o nga pa o nga Iniana, me te ki he whakakaporaru noaiho ta ratou mahi i te "Marie o nga hapu Iniana." A ki te kore ratou e nuku, ka tukua atu ma nga hoia ratou e whakanuku. I roto i te pa pouritanga mai o te apitihana ka unu nga kaumatua nei i a ratou, a, ko te mutunga tenei o te Mihona tuatahi ki nga Ramana; I timata atu ano hoki i konei ta ratou mahi ki nga pakeha o nga riu o Tiakihana Kauti. Heiaha, i te mea kua rangona ketia nga korero o te orange tonutanga ki nga hapu nunui e toru o nga Iniana; ki nga Kateraauku (Catteraugus), o Nu Iaaka, ki nga Waniote o Ohaio, ki nga Terawea o Mihiuri. I konei ka tau te korero ki a hoki a Parei P. Parata ki Katirana, a tera pea i reira ki Nu Iaaka, ki te kawe i nga ripoata o a ratou mahi, ki te tiroiro i nga peka i whakaturia e ratou i o ratou haerenga, a ki te tiki pukapuka ano hoki. No Pepuere i timataria ai e ia tana haere, ko tana kotahi. I Katirana ka tutaki raua ko te Poropiti, i haere mai te Poropiti ki tenei wahi, a i hoatu e Parei P. Parata ana ripoata katoa ki a Hohepa Mete, ki te Poropiti o te Hahi.



L.D. PROPHETS SPEAK (Continued from Page 108)

curbed, will bring about eventually spiritual death. I want to bear my testimony as well that those who in public seek by their criticism to belittle our leaders or bring them into disrepute, will bring upon themselves more hurt than upon those whom they

seek thus to malign. I have watched over the years, and I have read of the history of many of those who fell from this Church, and I want to bear testimony that no apostate who ever left this Church ever prospered as an influence in his community thereafter.

And these signs shall follow . . .

THE POWER OF EVIL MADE MANIFEST AND OVERCOME

Testimony of CLARENCE H. TINGEY

President of the Australian Mission from 1929 to 1935.

IN 1929 a young man from Northern Utah came into the Mission. His mother had died some years previous, leaving the husband and the boy among her survivors, who continued to live upon the farm that was owned by the family. Later the father became very ill. He had cherished the thought that some day the boy would fill a mission. And during his illness his son had promised him that, should he be called, he would gladly go.

The father died, and the boy continued to run the farm, living alone. Then, one day in 1929, the opportunity for him to keep his promise to his father came. But just how to manage affairs, he did not know.

His quorum and good neighbours came to his rescue. They promised to take over and carry on until he should return. And so he accepted the call, boarded up the windows of his house and left his property in the hands of his friends.

Some time after he had been in the field a report came to the office from the president of the district which contained an account of a circumstance which the young man, above referred to, and several other elders experienced in the district mentioned. Briefly action, or attack, but managed to reach the pulpit and succeeded in pronouncing a few words of closing prayer, stated, the report was as follows:—

At the conclusion of the regular Sunday evening services, the young missionary of whom I was writing, was called upon to offer the benediction. As he arose to do so, he was suddenly seized with a noticeable re- after which he hastened out of the building through a convenient exit.

Two of his companions who had observed that something was wrong, followed him and found him pacing back and forth in a narrow passage-way between the church building and another on the adjoining property. He was suffering extreme mental and physical distress. His face was drawn and twisted, his eyes were bulging, and he was mumbling incoherently. His companions helped him into the living quarters of the missionaries.

The convulsive attack persisted, and several attempts were made to administer to him, but the power that had taken possession of his body resisted the attempts of administration, until, finally, the evil influence was rebuked.

The departure of this evil power from the elder's body was recognized by all of the missionaries present, and after the final administration all trace of the attack left the elder and all sat down, completely exhausted. After a few moments the young man arose and explained that during the time he was under the spell of the power that attacked him he seemed to be in the presence of his father, who was trying to converse with him, but that there was a barrier between them that could not be penetrated. And he added:

"Brethren, I hope none of you will ever do as I have done. For the past month I have repeatedly prayed for an increased testimony of the truth of this work and have asked the Lord to use me as an instrument through which the power of the Priesthood might be made manifest. I know that Jesus Christ is the Son of God and that Joseph Smith is a true prophet of God."—Dated August 20, 1945.

THE GUY IN THE MIRROR

*When you get what you want in your struggle for self,
And the world makes you king for a day,
Then go to the mirror and look at yourself,
And see what that guy has to say.*

*For it isn't a man's father, or mother, or wife,
Whose judgment upon him must pass,
The feller whose verdict counts most in his life,
Is the guy staring back from the glass.*

*He's the feller to please, never mind all the rest,
For he's with you clear to the end,
And you've passed your most dangerous, difficult test,
If the guy in the glass is your friend.*

*You may be like Jack Horner and "chisel" a plum,
And think that you're a wonderful guy,
But the man in the glass says you're only a bum,
If you can't look him straight in the eye.*

*You can fool the whole world down the pathway of
years,
And get pats on the back as you pass,
But your final reward will be heartaches or tears
If you've cheated the guy in the glass.*

—Unknown.

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THE MESSENGER



APRIL :: 1952

MONTHLY MAGAZINE OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS MISSION IN NEW ZEALAND

About Our Cover

IN accordance with my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

But, exerting all my power to call upon God to deliver me of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvellous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—"THIS IS MY BELOVED SON. HEAR HIM!"

My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

I was answered that I might join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: "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."

He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven. When the light had departed, I had no strength; but soon recovering in some degree, I went home. And as I leaned up to the fireplace, mother inquired what the matter was. I replied, "Never mind, all is well—I am well enough off." I then said to my mother, "I have learned for myself that Presbyterianism is not true." It seems as though the adversary was aware, at a very early period of my life, that I was destined to prove a disturber and an annoy of his kingdom; else why should the powers of darkness combine against me? For the opposition and persecution that arose against me, almost in my infancy?

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; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation.

—Excerpts from Joseph Smith's Own Story; P. of G.P.

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THE PRESIDENT'S PAGE

He Kupu Aroha

By SIDNEY J. OTTLEY

THE GREATEST NEWS OF THE YEAR—"HUI TAU." Yes, that is where friends meet and reminisce and count the blessings and other experiences of the year.

That is where elders and sisters from across the sea exchange news from home and find out that the world is still going round there as well as it is here.

There it is that testimonies flow freely under the Spirit which comes from unity of the faith of many. There it is that the petty differences of the past are forgotten in the maize of beauty and harmony and love, intermixed to dispel all gloom and show forth that the Lord has not forsaken His people and that amid the strife of nations His Great Power and Love is still the moving force that impels men to righteousness and happiness.

True, United Nations' conventions and assemblies, parliaments, congressional bodies, welfare league, unions and a thousand other organizations have their place so far as they go, but after all is said and done, the hearts of men cannot be legislated or forced into righteousness. The soul's desire of the inner man determines man's attitude toward his fellow man and his God, and the world is the sum total of the men who live in it.

And so the "HUI TAU," where several thousand men, women and children meet for a week of devotion, singing lovely hymns of praise, speaking words of wisdom and counsel, calling upon the God of Abraham, Isaac and Jacob (the One and Only True God), in a single voice and joyously mingling in dance, games, pageantry and music to make our hearts rejoice in the accomplishments of humble effort during a year past.

"HUI TAU," the voice of thousands with the heart of One, sanely and rapturously thanking God for His Mercies, and invoking His Spirit as a guide and Leader for the year ahead.

Thousands of people without the stench of tobacco nor the contaminating influence of liquor, without profanity or vulgarity, with hearts bent on culture and beauty.

"TO YOUR TENTS O ISRAEL," for it is "HUI TAU" time again, where we shall renew our hopes and our faith and our love for one another.

"ME HAERE TATOŪ KI TE HUI TAU, KIA WHIWHIA AI TATOŪ I TE KIA WAIRUA, KIA KORE TATOŪ E MATE KAI, Aaaa, Ake TONU ATU" KA KITE TATOŪ IA TATOŪ I TE I "HUI TAU."

Kia Ora Tatou. Na tou teina Aroha.

Women's Corner



By SISTER ALICE W. OTTLEY

HOME again! after five weeks, attending six Hui Parihas and several branch Relief Societies. A bit tired but well and happy in the thought that some little good had been accomplished and our testimonies strengthened through listening to others.

As we flew from Christchurch to Dunedin and from there to Wellington I read a little pamphlet tucked in the pocket of the seat in front of me. It explained how the pilot up front had been trained for his job and through means of radio was in constant touch with ground forces. As long as he stayed "on the beam" there was nothing to worry about. The steady hum of the motors assured us we were on the beam, so we were able to "fly through the air with the greatest of ease" at a hundred and eighty-five miles per hour. Wonderful, isn't it? Saves so much time, wear and tear.

Are we trained for our job of living and teaching the Gospel by example? Do we keep in constant touch with the hand that guides and directs our actions so that we keep "on the beam?"

We had a plan to follow from the beginning of our journey on this earth. We were all born with a spark of spirituality and if we cultivate it we enjoy more and more of the Spirit of our Heavenly Father. It is this Spirit that gives us encouragement and urges us to do good. It lights the way and keeps us "on the beam." Let us not forget that the medium of prayer is the means of keeping in touch with our Heavenly Father. "Prayer is the passport to spiritual power."

Everybody is talking about Hui Tau now. The Relief Society sisters are working furiously to get their articles ready in time. This will be my first Hui Tau. I know I have a lot to learn but I can't help wondering where our plan has been all year. Why weren't these articles started right after you received your assignment at Hui Tau last year? Let's try to make a plan this year that will give us time to do a good job and still not have to rush. Someone has said, "In planning your work, put your head into it before you put your foot into it." It will save time, wear and tear and we'll be ready when Hui Tau comes around.

From the Editor's Pen . . .

"Another Witness" To Christ's Resurrection

THEN charged he his disciples that they should tell no man that he was Jesus the Christ. From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day (Matt. 16:20-21).

With these words the Saviour began to teach His disciples that He was to die for mankind and although many times later He spoke to them on the subject they never fully realized what He meant, for we read further:

And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man was risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean (Mark 9:9-10).

We have all heard the story of the crucifixion many times, but on this occasion (the anniversary we celebrate in commemoration of our Lord's death) it might be well to open our New Testaments and read again the story of the greatest miracle ever performed upon the face of the earth—the death, burial and resurrection of our Lord and Saviour, Jesus Christ. (This story may be found in Matt. 26 to 28; Mark 14 to 16; Luke 22 to 24; and John 18 to 21.)

As mortal beings we can hardly imagine the agony and pain Jesus went through while on the cross. How then could we begin to imagine the suffer-

ing of the night before in Gethsemane? Few of those present at His crucifixion knew of the spiritual pain and torment He had undergone the previous night, although most of them wouldn't have cared even if they had have known. Looking down at His brothers and sisters who were there to perform this horrible crime, must have caused Him even more suffering than He was already going through, and in God-like mercy He prayed: "Father, forgive them; for they know not what they do."

A short time later even one of the men who was crucified beside Him began to mock and revile Him, along with the crowd. But the other had a deeper understanding of the situation and rebuked him, saying, "Dost thou not even fear God, since thou art under the same sentence? And we, indeed justly; for we receive what is due for the deeds we have done; but this man has done nothing amiss." And he said to Jesus, "Remember me when thou comest in thy kingdom." And He said to him, "Indeed I say to thee, This day thou shalt be with Me in paradise." (Luke 23:40-43, Greek translation.)

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast thou forsaken Me? (Mark 15:33-34.) That the supreme sacrifice of the Son might be accomplished in all its fullness, the Father seems to have withdrawn His

immediate Presence, leaving to the Saviour of men the glory of a complete victory over the powers of sin and death.

This period of utter forsakenness soon passed, however, and then came the only words from the Saviour's lips which record any emotion of physical pain, "I thirst." But even therein John saw the fulfillment of prophecy (John 19:28; compare Psalms 69:21.)

When Jesus, therefore, had received the vinegar, He said, It is finished: And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit: and having said thus, He gave up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. (Compilation of Matt. 27:51, 54; Luke 23:46, 48-49; and John 19:30.)

When His body had been brought down off the cross there was no need of breaking His bones for He had given His life of His own choice, but to be certain He was dead, *one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.* Here again John saw the fulfillment of scripture (John 19:34-35, 36-37).

At the present time it is not proposed to make a lengthy discussion on where Christ went nor what He did while

His body lay in the tomb. Suffice it to say that He (His spirit) went to the spirit world and there taught the gospel to those who had been "in the prison" as Isaiah foretold (Isaiah 24:22; 42:6-7).

Then after the Sabbath had past, Mary Magdalene and other devoted women came to further anoint the body of the Lord. Here we have the first word of the Lord's resurrection when an angel appeared to them and said, "Why seek ye the living among the dead? He is not here, but is risen. Remember how He spake unto you when He was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. But go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you. And they remembered his words (Compl. Luke 24:5-8; Mark 16:7). And after they had told the eleven, "arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. For as yet they knew not the scripture, that He must rise again from the dead (Compl. Luke 24:12; John 20:9; see John 12:23-24, 32-33; Luke 24:25-27).

Then Christ appeared to Mary (John 20:11-18) before ascending to His Father and afterwards to other favoured women (Matt. 28:9-10). Mary and the other women told the Apostles but they still did not comprehend for "their words seemed to them as idle tales, and they believed them not" (Luke 24:11). After all that Christ had taught the Apostles concerning Him rising from the dead they still weren't able to accept the actuality of the event until later when He appeared to them.

Next the resurrected Saviour appeared to Simon Peter (Luke 24:34)

(Continued on Page 130)

EVIDENCES and RECONCILIATIONS

What Shall Be Done With Personal Spiritual Manifestations

By JOHN A. WIDTSOE

THE doctrine that the Lord may and does reveal His will to men on earth is a cornerstone of the faith of the Latter-day Saints. The restoration of the Gospel in these latter days was initiated by the direct appearance of the Father and the Son to Joseph Smith. Since that time every forward step of the Church has been the result of a revelation of the Lord's will by direct appearance of Himself or of other heavenly messengers or by equally direct inspiration from the Spirit of the Lord. The Church has ever been and is now led by revelation—authoritative guidance from divine sources.

It is a cornerstone of equal importance, that every member of the Church may and should obtain a personal testimony of the truth of the Latter-day work. He must not rest his final convictions upon the testimony of others. The humblest member of the Church, if he seeks properly, may know with full assurance that the Gospel is true. None need know it better than he. However, to secure such firm knowledge he must receive assurance of it from the Author of Truth; that is, he must be guided by the spirit of revelation. The conclusion is clear: Every member of the Church of Christ may be guided by inspiration from the Lord in the affairs of his own life.

This doctrine is beautifully set forth in several of the foundation revelations given to the Prophet Joseph Smith.

For example:—

And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit (D. & C. 84:46).

On another occasion the Lord said to the Church:

But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart . . . seek ye earnestly the best gifts . . . and always retain in your minds what those gifts are, that are given unto the Church . . . To some is given one, and to some is given another, that all may be profited thereby . . . He that asketh in the Spirit asketh according to the will of God; wherefore it is done, even as he asketh (D. & C. 46:7, 8, 10, 12, 30).

Apparently every person has a gift, according to his needs or the service he may render.

The history of the Church is replete with evidence of the guidance of the Church as a whole and of every faithful member by the spirit and power of revelation. Those who have been at the head of the Church stand out in bold relief as men who have done work beyond human power. The multitude of Church members bear witness to an inspired knowledge of the truth of the latter-day message, and

often to wonderful, faith-promoting visions of eternity that have been opened to them. The Church is grateful for the possession of the gift of revelation.

Revelations are given for a twofold purpose: to furnish guidance for the Church, and to give comfort to the individual.

Revelations for the guidance of the Church are given to officers of the Church, but only within the limits of their official jurisdiction. Thus, lay members of the Church cannot and do not receive revelations for the guidance of and Church organizations, but only for themselves. The bishop has a claim upon divine inspiration for the direction of ward affairs, but no further. The spirit of revelation directs the stake president in his official stake duties, but no further. The president of the Church alone, who may officiate in all of the offices of the Church, receives revelation for the Church as a whole, to which stake presidents, ward bishops, and all other officers of the Church are amenable. This preserves a full and logical order within all Church activities.

True revelation comes from the Lord. The evil one, ever vigilant in his work of destruction, tries to simulate with an evil purpose every gift of God. Therefore, he presents false doctrines or man-made commandments through the suggestions of evil spirits or evil-minded men. To protect the Saints, and to maintain truth within the Church, the power of discerning between truth and error is given to the officers of the Church. The bishop for his ward, the stake president for his stake, and the President of the Church for the whole Church have this gift of discernment given them. Note the clear, beautiful words of the Lord upon this subject:

And unto the bishop of the Church, and unto such as God shall appoint and ordain to watch over the Church and to be elders unto the Church, are to have it given unto them to discern all those gifts lest there shall be any among you professing and yet be not of God . . .*

That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby (D. & C. 46:27, 29).

By this power and in this order, evil inspirations within the Church are recognized and rejected.

Divine manifestation for individual comfort may be received by every worthy member of the Church. In that respect all faithful members of the Church are equal. Such manifestations most commonly guide the recipients to the solution of personal problems; though, frequently, they also open the mind to a clearer comprehension of the Lord's vast plan of salvation. They are cherished possessions, and should be so valued by those who receive them. In their very nature, they are sacred and should be so treated. If a person who has received such a manifestation by dream, vision, or otherwise, feels impressed to relate it beyond his immediate family circle, he should present it to his bishop, but not beyond. The bishop, then, may decide upon its further use, if any, or may submit it to those of higher authority for action. The gift was a personal one, not for the Church as a whole; and the recipient is under obligation, in harmony with the established order, not to broadcast it over the Church.

It is unwisdom, therefore, for those who have received such manifestations to send copies to others, to relate them by word of mouth in diverse

places, and otherwise to scatter abroad a personal, sacred experience. There are times and places where testimony may be borne of our knowledge that the restored Gospel is of the Lord, and of the goodness of the Lord to us, and when we may present evidence of our faith. It would be well to remember that the Lord Jesus Christ, while on earth, usually instructed those whom He had healed or otherwise blessed, that they should not tell others of the occurrence. Some things are done for the public good, others for private welfare.

It should also be kept in mind that a message is carried by every spiritual experience. Revelation always has a

purpose related to man's eternal progress. The message should always be of more importance to the recipient than the substance or vehicle of the manifestation. Our spiritual experiences, if sound, point the way to our own salvation. Life's efforts should be directed towards the treading of that way to the satisfaction of the Giver of all gifts, from whom the spirit of revelation issues.

*This revelation was given before the organization of the First Presidency and the calling of the Twelve Apostles. At this time the head of the Church was called the First Elder.

FROM THE EDITOR'S PEN (Continued from Page 127)

and then to two of His disciples on the road to Emmaus (Luke 24:13-15) before finally appearing to the Apostles (Luke 24:36). Then eight days later He again appeared to the "eleven" who were assembled, as it seems Jesus had appointed, and there He showed Thomas His resurrected body (John 20:26-28). A short time later He appeared "at the Sea of Tiberias" (John 21) and John proclaimed, "*This is now the third time that Jesus shewed himself to His disciples, after that He was risen from the dead*" (v. 14). We also have the written testimony that the resurrected Christ appeared to others for we read, "*He was seen of Cephas, then of the twelve: After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the Apostles. And last of all He was seen of me also*" (I Cor. 15:5-8).

Now these things have been written that we might believe that Jesus is the Christ, for John, speaking of his own

book, has said, "*These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name*" (John 21:31). Not only then but also in our generation the resurrected Christ has once again appeared to men (see D. & C. 76: 22-23; 110:1-4).

Now this is our testimony and we know it is true; for the Holy Ghost bears record to our souls (see John 15:26). *Jesus is the Christ.* He opened the doors of the resurrection and appeared to His Apostles of old, just as He appeared to Joseph Smith eighteen centuries later. If He did not, how did Joseph Smith obtain the golden plates the *Book of Mormon* was translated from? Therefore, if Christ is true so also is the *Book of Mormon* what is claims to be—another witness "*that Jesus is the Christ, the Son of the Living God and the Saviour of the world.*"

—B.P.S.

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Bay of Plenty.....	ELDER VERNON LOWERY
Cook Islands.....	ELDER ORTON WILKINS
Hauraki.....	ELDER KEITH GLEAVE
Hawke's Bay.....	ELDER JAMES H. KING
King Country.....	ELDER JOHN FORD
Mahia.....	ELDER JOSEPH CASH SMITH
Otago.....	ELDER KEITH F. SCOVILLE
Poverty Bay.....	ELDER RONALD M. COSGROVE
Taranaki.....	ELDER DONALD W. WILLIAMS
Waikato.....	ELDER STANLEY E. RICHARDS
Wairarapa.....	ELDER JAMES H. KING
Wairau.....	ELDER ROBERT B. FOX
Wellington.....	ELDER NED R. WINWARD
Whangarei.....	ELDER MALCOLM B. STEPHENSON

PROGRAMME for HUI TAU, 1952

THURSDAY, APRIL 10th—Arrival at Marae.

- 5:00 p.m. Kai.
- 9:00 p.m. Dance sponsored by Hui Tau Committee and M.I.A.

FRIDAY, APRIL 11th:

- 6:30 a.m. Karakia in sleeping quarters, with the exception of Elders and Lady Missionaries who will meet every morning at that hour at place to be designated.
- 7:00 a.m. Kai.
- 10:00 a.m. M.I.A. Officers' and Teachers' meeting; Jr. Tennis.
- 12:00 Noon Kai.
- 2:00 p.m. Trios and Choruses.
- 5:00 p.m. Kai.
- 6:30 to 8:00 p.m. Relief Society Officers' and Teachers' Meeting; Mission and Branch Music Directors' Meeting.
- 8:00 p.m. Primary Programme.

SATURDAY, APRIL 12th:

- 6:30 a.m. General Karakia — Elders and Sisters meeting at regular place.
- 7:00 a.m. Kai.
- 8:00 a.m. Primary Officers' and Teachers' meeting; Genealogical Officers' and Directors' meeting.
- 10:00 a.m. First General Session of Conference.
- 12:00 Noon Kai.
- 2:00 p.m. Second General Session.
- 4:00 p.m. Special Meeting for Branch and District Presidents.
- 5:30 p.m. Kai.
- 7:30 p.m. M.I.A. Programme and Pageant of New Zealand Mission.

SUNDAY, APRIL 13th:

- 6:30 a.m. General Karakia and Elders and Lady Missionaries meeting.
- 8:00 a.m. General Priesthood meeting—opening exercises together and then separate Elders dept., Aaronic dept. and Adult Members of Aaronic dept. General Relief Society meeting.
- 10:00 a.m. Third General Session of Conference (presentation of General and Mission Officers.
- 12:00 Noon Kai.
- 2:00 p.m. General Session.
- 4:00 p.m. Sunday School Officers' and Teachers' meeting.
- 5:30 p.m. Kai.
- 7:00 p.m. Final General Session.

MONDAY, APRIL 14th—M.I.A. DAY:

- 6:30 a.m. General and Missionary Karakia as usual.
- 7:00 a.m. Kai.
- 12:00 Noon Kai.
- 5:00 p.m. Kai.

MENU for HUI TAU, 1952

THURSDAY:

DINNER

Beef, Puha, Potatoes, Tomato Sauce, Bread, Butter, Stewed Apples, Custard, Jam, and Cocoa.

FRIDAY:

BREAKFAST

Steak and Onions, Mashed Potatoes, Bread and Butter, Jam and Cocoa.

LUNCH

Pipis, Eels, Maori Bread and Butter, Apples, Tomatoes, Jam, Cheese, Water Biscuits, and Cocoa.

DINNER

Beef, Potatoes, Pumpkin, Cabbage, Relish, Pickles, Steamed Pudding, Custard, Bread and Butter, Cordial.

SATURDAY:

BREAKFAST

Stew, Kumara, Potatoes, Bread and Butter, Jam, Cocoa.

LUNCH

Potatoes, Salad, Cold Meats, Tomatoes, Lettuce, Bread and Butter, Jam, Cordial.

DINNER

Beef, Watercress, Marrow, Potatoes, Chutney Pickle, Creamed Rice, Peaches, Cordial.

SUNDAY:

LUNCH

Stew, Bread and Butter, Jam, and Cocoa.

DINNER

Pork, Beef, Poultry, Potatoes, Pumpkin, Kumara, Marrow, Puha or other Greens, Pickles, Sauce, Relish, Bread and Butter, Jam, Cake, Trifle, Fruit Salad, Jelly, Steam Pudding.

MONDAY:

BREAKFAST

Steak and Onions, Potatoes, Bread and Butter, Jam, Cocoa.

DINNER

Beef, Pork, Potatoes, Kumara, Pumpkin, Greens, Steam Pudding, Trifle, Fruit Salad, Biscuits, Jam, Bread and Butter, Cocoa, Cordial.

TUESDAY:

BREAKFAST

Stew and Potatoes, Bread and Butter, Cocoa, Cordial.

Here and There in the Mission

President Ottley Calls Counsellors to Help in the Work

On March 4th Elder Joseph Hay was set apart as 1st Counsellor to Pres. Ottley under the hands of Pres. Ottley with Elder Grover D. Jensen assisting.

President Hay will have as a special assignment the Supervisor of the Genealogical work of the mission.

On March 8th Elder George R. Biesinger was set apart as 2nd Counsellor to Pres. Ottley in the New Zealand Mission.

President Biesinger's principle assignment will be as advisory council to the presidency in all matters of construction and maintenance of mission properties.

More Missionaries Arrive

The S.S. Aorangi has once again brought some missionaries to proclaim the restored Gospel to the inhabitants of the land of New Zealand. Stepping off the ship on the 26th of February were five elders. They are:—

ELDER DARREL FRANK BURBANK who comes from Taber, Alberta, Canada, where he has been working on the family farm. His first field of labour is to the Bay of Islands District.

ELDER RALPH SEYMOUR HUNSAKER is from Tremonton, Utah, and was a dairy farmer before he was called to the "land-of-the-long-white-cloud." Elder Hunsaker has been assigned to the Wellington District.

ELDER THERON CHENEY LeBARON has been going to school at the Brigham Young University for the last two years where he has been studying animal husbandry. He has

met Joe Hapi and Albert Whaanga and they, along with the "adopted sons" of New Zealand who are attending the "Y," send their aroha to the saints out here. Elder LeBaron has a cousin in the field at the present time although it isn't likely they will see each other as Elder LeBaron has been assigned to labour in Wellington while his cousin is in the Cook Islands.

ELDER ALPHEUS C. LEETHAM is another "70" who has answered the call of the First Presidency. He comes to us from Phoenix, Arizona, and has been active in his ward duties where he has gained experience that will be helpful on his mission. His job at home was book-keeping, although he has had experience as a funeral director and builder. Elder Leetham's wife will be coming out to join him within the next few months. They have raised three children and also have three grand-children. Their two sons have each fulfilled missions. Elder Leetham has been sent down to the South Island where he will labour in Dunedin.

Another elder who comes to us from Canada is ELDER KENNETH KAY MILNER. His home town is Raymond, in the Province of Alberta. Elder Milner was doing construction work before he received his call to promulgate the Gospel. Whangarei has been Elder Milne's first assignment.

Local Missionary Called

On March 4th ELDER RICHARD AHMU was set apart by President Ottley as a missionary to proclaim the Gospel of Jesus Christ. The preceding evening Elder Ahmu was given a farewell social at the Auckland Maori Community Centre. Elder Ahmu came from Samoa about two

(Continued on Page 154)

THIS WORLD CHURCH and its PEOPLE

Work Begins on Los Angeles Temple Site

Rough grading of the area contiguous to the Los Angeles Temple site got under way on November 6, 1951, when heavy equipment began the preparatory work.

A bulldozer, tounrapull and a huge diesel-powered grader swung into action in the early morning. This rough grading for streets and walks must be completed before excavation for the temple proper and actual construction can get under way. The work is expected to take about a week to complete, according to the contractor.

Following the rough grading, streets, curbs and sidewalks will be put in and utilities such as water, gas and electrical power will be installed. This is expected to take several months.

It is planned that all of this work will be finished before any construction on the temple will start.

The equipment, belonging to members of the South Los Angeles Stake, will be operated nine hours a day, six days a week, until all of the heavy grading is completed.

By the close of the first day several thousand yards of earth had been moved and work was well under way in preparing the site for construction.

This preparatory work was begun just six weeks and four days after the dedication of the site by President David O. McKay on September 22.

Young Priest Chosen President of School

In a recent election held at the Stadium High School of Tacoma, Washington, two outstanding L.D.S. young people were chosen as officers of the student body.

Franklin E. Seal, a priest in the Aaronic Priesthood, was chosen president and Lorna Perry became secretary by over-whelming majorities.

It is noteworthy that in a school with less than a dozen L.D.S. students among an enrollment of 1,470 that two of them should be so honoured by their classmates.

Franklin has been an outstanding deacon, teacher and priest in the Aaronic Priesthood of his ward. The training that he has received through his priesthood work has given him vision, self-confidence and desire to succeed. He is already directly responsible for at least one conversion to the Gospel.

— HUI TAU BOARD —

SIDNEY J. OTTLEY—Mission President.

ELDER JAMES H. KING—District President, Hawke's Bay.

RAHIRI HARRIS—Chairman, Hui Tau Board.

ERU TE NGAIO—Secretary-Treasurer, Hui Tau Board.

And Hui Tau Board Members from various Districts.

NGA POU-TOKOMANAWA O ROTO I TE HITORI O TE HAHI

(Essentials
• in Church History)

WAHNGA TUATORU

Translated by GEORGE R. HALL



TE WA O NGA MAHI I OHAIO ME
MIHIURI TE NUKUNGA O TE HAHI
I NU IAACA KI OHAIO

"He Whakatupuranga Whanoke"

KO Oketopa te marama i te tau 1830, ka karangatia a Etera Teia (Ezra Thayer) raua ko Noropa Tuiti (Northrop Sweet) e te Reo Whakakitenga i konohitia nei e raua, kia haere ki te kauwhau i te rongopai ki tetahi Whakatupuranga Whanoke. "Ko taku maara waina e ai ki ta te Ariki, kua pirau i ona wahi katoa, a ruarua nei i mahue iho hei whakarotanga atu, a kaore he morehu e mahi ana i te pai, ruarua noa nei i mahue iho, a, e kotiti ke ana hoki enei i nga rurenga a nga mahi tohunga, o roto i nga whakaaro pirau. He pono, he pono taku e mea atu nei kia koutou, Naku tenei hahi i whakatu, Naku i karanga kia puta mai i roto i te koraha; a ka penei ano taku kohikohi i aku i whiriwhiri ai o roto o nga whanga e wha o te whenua, o te tokomaha e whakapono ana ki au e whakarongo ana hoki ki toku reo."

Te Karangatanga o Eruera Patariti Raua Ko Ohana Parata (Edward Partridge & Orson Pratt)

No Noema a Ohana Parata, te taina o Parei P. Parata, i tae mai ai ki Wheite ki te whakarongo korero mehemea e pewhea ana nga mahara o te

Ariki mona. He mea iriiri ia na tana tuakana na Parei P. Parata, i mua tata atu, i Kanana (Canaan, Columbia County, N.Y.), Ia Tihema ka tae mai a Hirini Rikitona i Ohaio pera ano te take o tana haere mai, ko tana hoa haere mai ko Eruera Patariti, he taitamariki, kaore ano i uru ki roto i te hahi. I te aonga ake o te ra o tana taenga mai, ka rongo a Eruera Patariti i te pai o nga korero, iriiringia ana ia e Hohepa Mete, a i muri mai ka whakaungia e Hirini Rikitona hei mema mo te hahi. Tokorua raua, ara a Ohana Parata me Eruera Patariti i karangatia ki te mahi minita, a i rongo hoki i korero whakamahi mo raua, me nga manaakitanga a te Ariki mo te kaha o to raua whakapono me to raua hiahia kia mahi i te mahi a te Atua. "A ko tenei whakahaunga aku, e ai ta te "Ariki ka tukua atu e ahau ki nga kaumatua o taku hahi a ko te hunga katoa e awahi mai ana i runga i te whakaaro kotahi, ka tapaea, ka tonoa i runga i nga kupu kua koretoria e ahau."

Ko Hirini Rikitona Hei Kai Tuhituhi

I whakahaungia a Hirini Rikitona hei hoa haereere mo Hohepa Mete, "kia kua rawa ia e whakarere ia Hohepa. Ko ia ano hoki hei kai tuhituhi, a ka hoatu ki ia ia nga karai-

pitire, i hangaia atu i roto i taku uma, hei whakaora i aku i whiriwhiri ai. E ai ta te Ariki i korero ai.

Te Whakakahokinga Mai o Etahi o Nga Karaipiture i Ngaro

Kua timata noatia ake, i runga i te whakahau a te Ariki te whakatikatika o nga karaipiture i runga i ta te Wairua i akiaki ake ai. Kua waiho ano hoki hei kororero ma te hungatapu te pewheatanga o nga karaipiture ngaro. I o ratou hahautanga i roto i nga rarangi o te pukapuka a Moromona ka kitea iho, he maha rawa nga mea whaitikanga kua tangohia a kua ngaro i nga wa i haerea ai te pai-pera i roto inga Tauwiwi. Kua korero te Ariki he maha o enei ka whakahokia mai e ia, i tena wa, i tena wa, i te wateatanga i etahi o nga mahi o te hahi, e whakakitea mai ana ki te poropiti nga karaipiture i ngaro, a ko Hirini Rikitona tana kai tuhituhi. I muri tata iho i te taenga o Hirini Rikitona ki Wheiete, ka whakakitea mai e te Ariki nga tuhituhinga a Enoka, i kitea ra i roto i nga korero a Hura, a he nui te hari i pa ki nga hunga tapu i tenei meatanga. Ko enei whakakitenga mai te whakaotinga o tetahi wahi o te Pukapuka a Mohi i apitia ki roto i te Peara Utu Nui.

Te Whakahau Kia Nuku Ki Ohaio

I muri tata mai i te otinga o te whakahokinga mai o nga kupu a Enoka, ka rangona ano te reo, whakahau o te Ariki. "Me mutu te whakatikatika i nga karaipiture, kia tae ra ano ki te wa e hiki ai a Hohepa Mete ki Ohaio. E ai ta te Ariki, "kei te kaha te pehi mai a te hoa riri, a he whakaaro kia koutou i penei ai. Otira kua e kaika te haere, me maatua whakakaha i nga peka o te hahi i Nu Iaaka, tera noa ake i te peka o Korewira, te peka kaha te whakaponu o nga mema." Kaore i waiho te whakahau a te Ariki mo Hohepa me nga taaina anake engari i amiki ki te katoa o te hunga tapu, katoa, katoa, me nuku ki Ohaio nga hunga tapu o roto

i te rohe o Nu Iaaka, i mua i te hokinga mai o Oriwa Kautere i tana mihona ki nga Ramana.

Te Hui Hanuere o Te Tau 1831

I a Hanuere 1831 ka tu te hui ki Wheiete. Konga take noa nei i tuatahi te whiriwhiria; i muri ko te whakakitenga mai a te Ariki i ana whakaaro i hikitia ai te hahi ki te Uru (Tirohia Ako-Kawe. 38.12) a kei te whakamamaetia katoatia nga mea o te rangi me nga mea o te ao a e whanga ana nga anahera i te whakahaunga nui, kia kokoti iho i te ao, kia kohikohia nga taru kino; kia tahuna ai ratou; a nana, he ngakau tapatahi to te hoa riri." I whakaatu mai ano te Ariki, kei te runanga te hoa riri i roto i o ratou wahi ngaro, kia whakamatea a Hohepa Mete me te Hahi. Otira ka riro Maana tonu e arahi te hunga tapu ki te whenua o te kupu whakaari; a ka waiho mo ratou tenei whenua, me a ratou tamariki i muri atu i a ratou, mo ake tonu atu, ki te nana o ratou manawa ki te rapu i tenei whenua hei whenua papatupu mo ratou. Ko tenei korero, mo Hiona, kaore ano i whakakitea mai i tenei wa.

I whakahau ratou kia hui ki Ohaio a kei reira hoatu ai e te Atua te ture, me nga mea katoa e tika ana kia whakamohiotia kia ratou. Me hoko o ratou taonga me o ratou whenua; ko nga paamu kaore e taea te hoko, me reti. Me whiriwhiri etahi tangata whaiwhakaaro hei tiaki hei whaka-haere i nga tikanga mo te hunga rawakore, mo te hunga e mate ana, hei kawé i a ratou ki te wahi i whiriwhiria e te Atua hei huinga mo ratou.

I te tatanga ki te mutunga o nga ra o Hanuere ka nuku a Hohepa Mete me tana wahine, a Hirini Rikitona me Eruera Pateriti ki Katirana, a na Nuere Witini ratou i whakamanuhiri; he roa tonu te wa i noho ai a Hohepa me tana wahine i tenei kainga; e manaakitia, e arohaina ana i te kainga o nga Witini, i roto i te aroha Karaitiana.

Te Peka i Katirana

Ko te peka o te Hahi i Katirana i whakaturia i runga i te ture "Huihui" (common stock), i whakaturia nga taonga ki te pukai huihui, ka kii na te katoa. Kua tu noa atu tenei tikanga i mua i to ratou urunga ki roto i te hahi, otira na te uru mai o nga wairua kino ki waenganui i a ratou i taukume-kume ai ratou ki wahi ke o nga tikanga o te rongopai.

Te Homaitanga i Te Ture Hei

Kawana Mo Te Hahi

I te wha o Pepuere ka puaki mai te kupu a te Ariki, kia hui nga kaumatua o te Hahi ki te runanga i "Tana Kupu," tera e homai e Ia Tana Ture, hei kawana i te Hahi. I tukua iho ano e te Ariki etahi whakahau, kia hangaia he whare mo Hohepa Mete, hei nohanga mona, hei wahi e mahi ai ia i nga mahi whakamaori i nga karaipiture tawhito e homai e te Ariki ki a Ia. Kua takoto te tikanga kia riro i a Eruera Pateriti te tari Pihopa o te Hahi, a kia whakapau katoa ia i ona ra ki nga mahi o tenei turanga. Kia mahuetia e ia ana mahi hokohoko o tana toa, kia mahi ia i nga mahi hei painga mo nga mema o te hahi.

I Katirana, i te aroaro o nga kaumatua tekau-ma-rua, i te iwa o nga ra o Pepuere, ka whaka-kitea mai e te Ariki Tana Ture hei kawana i te Hahi, i te ritenga o Tana Kupu i whakaaringia mai e ia i Wheiete. Ko tenei whakakitenga (Ako-Kawe. 42) me ki he rarangi ture hei kawanatanga, hei arahi i nga mema o te hahi. Ta ratou whakahangai mo nga ture o te whenua, me nga ture whakatikatika i te tu tika o te tinana (moral law), i marama katoa te whakaatu mai me te whakaunga. I te mea, he mema no te Hahi, me ngohengohe ratou ki nga kawenata me nga tikanga o te Hahi e whaka-kitea mai kia ratou i tena wa, i tena wa. E whaka-

kitea mai ano hoki etahi o nga kawenata e u ai to ratou noho i Ohaio a i muri mai, i roto i te Hiruharama Hou te pa o Hiona; tera e whakaaturia mai te turanga o taua pa. I whakamaramatia mai nga mahi ma te pihopa me etahi atu apiha o te Hahi. I whakahe-ngia te tangata mangere; e ai ta te Ariki "e kore te tangata nohonoaiho e kai i te kai e kuhu i nga kakahu a te tangata mahi." I korerotia mai ano, ko te paipera me te pukapuka a Moromona te Mataawaka o nga tikanga katoa e whakaakona ana e te hahi. Kaua e tu hei kai whakaako te hunga katoa kaore i te whiwhi e te wairua. I whakamaramatia mai ano te ahua o te karakia i te hunga e pangia ana e te mate. Nga tohutohu ki te hunga tapu i a ratou e noho huihui ana, kia aroha ratou kia ratou. Ko tenei tetahi whakakitenga tino whai tikanga i hua-kingia mai ki te Hahi.

Te Wahine Matakite

I muri mai o te whaka-kitenga i tuhia i runga ake nei, ka puta he wahine matakite, a he maha tonu i whakapono ki ana korero, a i whai atu i a ia. I hokia ano nga tohutohu mo tenei ahua, pera i nga tohutohu mo te kohatu a Hairama Peeti i whakakotiti ra i a ia me etahi o te Hunga Tapu. Te tino matotorutanga o nga tohutohu iho a te Ariki, ko te u ki te awhina me te hapai ake i a Hohepa Mete i roto i te taumahatanga nui e whakawahangia nei e ia.

Etahi Whakakitenga Whaiti- kanga i Rukea Mai Ki Te Hahi

I te raumati 1831, he maha rawa nga whakakitenga i rukea iho. I te whitu o Maehe ka huaki iho nga whakakitenga e korerotia ra i nga "Akora-nga me nga Kawenata" tekiona 45. Tirohia kei reira nga korero mo tenei wahi.

(Continued on Page 154)

DISTRICT ACTIVITY

NEWS



Bay of Plenty News Report

A FITTING theme for the Bay of Plenty Hui Pariha held at Mangakino January 26th and 27th was taken from Matthew 24:14.

Materially this Hui was a success because of the planned effort in having the canteen make sufficient to cover all expenses locally, plus being able to make a donation to the District Fund.

Spiritually it was a great success due largely to the presence of Tumu-aki Ottley, whose quiet and sincere personality was reflected in his simple preaching. This was the keynote to all Sunday meetings.

The usual activities prevailed on Saturday with leadership meetings in the afternoon. At night the Primary, Welfare and M.I.A. presented the Gospel from different angles and they gave a good programme. Throughout the Hui the beautiful singing of the Huria Choir was inspiring.

While sleeping accommodation was not the best the eating arrangements were excellent—all catering being done by Mrs. Hart of No. 3 Camp. Credit is also due to the Ministry of Works and the Waikato Hydro Welfare Assn. for their co-operation in allowing the use of cinema and gymnasium for meetings.

Through the efforts of the elders and all district workers the Gospel has and is truly being preached in Mangakino.

Hawke's Bay District Monthly Report

The month of February was a very special one for the Saints of Waimarama. On this occasion a Hui Pariha was held, this being the second Hui held since it has been organized as a branch. The preparations which involved tremendous efforts and much faith, as everyone will agree, went off without a hitch under the very efficient hands of the Branch Presidency, Relief Society and others who generously assisted in this undertaking.

The highlight and main feature of this conference, of course, was when President Ottley gave a stirring address with the topic, "Choose Ye This Day Whom Ye Shall Serve. As For Me and My House, We Shall Serve the Lord."

Three things were especially asked of the saints: (1) Punctuality, (2) Preparation, and (3) Reverence. The Mission Sunday School Supervisor was very emphatic on organizations adhering to the above three principles.

Under the auspices of the Hawke's Bay District Welfare very generous contributions was made by our chairman, Bro. B. D. Edwards, in supplying land, seed and implements for the cultivation of potatoes and one or two other crops that have been planted.

The Pukehou, Waipawa and Waimarama Branches are carrying on with similar projects, for which District President James King and his counsellors are grateful.

Canning of pears has come to an end and preparations are now under way for the canning of peaches.

Special note: It is sad to announce that owing to a persistent and painful illness, Bro. Jerry Thompson will not be available this canning season. In past years he has been responsible in assisting many families in the district in obtaining and distributing fruit. May it please Almighty God, therefore, that Jerry be restored to normal health and strength.

Wairarapa District Report

By Margaret Haata

On the 23rd and 24th of February, and on the marae, Ngatauewaru Pa, Te Ore Ore, Masterton, where the Maori Prophet Patangaroa prophesied the coming of the Church, the Wairarapa District held their annual Hui Pariha in ideal weather.

The conference opened with the Primary children of the Hiona, Harehana and Glanston Branches presenting a beautiful programme. A special feature being a play presented in the form of the Children's Friend by the children of the Gladston Branch.

The Gold and Green Ball had its own attraction in the floor show and the Hulawaiians Orchestra. This brought to a close a happy and successful evening.

A leadership meeting was held prior to the Primary programme and Gold and Green Ball, President and Sister Ottley giving the different organizations helpful instructions concerning the work of each.

The Hui Atawhai and Priesthood meetings began the programme for Sunday, each meeting having a good attendance. Bro. Steel of Palmerston North was ordained an elder in the Priesthood meeting.

The morning and afternoon General Sessions had many inspiring talks and wonderful testimonies were given by the various speakers. The majority of these talks were recorded by Bro. Steve Scirkovich. The saints of this district indeed felt blessed with the presence of Tumuaiki and Sister Ottley, Bro. and Sister Hay, all the missionaries of the district, and the saints from various districts who visited our meetings.

The Genealogy meeting, which was very interesting indeed, had a well prepared programme with Bro. Wiremu Naera conducting.

The Mission M.I.A. sisters, Awhitia Hiha and Virginia Paxman, have been visiting the district and the M.I.A. Branches are grateful for their visits.

Whangarei District

By Tatahi Tiki Ruarau

"A Sermon Without Words"

The Chinese have a saying that: "one picture is worth ten thousand words." This is Dutch to many, but to substantiate and prove this theory we of the Whangarei District advise and cordially invite you to visit our largest Branch as soon as the opportunity presents itself. There you will behold the accidental application of this Oriental truth amid Polynesian environs in the Te Horo Branch, Pipiwai R.D.

To arrive directly at the focal point of interest, we wish to humbly announce that the favoured band that painted and recoredated the Hawaiian Temple at Laie, Honolulu, has wrought an inspiring wonder in our midst.

Elder De Witt's artistic interpretations in various paintings and murals now gracing the window and across the stage in the Marae Hall, Tau Henare, has brought forth cries of wonderment and praise from Saints

and friends alike, both Maori and Pakeha. In addition to having created an intense interest among previously uninterested and indifferent groups, it has also aroused and revived an active investigation in the doctrines and practices of our wonderful Church.

Suffice to summarize the facts, that in a comparatively short space of time, Elder De Witt has helped endear the Gospel message in the hearts of many. Also carrying it into the homes and hearts of others, who were previously veritable fortresses, impregnable to the word of the Gospel.

Ten thousand times ten thousand words cannot adequately express the

far-reaching and favourable effects of this "Sermon Without Words" which meets and greets all who perceive it.

At the reception-farewell tendered Elder De Witt on February 22nd in "that Hall," with deep appreciation the sound of many voices, hands and feet echoed and re-echoed from those walls, ceiling and floor, and ceased not, for it re-echoes still throughout the district, spreading further and further afield.

He came into our midst with few friends, he has left without a friend, for we say he has left them all in the Whangarei District.

HERE AND THERE IN THE MISSION (Continued from Page 147)

years ago and was just recently ordained to the Priesthood. He has been assigned to labour in the Bay of Plenty District.

To these new missionaries we wish the best of luck and the Lord's blessings to attend them in their work.

Saints Arrive Back From Hawaiian Temple

After spending a short period in Hawaii, going through the House of the Lord for themselves and their ancestors, we welcome back a party of saints to the land of New Zealand.

Arriving on the S.S. Aorangi the 26th of February were Bro. Phillip Aspinall, his wife, Sister Te Oraiti Aspinall, their daughter, Margaret Aspinall, Sister Arapera Kauwhata, Bro. Hemi Whautere, and Sister Taurara Joyce.

Stepping off the Aorangi they expressed the joy they had received doing this work and also commented on how they appreciated this privilege and opportunity.

Also arriving on the same ship was Bro. Te Hoko Whitu who was also doing Temple work for his ancestors during his stay in Hawaii.

Although Bro. Whitu was well along in years he was known by all aboard ship, both going to and coming from the Temple, for his active mind and body.

After arriving back in the country it was less than a week before the Lord called this faithful brother to his eternal rest. Yes, he has been taken from our midst but the work he has done will always remain with us.

NGA POU-TOKOMANAWA O ROTO I TE HITORI O TE HAHI (Continued from Page 151)

Ko Hiona Te Wahi Whakamaru (Refuge)

Ko Hiona, te Hiruharama hou, ka whakaarangia, ka hangaia a ka emi mai ki reira te hunga pono, te hunga tika o nga iwi katoa, me te waiata i a ratou waiata o te Hari mau tonu.

Ko tenei anake te iwi e kore e kitea i roto i nga whawhai o te ao; ko te take, ko tenei anake te iwi e kore e mau i te hoari hei patu i tona hoa tata. Ko tenei anake te iwi e rere ki Hiona hei whakamaru mona; i te wa e mura ana te riri i runga i te whenua i mua i te haerenga mai o te Ariki.

To All Te Karere Readers

FOR the past few months you have been reading articles, written by your District Presidents, on the several districts you are living in. These articles have taken the place of the "News of the Field" section we featured some time ago. There have been many inquiries about this section of the "Te Karere" and comments made that the people here feel something is missing in the magazine.

Well, we have done something about it, or at least have been trying to do something about it. As you will notice, we have a section in this issue called "District Activity News." It isn't very long, is it? You can see the reason though—only four out of sixteen districts have a report enclosed.

You say you'd like to see every district represented in this section?? Good. Here's how you can. Every district does or should have a District Representative. Ask your District President who your District "Te Karere" Representative is. If there is none, ask him to choose one.

These District Representatives are going to need the help of all of you, and if you really want the "District Activity News" section in your "Te Karere" you will want to give them all the co-operation they desire.

The District "Te Karere" Representative will see that these articles get to the office so they will be published. Of course, the articles have to get to the office before the report can be published so the District Representative holds a position which you want taken care of.

IF YOU WILL SEE THAT THE "TE KARERE" REPRESENTATIVE IS CHOSEN FROM YOUR DISTRICT, YOU WILL ONCE AGAIN READ OF THE HAPPENINGS THROUGHOUT THE MISSION.



Modern Apostle Dies

EARLY in the month of February ELDER JOSEPH F. MERRILL left this mortal life and passed into the world beyond. Although he was 82 years old his death was not expected as he was in the best of health. He retired to his bed in the usual manner and passed away suddenly during the night, no one realizing of his death until the next morning.

Brother Merrill was born at Richmond, Cache County, Utah, August 24, 1877. He received his education at various universities, returning to Utah to resume his teaching activities at the latter end of the last century. He was an eminent scholar, using his education for the furtherance of the work of the Lord. During the past few years he has been in charge of the "No Liquor-Tobacco" section of "The Improvement Era."

He was an apostle for twenty years, being ordained on October 8, 1931, by Heber J. Grant.

Te Karere

W. P. Naera,

Gladstone,

Wairarapa.

THE MESSENGER



MAY :: 1952

MONTHLY MAGAZINE OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS MISSION IN NEW ZEALAND

About Our Cover

WE still continued the work of translation, when in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from Heaven descended in a cloud of light, and, having laid his hands upon us, he ordained us, saying:

"Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us direction that I should baptize Oliver Cowdery, and afterwards that he should baptize me. Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood—for so we were commanded.

The messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John who held the keys of the Priesthood of Melchizedek, which Priesthood he said would in due time be conferred on us, and that I should be called the first Elder of the Church, and he (Oliver Cowdery) the second. It was on the 15th day of May, 1829, that we were ordained under the hand of this messenger and baptized.

(History of Joseph Smith, the Prophet, by himself—
P. of G.P. Joseph Smith 2:68-72.)

TE KARERE

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George R. Biesinger	Kaunihera Tuarua
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THE PRESIDENT'S PAGE

He Kupu Aroha

By SIDNEY J. OTTLEY

BRETHREN and Sisters,—Because it has come to my attention several times of late, that persons have declared that they have been set apart to some position for life, I should like to make a few remarks to that subject.

To say the least, that would be a dangerous promise for any person, either for himself or for the cause he represented. Men are such changeable animals, and Satan, the arch enemy, does so love to work upon that changeable nature that we often time find the Saint of yesterday as the sinner of today and the sinner of years gone by, having seen the error of his ways and repented, has turned to the life which is "Beautiful beyond all understanding."

How many persons are there within the range of your acquaintance whom you once considered as almost perfect beings who are now careless of the finer things and have become coarse and uncouth? And likewise, how many persons among your dearest and most loved friends whose lives, some years back, were anything but desirable?

God chooses men and women of sterling worth to fill the offices of His earthly kingdom, but they are still in that probationary state of life which will always be so until the King of

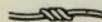
Glory calls forth and says "Stand forth and be judged." Then, and then only will it be said, "You have done well, enter ye in and receive your reward." Then your assignment will be permanent, by reason of that great achievement, namely filling of the second estate.

May I refer you to the word of the Lord on this matter and then I will leave you for the pressing matters of Hui Tau preparation of which you will hear much in the next issue of *Te Karere*.

Doctrine and Covenants, Section 121. Read it all from the 34th paragraph to the last. Then read it again—read it often and see how well we are filling the calling we have and whether we are exercising unrighteous dominion by reason of some calling to which we have been called and have filled with only indifferent zeal. (This scripture may also be found on the inside back cover.)

May the Lord bless us all with the love of right and a sincere desire to fill all callings with only one thought—to show the Way to our fellow man.

None but Patriarchs and Prophets are set apart for life and that predicated on righteousness of service.



A home without books is like a body without a soul.—Cicero.

Women's Corner



By **SISTER ALICE W. OTTLEY**

LITTLE misunderstandings sometimes grow from a "Mole Hill to a Mountain." A little unkind remark or a thoughtless word can be misconstrued or misquoted until its meaning is changed and be the cause of bringing unhappiness to someone. The longer we hold and nurse a grudge the bigger it becomes. A wise philosopher once said, "The remedy for wrongs is to forget them." To fail to erase from our minds the memory of a wrong we think has been done, has a damaging effect on our personalities and may even blot out some beautiful experience that we might have. President Grant said, "It isn't the initial expense of the grudge that matters, it's the *upkeep* that is so costly."

It has been said, "To err is human, to forgive is divine." It is natural to want to retaliate, to resent, to be revengeful. These things are easily cultivated, but to forgive and forget takes strength of character. Bryant S. Hindkley says, "Forgiveness is always a sign of moral grandeur, an expression of nobility."

Paul said to the Romans (12:20, 21), "If thine enemy hunger, feed him;

if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Our Savior said, "*Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.*"

"*That ye may be the children of your Father, which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*"

"*For if ye love them which love you, what reward have ye? Do not even the publicans the same?*"

"*And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?*"

"*Be ye therefore perfect, even as your Father, which is in Heaven, is perfect*" (Matt. 5:44-48).

So let us be careful what we say, that we may not hurt our sisters' feelings, and be willing to forgive and forget that our growth may not be hampered, and also that our **JOY MAY BE FULL.**

Do good to your friends to hold them; to your enemies to gain them.—Franklin.



From the Editor's Pen . . .

Fear - - Righteousness towards God or a Weapon of the Devil

ACTUALLY our title this month is deceiving. It seems to be asking a question, whereas either answer would be correct; but only if we use the correct interpretation of the word. Looking up a definition of the word fear in the dictionary we find: "To be apprehensive or afraid of; to terrify; drive by fear. An emotion excited by threatening or apprehended evil; alarm; dread; terror; reverence for constituted authority; religious awe; as, the *fear* of God. *Fear* is the generic term denoting an emotion excited by threatening evil with a desire to avoid or escape it; *fear* may be sudden or lingering, in view of present, of imminent, or of distant; *awe* is a reverential *fear*." So as we have seen the difference of these two types of fear, let us now take a few examples of them.

All through the scriptures we read of men that "feared (loved) God." Aren't we told to work our "own salvation with fear (respect of God's word) and trembling?"

The other type of fear is altogether different, though. This fear that makes men terrified and frightened. It grips their minds and makes them feel panic. It turns men from strong individuality to weakmindedness, and makes them lose all reason. Great mountains appear in his road when in reality his problems are minor. He begins to worry and spends so much time in this manner he has time for nothing else. Because of his worry he loses his peace of mind, and finally his contact with God slowly but surely dies.

We read in Proverbs (23:7) that as a man "thinketh within himself, so is he." (A.S.V.) This is a truism which is only as natural as night following day or winter coming after fall. If we think we are happy we will be happy. If we think pure thoughts we will become pure. If we think good we will create good; but if we think evil thought our thoughts will eventually catch up to us and our deeds will become evil. Then if we think we are afraid we surely shall be afraid—and our fears will overtake us. We will be like the Prophet Job, who, speaking of mortal man, cried: "The thing which I greatly feared is come upon me." In our fearfulness we will look for fear and we may even unconsciously seek to bring about events which will justify our fears.

Now this is not the type of fear the Lord is pleased in. Nay, He would rather see us free from the bondage of fear, that we might know the truth and become eternally free.

"God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the Gospel according to the power of God, who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:7-9).

God hath not given us this spirit of fear so it is only logically understood that the devil has. Also we were

given grace in Christ Jesus before the world began. Could we assume from this that some were not given grace before the world began? We know that some of God's spirit children did not accept the plan or our elder brother, and therefore were cast away from the presence of God. We know Lucifer's plan was that everyone was to be saved; their free agency taken away, everybody would be *compelled* to salvation. We have not the time to discuss the advantages or disadvantages of this plan, but it should be seen that it was and always will be based upon unrighteousness. Why was Lucifer—the son of the morning—able to draw so many followers after him? Did he, using his subtle craftiness, form a campaign of propaganda to deceive those spirits just as he tries to deceive us today? They *may* have feared the thought of not having a guarantee to their salvation and because of their fears they followed Satan's plan rather than Christ's. We know of their punishment, and is it not likely that those who fear in this life will be cut off from the presence of our Father in Heaven also?

Many times our Savior chastized His followers of their fear and on one occasion spoke unto them saying, "Be not afraid of them that kill the body, and after that they have no more that they can do. But I will forewarn you whom ye shall fear: Fear him which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." (Luke 12:4-5.)

On another occasion, explaining the signs preceding the end of the world, He said men's hearts would fail for fear—of the fearful sights and great signs that were to be given.

Isaiah, speaking also of the latter-day, gives us comfort with these words: "The desert shall rejoice, and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing; they shall see the glory

of Jehovah, the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompense of God; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hare, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert—the redeemed shall walk there: and the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away" (excerpts of Isa. 35. A.S.V.).

We know this chapter deals with the chosen people of the Lord. We can see that there are those who will be afraid, but we can be comforted in the thought that He will strengthen us and reassure us that our fears are all in vain.

This has been fulfilled, for once again the Lord has comforted us with His voice, and has given us commandments to help strengthen our "weak hands" and our "feeble knees." He has said to us, again, that the fear of men displeases Him and also has told us that we lose blessings because of this kind of fear. But He has said, "*If ye are prepared ye shall not fear*" (D. & C. 38:30).

Therefore let us prepare ourselves and let us always remember:

God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. (II Tim. 1:7; I John 4:18.)

—B.P.S.

EVIDENCES and RECONCILIATIONS

Can the Experimental Method be Employed in Religion?

By JOHN A. WIDTSOE

CIVILIZATION and enlightenment have come when men, using the experimental method, have begun to test the correctness of their beliefs. The highway to truth is paved with such rigid tests.

On the contrary, the black cloud of superstition and confusion, twin enemies of progress, has obscured human vision when untested opinions or unverified claims or personal guesses have ruled human actions, or when assumed authority has claimed precedence over patient inquiry. The blind acceptance of unsupported statements, or placing theories upon a pedestal for human worship, has always been a source of sorrow.

Whenever men have set up devices or experiments to test the validity of their opinions, whenever men have demanded proofs of the verity of offered teachings, the world has moved forward. To test current beliefs, Galileo dropped stones of unequal weights from a height; Lavoisier weighed mercury before and after heating; Pasteur filtered air through tufts of cotton; Lister washed wounds with a solution of carbolic acid—and each destroyed a false belief and revealed a new truth: stones of all sizes fall through the air with equal velocity; mercury becomes heavier when heated in air; microscopic living things, in the air, are often capable of injury to man; in wounds are germs which if not destroyed may delay healing. Out of each of these experiments a vast volume of truth has grown. Our civilization rests upon innumerable such experiments.

The same principle appears in the field of living things, from animals to

men. The complex relationships of social living must be tested for their value, if the path of safety is to be found. Though experimentation in this field is somewhat more difficult because of the human will (the power to accept or reject), yet, for example, the desirability of organization, co-operation, and democracy, and the ill-effects of autocracy, tyranny, and dictatorships, have been demonstrated by actual trial.

Spiritual principles that affect human life are likewise subject to experiment. Prayer, attendance at Church meetings, the Word of Wisdom, tithing, are but remote beliefs until put into practice and thus tested for their value. Intelligent man cannot pass worthwhile opinion on these and other principles until he has tried them himself or observed their effects on others.

Authority, itself, must bow before the experimental method. The reality of authority is best established by the efficacy of that which it declares and commands. Authority which is not willing to submit to such a test may well be questioned. There are today innumerable fantastic cults, leading thousands astray, which have no foundation beyond the unsupported claims of their originators.

This does not mean that the experimental method is the only approach to truth, but that it is one of the most important. Nor does it mean that every man must get drunk to learn the evils of alcohol. Human experience is filled with the sad examples of those who have toyed with evil and have been destroyed by it. We can learn from the experience of others, as from our own, as to that which is good or evil.

We can also learn from those wiser than we are. But in accepting guidance from them we must be certain of their wisdom.

The Gospel of the Lord Jesus Christ advises men to test its truths in human life. It approves distinctly of the experimental method. The Savior laid down the principle in a luminous statement: "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" (John 7:16, 17). On another occasion He repeated the thought: "If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works" (John 10:37, 38). The words of the Apostle Paul, "Prove all things; hold fast that which is good" (I Thessalonians 5:21), are of the same import. There is constant advice in the scriptures to let the effects of Gospel living be evidence of its truth, as for example: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven" (Matthew 5:16); or "Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation" (I Peter 2:12).

Joseph Smith, the Prophet, recognized this method of testing truth. He read the words of James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5); and, believing in God, he went into the grove to test the reality of the promise there made. Thus came the great First Vision.

The constant promise, "Ask, and ye shall receive; knock and it shall be opened unto you" (D. & C. 4:7), is a form of testing truth, as well as a promise from God. Similarly, "Search diligently, pray always, and be believing, and all things shall work together for your good" (D. & C. 90:24).

Promises are made for our good, and we are but asked to try them out. The law of cause and effect is as operative in the spiritual as in the material world.

Running through the scriptures is the doctrine that truth as well as untruth may be recognized by its effects, and the counsel is given to test the claims of the Gospel by rendering obedience to its principles of action. Obedience itself becomes but a call to do certain things so that certain rewards may be received. Obedience may therefore be counted as a phase of the experimental method.

All should test their religious beliefs. But all such testing must be done in the right spirit and by the right method. Every testing must be a sincere and honest search for truth. The truth or the goodness, not the untruth or the evil, if it exists, is automatically discovered. There must be no bending of means or methods to bolster up prejudice. An honest seeker after truth must accept truth unhesitatingly when found, and yield full surrender to it. The truth-seeker must be single-minded—for truth. Errors must be thrown out, however appealing they may be to man-made appetites.

Only those who have thus tested the principles of the Gospel—for example, the Word of Wisdom, tithing, or meeting going—have any right to pass opinion on them. Others, who officiously render judgments on Gospel principles without trying them out in the correct spirit, belong to the class who are willing to accept unsupported beliefs, who have, in every age, brought grief to the world.

The experimental method is applicable and should be used in the field of religion as in every other field of human activity. Only then can a full conviction of its truth be won. "Practicing our religion" is the most direct method of gaining a "testimony of its truth," and that should be the constant concern of every Latter-day Saint.

How the Word of Wisdom Helps in Sport

By BRO. M. B. COUCH

ONE cannot be truly in training if he uses tobacco and liquor. And no coach should allow a player to represent his club regularly if he is not in training.

Actually there are no written laws forbidding the use of these stimulants in any sports (although it would be best if there were), but the non-use of tobacco and liquor is an unwritten law of the athlete. It should therefore be faithfully enforced by them.

Rugby is a strenuous game, as we all know, and players who indulge in such habits as smoking and drinking liquor are open to permanent harm or physical injury—because these drugs take away the sharpness we need, both physically and mentally, leaving us more susceptible to accidents.

In this land of Rugby one finds it difficult to refrain from these habits, as it seems to be such popular routine in all sports. But those who do not smoke or drink, but keep their bodies clean, stand out as an example of good living and deserve the respect of all around them. They are not only looked up to for their clean living but they are keeping themselves in better physical condition for their sports.

In our New Zealand Mission we have Latter-day Saints whose names rank tops in the honour list in the field of sport. Let us name a couple of them in the field of Rugby.

Take Tori Reid, for instance, who holds the record for playing in the most first class games in New Zealand.

Doctor Nitama Paewai, who is considered as New Zealand's outstanding half-back these last twelve years.

Then we could take Bob Scott as an example of a non-member who neither smokes nor drinks. Because of

his fine play Bob stands as the idol of every football fan in the Dominion.

These three men know full well the meaning of the word of wisdom or as it is known in athletic circles, the unwritten law of the athlete, for they, and we also, have seen the benefits they have received from living clean lives.

Speaking from experience I know for myself what the Word of Wisdom means and what it has done for me.

No footballer under the influence of these deadly drugs can face the tactics of hard, solid Rugby for long. Their bodies are not in top physical condition and because of this they are not fit for much strenuous competition.

Now before closing a gentle reminder to those up and coming athletes, who don't just make the grade. "Never despair, the taking part in any game is the highest honour you can gain."

I am grateful for the privilege of writing this article on "How the Word of Wisdom Helps in Sports" and I hope, Brothers and Sisters, that what I have written may be of some benefit to us all in keeping the Word of Wisdom.

A SPORTING PHILOSOPHY

*Whether you die, or whether you live,
As the wheel of fate is spun;
If you give the game all you have to
give
Why bother about who won?*

*The score tells only a minor part
When you come to the best of it,
If you have the head and you have the
heart
Who cares for the rest of it?*

—Grantland Rice.

A Two-Edged Sword

SATAN is the arch-deceiver. His doctrine appears under many a guise. Always he attempts to lead people astray by holding before them false notions which on the surface seem much to be desired.

One of his most appealing methods of reaching mankind is to make them believe they can get something for nothing. Nearly everyone has enough selfishness to try to get all he can at the lowest price. Satan plays upon that trait. He does so in our economic life, and he does so in religion. Get something for nothing—or for as little as you can.

In economics he teaches men to do as little as possible to get as much as possible; work as little as you can and collect in return all you can. He urges people to become parasites, to live off the efforts of others, or to seek support from their government to avoid the necessity of self-support. Get something for nothing. It is a doctrine of temptation.

This identical philosophy is carried over into certain types of religion. Again it is to get something for nothing. Some teach that a person may have full salvation by whispering a few magic words. Just confess a belief in the Savior—that is all. If you thus confess, you get full salvation, and nothing can keep you from it. No works are necessary, for you are saved by grace alone, so the teaching goes.

Get something—get salvation—for nothing but just a phrase. Just say "I believe." That is all there is to it, they declare. And they quote John 3:16 to support their arguments.

This unfounded fancy has become so popular with some that certain enthusiasts go to the extent of painting

"John 3:16" on fences, on sign posts, on railroad over-passes, along the highways, anywhere. It is magic in their eyes, a magic way to be saved. But it is black magic. And they deceive themselves, for salvation comes not in that manner.

But is it not a striking thing that Satan would hold forth this same philosophy in both the fields of economics, or every-day bread-and-butter living, and in religion? And is it not remarkable that both these expressions of the same false philosophy are so popular with people?

The Lord has had a good deal to say about this matter, and His doctrine is just opposite to that of Lucifer. Instead of teaching us to get something for nothing, the Lord puts a premium upon production. His doctrine is that the idler shall not eat the bread nor wear the garments of the labourer.

And in religion it is the same. We are taught that we must work out our salvation. We must bring forth much fruit. Those branches of the vine which do not produce much good fruit shall be cut off and thrown into the fire. He emphasized production in His parable of the unprofitable servant. Faith without works is dead. On Judgment Day we shall be judged according to the deeds done in the body.

The Lord commands us to become perfect even as he is. In giving us this commandment, and teaching us that we must work out our salvation, with prayer, and fasting, and increasing faith and testimony, He teaches us that we must put forth genuine effort for self-improvement.

How do we work out our salvation? By participating in the activities of the Church which develop in our souls

(Continued on Page 170)

The Search For Truth

By LEVI EDGAR YOUNG

President of the First Council of the Seventy.

IN the dedicatory prayer in the Kirtland Temple given by the Prophet Joseph Smith we have these words, "Seek ye diligently and teach one another words of wisdom, seek learning even by study and also by faith" (D. & C. 109:7).

*But where shall wisdom be found?
And where is the place of understanding?*

*Man knoweth not the price thereof;
neither is it found in the land of the living.*

*The depth saith, It is not in me:
and the sea saith, It is not with me.*

*It cannot be gotten for gold, neither
shall silver be weighed for the price thereof.*

*It cannot be valued with gold of Ophir,
with the precious onyx, or the sapphire.*

*The gold and the crystal cannot equal it:
and the exchange of it shall not be for jewels of fine gold . . .*

*Behold, the fear of the Lord, that is wisdom;
and to depart from evil is understanding.*

(Job 28:12-17, 28.)

To me, one of the great defects of our day is the lack of wisdom. If there were wisdom enough in the world to direct the course of human conduct, we need not have wars. If we were wise enough we would search for truth in solving all of our problems. We would try to discover the causes of these problems, and we would seek more wisdom in their solution. We would search for the truth without prejudice, but with an understanding mind and heart until through wisdom we could agree among men on important solutions for permanent peace and

the betterment of mankind. Such wisdom demands that we have a deep faith in God, active minds, with insight and understanding of the realities of life, and the teachings of the Redeemer. In the book of Ecclesiastes we read—

Wisdom is better than strength . . .

Wisdom is better than weapons of war (Ecc. 9:16, 18).

We Latter-day Saints are searching for truth in ourselves in order to contribute to the peace and the betterment of the world. Yet we cannot find truth without hard work, patient and sincere work in the form of study, over a long period of time.

This is what a French writer meant when he said, "Nothing is really known until it has been known a long time." Wisdom considers things in the long run; it considers life from the standpoint beyond the individual, beyond the local, beyond the temporary and changing. It looks upon society from a high plane and in the pattern of eternal progression. In other words the goal of wisdom is the building of the Kingdom of God upon the earth.

The young people of today must be taught to work and study hard that they may establish a good beginning in their search for truth. We read again, "The things that thou hast not gathered in thy youth, how shall thou find them in thine old age?" How important it is that the early education of our children be established. There are only a very few years in every life, when the mind is fresh and plastic and the memory able to retain. These years should not be wasted; they should be

used to every possible advantage in the search for light, in the development and growth of thought and deeds. Let everyone remember that the work he does shall rise up in judgment against him, and the roots of self-respect lie in work done to the best of man's ability.

President Joseph Young, who for many years was the head of the First Council of the Seventy, taught that the most effective way to satisfy one's noble impulses is training one's intelligence to its highest pitch, having a depth of faith in Almighty God. Such training means years of study of good books, years of devotion to the search for truth. This is what the Gospel of Jesus Christ demands of you and me.

Every man to be educated on any rung of the ladder must have a teacher, not necessarily in the schoolroom, but he must be taught by a good book, a good friend, a leader. Let us not be accused as were the Stoics of ancient times that "The nourishment of religion was drawn from the shallow springs of their own intelligence." That is our trouble today.

Let me read to you from the Acts of the Apostles. One Philip is admonished by the angel of the Lord to go to the man of Ethiopia to be taught and to understand what he is reading. As a result the Ethiopian was converted to Christianity.

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

And he arose and went: and, behold, a man of Ethiopia, a man of great authority under Candace, Queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship.

Was returning, and sitting in his chariot read Esaias the Prophet.

Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

And Philip ran thither to him, and heard him read the Prophet Esaias, and said, Understand thou what thou readeest?

And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him (Acts 8:26-31).

The great missionary of Christ, Paul the Apostle, was a man that was ever searching for truth, ever alert, never at any time mentally inactive. His was an active mind, seeking truth in the university at Tarsus. He was a student of the great students, Gamaliel and Hillel. When Paul received the vision and was converted on the road to Damascus, even then was his mind active in his intense search to understand the word of God and obtain the wisdom of the great message. Paul knew that the life spent in the search of truth was not an easy one. He realized that his mission was to gain understanding of the truth of Christ and to teach this truth to others. Paul might have said: "The easier road I leave to others; I have chosen the harder one." It was Emerson who said, "God gives to every man the choice between truth and repose; he cannot have both." But when Paul said, "I have chosen the harder road," he might have added, "but I have also chosen the happier one," for the search for truth is a happy search, and interesting one, and adventuresome, exciting road to travel.

A child begins his search for truth with his mother to guide him, in the reading of childhood rhymes and stories and classics, Bible stories, tales of heroes, and, as he grows and develops, he continues his search in the study of history, certainly one of the great fields in which the wisdom of the ages is contained. Unexcelled in the field of history are the Old and New Testaments, in connection with the

other great works of Holy Writ. We find in the scriptures the words of great poets, great writers—the highest, the most exalted expressions of human thought.

Every student of Church history knows about the high school established in the Kirtland Temple. The students were taught English by reading the best literature and the ancient classics. The principal of the school was Professor H. M. Hawes. There were also established Hebrew, Greek, and Latin classes; the professor of Hebrew was Joshua Seixas. I have found out that the attendance at these classes on the part of the elders was very large, and we have from the records the statement of how the Prophet Joseph Smith attended night in and night out the Hebrew and Greek classes. He undoubtedly felt and responded to the beauty of these languages, for only those who have studied Greek and Latin and Hebrew know of the beauty and richness of the literature that has come down to the present day from those far-off times. The Prophet Joseph Smith shows us the majesty of the statement, "Seek ye knowledge out of the best of books," and Joseph Young, president of all the seventies in his day, insisted that the seventies in their respective quorums become students of literature and philosophy and religion. Thousands of them adopted the motto

that, "Knowledge is Power." The beauty of this idea lies in the fact that the concept of what knowledge means with the Latter-day Saints is this truth that God blesses us as we approach Him with deep faith and ask His blessing in our obtaining knowledge. Our minds and hearts are opened, and we become students in the true sense of the term, for it is under God's direction that we learn, and Jesus Christ our Redeemer becomes our greatest teacher.

The young student devotes himself to the study of literature and art, engineering and medicine, and whatever he may choose, and in all he learns the truth and beauty of morality, the truths of mature and of life itself, the truth by which he gains the understanding and knowledge of God through his faith. Then these young people are on their way to life everlasting. They put into practice our Thirteenth Article of Faith:

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.—Joseph Smith.



A TWO-EDGED SWORD (Continued from Page 167)

those Christ-like traits that help us to become like Him. That requires consistent, well-planned effort, with devotion to the end. So working out our salvation means developing Christ-like characters which will make us fit to come into the presence of the Lord.

Latter-day Saints should not be deceived by Satan's philosophies of getting something for nothing. That false doctrine is like a two-edged sword which destroys either way it swings, whether in economics or in religion.

THE GOSPEL ALPHABET

BY WILLIAM A. MORTON

- A** is for *ADAM*, the father of all.
He ate of the apple, and thereby did fall.
But that was a part of the heavenly plan
To people the earth and to glorify man.
And Adam, our father, and dear Mother Eve
Should honour and gratitude ever receive.
When earth is renewed they will stand in their place,
Crowned at the head of the whole human race.
- B** is for *BAPTISM*. Jesus the Lord
Was baptized. Then to miss it we cannot afford.
For did He not say that a man, to be shorn
Of his sins, must of Water and Spirit be born?
Yes, this is the way that all sins are forgiven,
And man is made fit for the Kingdom of Heaven.
When children are eight years of age is the time
They should follow the Savior's example sublime.
- C** is for *CHURCH*, which is set up again,
For ever and ever on earth to remain;
The only true Church—so the Great Founder said,
When He gave it His name, for of it He is Head.
Within it Apostles and Prophets of God
Teach the members to walk in the way Jesus trod.
If we their wise counsels believe and obey,
The Evil One never can lead us astray.
- D** is for *DEACON*, who each Sabbath Day,
The Sacrament passes with cup and with tray.
He does not baptize, nor the Spirit impart,
But in preaching the Gospel he plays a full part.
He often has charges of the meeting house, too,
And does lots of things that the Bishop can't do.
The Office of Deacon, though one of the least,
Is just as important as Teacher or Priest.
- E** is for *EDEN*, the Garden so fair,
Of Adam and Eve, the original pair.
They talked face to face with our Father in Heaven,
And yet disobeyed, and from Eden were driven.
Into the lone, dreary world they were sent,
But still they had faith and did truly repent.
Adam offered a lamb on an altar of stone,
Which showed how the Savior for sin would atone.

F is for *FATHER*, whose throne is On High.
From Him come all blessings that mortals enjoy—
Health, food and clothing and kindred so dear,
And all that gives comfort and happiness here.
How good of our Father to come down to earth,
And teach us those truths that will be of most worth
When we pass from this life to the Kingdom above.
Oh, sing of His goodness, His mercy and love!

G is for *GOSPEL*: 'twas taken from men,
But in due time brought back to earth once again,
And is preached to the people of every nation,
That they may be heirs of eternal salvation.
To all who obey it the promise is given
That they shall inherit the Kingdom of Heaven.
Not servants, nor angels—as Gods they become,
And dwell evermore in the Heavenly Home.

H is for *HYRUM*, the noble and brave.
Like Joseph his brother, his life-blood he gave.
A man without guile, and Israelite true,
A warrior for Truth when its warriors were few.
'Mid fiery trials he stood every test,
And is now in that world where the righteous find rest.
The crown of a martyr he ever shall wear,
And Glory Celestial eternally share.

I is for *ISAIAH*, that Prophet of old,
Who in the far future great things did behold.
He spoke of the Savior, His earthly career,
His triumph o'er death, and His coming—then near;
The gathering of Israel in these latter days
To the tops of the mountains, to learn of God's ways.
And there, said the Prophet, a House they shall build
To the name of the Lord. And his words are fulfilled.

J is for *JOSEPH*, fore-named "The Choice Seer";
His memory the Saints will forever revere.
Chosen of God to restore the Great Plan,
He opened the gates of salvation to man,
And then "like a lamb to the slaughter" was led:
For the sake of the Gospel he suffered and bled.
Yes, he who beheld both the Father and Son,
Like them bore the cross, that the crown might be won.

K is for *KIRTLAND*, a town of much fame,
Where the saints built a House to the Holy One's name.
There the Savior appeared, in a vision most rare,
To Joseph and Oliver, kneeling in prayer.
There Moses, Elias, Elijah restored
The Keys that make straight the way of the Lord,
That Israel might gather, and even the dead
Redeemed by the living, to Jesus be led.

L is for *LIFE*—for the life here on earth,
Where souls are prepared for their heavenly birth.
Here faith must be tested, as sight was before
When man was a spirit, in ages of yore.
And blessed are they, who, when life's race is run,
Shall hear from the Savior the plaudit "Well Done!"
For they who do all that the Lord doth command,
Shall "all things" receive from His bountiful hand.

M spells *MORONI*, the one who revealed
To Joseph the Prophet the book that was sealed
And hid in Cumorah; now brought forth again,
A witness for God to the children of men.
For this precious record let praises be given
To Him who preserved it—our Father in Heaven.
Our souls fill with joy as its pages we read,
For we find in this book just the things that we need.

N for *NAUVOO*, Joseph's City most fair.
Another great Temple the Saints builded there;
The work of Elijah commenced to come forth;
The gathering began from the ends of the earth.
Then from Temple and homes the Lord's people were driven.
But He will repay—'tis recorded in Heaven.
And the Saints, for the trials so nobly endured,
Shall reap full reward—of that be assured.

O for *OBEDIENCE*, first law of Heaven,
Whereby come all blessings; without it—none given.
Christ set the example; for He did alway
The will of His Father most humbly obey.
Yes, even to death. But from death He arose—
The death that He suffered for friends and for foes,
That all, by obeying His precepts divine,
Might come unto Him, each a branch of the Vine.

P is for *PRIESTHOOD*, to which, we are told,
A man must be called as was Aaron of old,
To speak and to act in the Lord's holy name,
To build up His Church, and the Gospel proclaim.
Thank God for the Priesthood, by whom we are led,
And their powers divine that save living and dead!
The keys that to Joseph the Prophet were given
To open the door of the Kingdom of Heaven.

Q for the *QUESTION* once asked of the Lord
By good Nicodemus, as writ in God's word:
"Can a man be twice born, can he be born again?"
Then the Savior made answer both precious and plain:
"Man born of the Water and Spirit must be,
Or the Kingdom of Heaven he never can see."
Yes, that is a doctrine the Master did teach,
A doctrine His Saints of the present day preach.

R means *RESURRECTION*, or raised from the dead.
The first thus to rise was Christ Jesus, our Head.
Forty days with disciples and friends He sojourned,
Ere He to the Heaven of Heavens returned.
He came to this land, the the Nephites of old,
His "other sheep," not of Jerusalem's fold;
The Gospel He taught them; their children He blest,
And gave them a taste of Millennial Rest.

S is for *SAVIOR*, who came from On High,
For all men to suffer, for all men to die.
On Calvary's cross He atoned for our sin,
That we, through His merit, great glory might win.
If we to His Gospel obedience give.
In the Kingdom Celestial we ever shall live,
Exalted and crowned with the Noble and Great,
Who keep both the First and the Second estate.

T is for *TITHING*, a law of the Lord;
And those who obey it—how rich their reward!
From windows of Heaven, upon them shall pour
The choicest of blessings for basket and store.
Peace, happiness, shall in their dwellings be found,
In hearts as in homes, the Good Spirit abound.
Who honour this law sure protection have earned,
And they shall escape when the wicked are burned.

U is for *UNITY*, sought by the Lord,
For all those who follow Him Heaven toward.
"As I am with Thee, Father, as Thou with Me,
Grant these my beloved disciples may be."
So prayed the Lord Jesus. We also should pray,
And seek to be one with our Savior alway;
Thus hastening the time when contention shall cease,
And o'er all the world spread the Spirit of Peace.

V is for *VIRTUE*, and blessed are they
Whose footsteps are found in the Heavenward way;
Who hear the Good Word and go straightway and do
What the Lord hath commanded. The faithful and true,
Who every pure principle cherish and love,
And overcome evil by help from above—
These rise with the just to inherit all things,
And reign in God's presence as Priests and as Kings.

W—*WORD OF WISDOM*, revealed by the Lord;
And happy are they who give heed to His word.
From strong and hot drinks and tobacco abstain,
And every base appetite curb and restrain.
To them has the promise most precious been given,
That they shall be blest with the wisdom of Heaven.
The great boon of health they shall likewise enjoy,
And death, though He threaten them, shall not destroy.

X is for—what? Well, I really don't know,
And think it quite proper for me to say so.
For this is a fact I have learned fairly well:
What one doesn't know he should not try to tell.
There are things in this world I would rather not know!
For example, the failings of others; and so
The faults of my brother I put on the shelf,
And try to correct those I find in myself.

Y is for *YOUNG*, lion-hearted and true,
Called of God as was Moses, a great work to do;
To bring to these sweet, peaceful vales of the West
The Saints who by sinners had long been oppressed.
Beloved by his people, the father and friend,
His fame and his glory shall ne'er have an end;
And millions unborn, when their harps they have strung,
Shall sing the sweet praises of President Young.

Z is for ZION, that City of old,
 Built by Enoch, who saw the great future unfold.
 His people were one, and did freely impart,
 And the Lord called them "Zion" because pure in heart.
 From earth this fair city was taken away—
 But not for all time. There is coming a day
 When the Zion below and the Zion above
 Shall meet her and blend in the Spirit of Love.

★
SEEK YE LEARNING . . .

WHY YOU LAUGH

HAS it ever occurred to you how strange it is that when something amuses you, you crinkle up your mouth and eyes, shout "Ha, ha," and even shake all over or roll on the ground?

All these peculiar movements and sounds are the ways in which your body shows the effect of something that is happening in your mind. Something which you see or hear causes a feeling of merriment or joyfulness in your mind, and this feeling, the impulse of laughter, is shown outwardly by all the things you do when you laugh.

When you were very small you would often laugh heartily when there was nothing to amuse you. That was because you had so much energy to

spare that some of it bubbled up in laughter.

But sometimes you laugh at things which seem like little misfortunes for other people, as when the clown at the circus falls and seems to hurt himself. Yet you are not glad that he is hurt. You know that he is only pretending, but if you did not laugh you might feel depressed and discouraged, and so laughter is useful in helping you to enjoy the circus.

You laugh when you are tickled, too, because you feel how ridiculous you are yourself; but also because you know that the tickling is a game in which you are playing a part; you are not angry or depressed; your laughter helps you to enjoy it.

WHY YOU CRY

JUST as a feeling of merriment in your mind is followed by laughter, so a feeling of distress or sorrow is shown by crying.

Tears flow from your eyes, your breath catches and makes the noise of sobbing, and your voice is raised in a loud cry. Babies wail when they are distressed by hunger or cold or any little discomfort; it is their way of calling for someone to help and comfort them. Some children cry when they are angry, as when they are made to do something they do not want to

do. It is distress which makes them cry, but the distress is caused because they find that anger is no use. Some children cry also from sheer temper.

Every child is born with the power to strive for what he wants and when difficulties are put in his way they cause a feeling of distress in his mind. But a good-tempered child soon learns not to give way to this distress by crying, while a bad-tempered child does not try to control it. He cries and sobs in the hope that he will get what he wants.

THE DUTY TO MARRY

Taken from "The Discourses of
Wilford Woodruff"

ADVICE TO THE YOUNG PEOPLE OF 1875: Another word of the Lord to me is that, it is the duty of these young men here in the land of Zion to take the daughters of Zion to wife, and prepare tabernacles for the spirits of men, which are the children of our Father in Heaven. They are waiting for tabernacles, they are ordained to come here, and they ought to be born in the land of Zion instead of Babylon. This is the duty of the young men in Zion; and when the daughters of Zion are asked by the young men to join with them in marriage, instead of asking—"Has this man a fine brick house, a span of fine horses and a fine carriage (automobile)?" they should ask—"Is he a man of God? Has he the Spirit of God with him? Is he a Latter-day Saint? Does he pray? Has he got the Spirit upon him to qualify him to build up the kingdom?" If he has that, never mind the carriage (car) and brick house, take hold and unite yourselves together according to the law of God.

FURTHER ADVICE IN 1889: There is a great destiny awaiting our young men. Therefore they ought to be temperate; not drink whisky, not chew or smoke tobacco, and not mingle with the drunken. And it is the duty of those who are not married to take these daughters of Zion to wife, when they arrive at a proper age. There are no better women on the face of the



earth than those that dwell in these mountains of Israel. If there is any virtue anywhere, it exists among the women that live in Zion. The same with the men. Our young ladies are virtuous. There may be exceptions; but the Lord has gathered together a people who are virtuous. My feelings are that every young man in Israel should get married when he arrives at a proper age. It does not cost any man more to provide these girls with food and clothing after they are married than it does before. It does not cost more for themselves. But you are then prepared to begin to gather some means around you. Do not wait until you have about ten thousand dollars and have fine horses and carriages. You will get them just as quickly after you are married, and possibly quicker, than you will before.

It is our duty to get married at the proper time. It is the law of God. Therefore I would like to see you young men take these daughters of Zion to wife.

NOTE: Words in parenthesis were inserted by the Editor.

Man's chief mundane end is the pursuit of happiness.—B. C. Forbes.

THIS WORLD CHURCH

and its PEOPLE

Bedfast May Soon Study Book of Mormon on Ceiling

The Bedfast hospital patient, for whom time always drags, will soon be able to read the *Book of Mormon* while lying on his back. Under arrangements just completed with "Projected Books, Incorporated," the book is now being filmed, and release prints will be available for use on special reading equipment now found in scores of hospitals.

This equipment is designed for Bedfast patients for whom ordinary reading is impossible. A special projector at the bedside throws an enlarged image of the book page on the ceiling, which becomes a screen. The "pages are turned" by simply pushing a button. The reader proceeds at whatever speed he desires, while lying on his back without strain.

Projected Books, Incorporated, is a non-profit organization, established to provide Bedfast patients with some of the world's best literature. Its catalogue contains a large number of books, but only three or four in the field of religion. The *Book of Mormon* will be included in the catalogue, which goes to all institutions equipped with projectors.

L.D.S. Bomber Crewmen May Worship in Clouds

Latter-day Saint crewmen aboard a B-29 bomber can hold Priesthood meetings above the clouds if occasion requires, according to Chaplain Grant E. Mann, the only Church chaplain in the Air Force.

Eight of the 11-man crew are also Church members, he said. They arrived at the Randolph Air Force Base in Texas individually from various Air Force specialists training schools,

and were then grouped together at the request of the crew's 28-year-old aircraft commander.

The crewmen can be found attending the San Antonio Branch on Sunday, along with scores of their fellow servicemen.

Atlanta Branch Raises \$1,200 By Two Building Projects

The Atlanta Branch of the Southern States Mission has raised more than \$1,200 by two recent building fund projects.

In July the branch finance committee loaned 44 members \$1 each asking them to engage in activities to multiply the dollars as much as possible during a six-week period. At the end of that time the members were to return the dollars with their earnings.

Methods used in trying to multiply the dollars included making and selling brownies, cookies, and candy, serving dinners, selling cosmetics, hand-painting and selling towels and linens, making and selling produce purchased from the farmers' market. Thirty-five of the 44 were successful in multiplying their dollars by the deadline set.

The time was extended an additional two weeks and at the end of this period one woman who had made aprons and sold them turned in \$92 as the earnings from her original \$1. Altogether \$425 was raised by the project.

The branch Relief Society raised another \$532.36 with a bazaar during which they had a doughnut stand, country store, linen booth, apron booth, and confection stand with pies, cakes, home-made candies, assorted gift cards and wrappings and novelties.

By adding donations and the sale of other miscellaneous items, the Relief Society totalled \$783.38.

Other projects carried on in the branch to raise money for the new chapel have included a fish fry, chicken supper and ham supper.

Student Wins Honours At West Point

Arlen Garn, a former student of Ricks College and now enrolled in the United States Military Academy at West Point, New York, recently won an intramural debate at the academy that may entitle him to travel with the West Point debating team.

In a letter to his parents, Cadet Garn said he enjoyed West Point very much but had little time for recreation. Since entering the school last July he

has maintained a scholastic rating 12 to 16th from the top of his class of about 630 freshmen.

While upper classmen were gone for the holidays, Cadet Garn was made company commander of his group. He also was awarded a letter at the West Point cross country meet; one of 10 cadets in his class to gain the honour.

He wrote that of the 2,000 cadets enrolled at the school he has met about 12 Latter-day Saint boys who band together to hold meetings every Sunday. Arlen was preparing to leave on a mission last spring when his call to the Army arrived.

(Continued on Outside Back Cover)



Superstition . . .

Superstition is Satan's substitute for faith. Throughout history it has worked Spiritual havoc with the children of men.

The attempt to invest inanimate objects with living power is its commonest deceptive trick. Man-made images are set up for worship. Certain pools of water are said to possess miraculous power to heal the sick who may dip themselves therein. Superstition leads to idolatry. Idolatry is begotten of evil and the powers of darkness and leads to sin and superstition.

The appeal of superstition is to the emotions, never to reason which it submerges. It trusts more to the vaulted ceiling, the stained glass, and dramatic ritual than to calm statement

of unvarnished truth. There is no intellectual progress where superstition has found entrance. Those who are ruled by superstition walk in fear.

By contrast, how glorious is faith! Faith worships only the God of Heaven, and Him directly. Faith refuses to heed hidden signs and symbols, for it lives by truth, and truth ever dwells in the light. Faith is ever happy, for it knows that the Lord rules by love, and that, if the law be kept, there is no need of fear.

The Gospel of Jesus Christ provides no place for superstition of any kind; and by that token Latter-day Saints should free themselves from every superstitious belief and practice.

—Elder John A. Widtsoe.



There is a sacredness in tears. They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition, and unspeakable love.

Happiness: A Goal to Strive For

By BRO. T. K. BASSETT

WHEN God patterned man's life many goals were set for which he was to strive. Happiness is one of the most prominent of these goals. All men were created equal in their status upon the earth, but differences abound in character, temperament and everyday outlook on life. Therefore to achieve this degree of happiness, in our worldly life, some have to strive harder and persevere longer than others. How do we reach this goal, we might ask?

Let us close our eyes for a moment and imagine a fertile green valley, set amongst the high hills. This is the vale of perfected happiness. Winding up the hill and down into the valley is a road. This is the road we have to follow if we wish to live in the fruitful clime of this valley. We have to pass seven milestones on our uphill journey; milestones which are the seven pillars of happiness. Upon each stone is inscribed one word; one word which is part of this intricate pattern of a happy existence on earth.

As we climb we learn, and as we learn, we begin to live our lives as patterned by God. Let us examine these milestones in their ascendancy order:

1. *Belief.* Yes, Belief in God. If we believe in Him that gave us this pathway to happiness, Him that gave us the strength to climb this pathway. Him that gave us life itself, we have then a firm foundation upon which to base our ideals. With this sincere belief in our hearts we progress upward.

2. *Truth.* The word truth has several meanings and we must adhere to the meaning of the word where and when it may apply. To know the true Gospel of Jesus Christ is to be fore-

most in the pursuit of happiness. Members of the Church of Jesus Christ of Latter-day Saints know and believe this true Gospel. They are thus well on their way to achieving their place in this valley of rejoicing.

3. *Prayer.* So far on our journey we have found that we must believe in God and know the true Gospel of Jesus Christ. But believing in God and knowing this true Gospel brings us to pray in thankfulness for the many goodnesses God has bestowed upon us. Often as we have lowered our heads in prayer, perhaps at the opening or closing of a meeting or perhaps to bless our food, do we not feel happy that we have had the opportunity to ask of God?

4. *Contentment.* Discontented people are never happy within themselves and they radiate gloom to those about them. If we can apply God's principles to our way of life we will find peace of mind which brings about contentment and ultimately happiness.

5. *Personality.* Personality is one's ability to interest and serve other people. If we can do this we should be happy. Personality can be raised by effort and practice, but the things we do must be to help and please even if it means sacrificing our own desires.

6. *Friendliness.* The more friends we gather around us the more smoothly and happily will glean our daily lives. A person alone in this world, no matter how much he may claim his preference of being that way, does not know happiness in the true meaning of the word. The gleeful laughter of a group of children at play, the enjoyment derived from or-

(Continued on Page 188)

The Sunday School In New Zealand

By ROBERT M. GOODMAN

SPECIAL MEETINGS

THIS month the meeting we will discuss is the third and final of the three Special Meetings, but by no means the least important. In fact, this meeting may, in some cases, be called the most needed of them all. I would say that this meeting is particularly needed here in the New Zealand Mission as it provides for the further training of active teachers. This meeting is designed to take aside all the officers and teachers of the Sunday School, and others interested, once a month and teach them a lesson for 45 minutes on modern ideas of teaching. This meeting is called the BRANCH (or Ward) FACULTY MEETING. Do not be fooled with the assumption that the person qualified to teach this lesson need be a college professor or one who has many scholastic merits. The lesson is very simply outlined in the INSTRUCTOR magazine once a month and is no different or harder than the regular S.S. lesson taught in the classes every Sunday morning. This meeting is to be held and conducted at the discretion of the S.S. Superintendency.

SUGGESTED AGENDA

1. Song.
2. Prayer.
3. Lesson from the *Instructor* given (45 minutes).
4. Business and Reports.
5. Closing Song.
6. Prayer.
(Social and refreshments, or either, if not held on Sunday.)

The above is the Suggested Agenda as taken from the S.S. Handbook. I hope you can see the necessity of having this meeting. I also hope you can see, as I do, the need for better lessons

in our Sunday Schools. If you can, then this is just the meeting that will tend to give you just that.

Hui Tau is now over and the new Sunday School year should be already started in your Sunday School. The lesson material for this year should be just recently started in your classes. This Hui Tau has provided a most spiritual feast for us all and a general recharging of our spiritual storehouses. I enjoyed meeting most of you and am very sorry that time didn't permit me to become better acquainted with you fine people. Hui Tau also brought me a release from the position of Mission S.S. Superintendent. One that I accept very reluctantly as I have enjoyed working with you fine people more than I can say. My calling takes me next to the islands to the north, so I will not have the opportunity to visit your S.S. again. I am being succeeded by a very capable man, Elder Garth Low, who will continue to visit you and provide a programme for the betterment of the Mission Sunday Schools. Be strong in your Sunday School work, Brethren and Sisters. Try at all times to better yourselves and your S.S. Remember that, to most of us, "the only place for us to learn the Gospel of Jesus Christ is through the efforts of our Sunday School teacher." If our teaching is poor, then our students are usually twice as poor. Keep that one thought high above your others in your S.S. work is my departing thought to you.

May the Lord's choicest blessings attend you.

SACRAMENT GEM

(May - June)

*May we be among the number
Worthy to surround the board,
And partake aneath the emblems
Of the suffering of our Lord.*

Here and There in the Mission



ELDER ASHBY



SISTER JONES



ELDER THOMPSON

Two More Elders Released

Once again we come to that time when we say goodbye to some of the Lord's servants who have been labouring in our land of New Zealand for the past two years. On the 18th of March ELDER LaMAR J. ASHBY & ELDER LEE LaRALL THOMPSON boarded the S.S. Aorangi to return to their homes back in the land of Zion.

These two elders arrived together twenty-five months ago in the land of "Aotearoa" on the 15th day of February, 1950. On their return trip they hope to do a little sightseeing in Hawaii and tour Western Canada for a week or two if the opportunity presents itself.

Elder Ashby was assigned to labour in the Waikato District for the first two months of his mission. Then he was transferred to Taranaki and the last year of his mission was spent in the Wellington District. *Elder Ashby* hopes to be able to go back and work on the family farm.

Elder Thompson spent the first 8 months of his mission in the Wellington District. Since then he has laboured in the Wairarapa, Taranaki (Mahia), and Hawke's Bay Districts. *Elder Thompson* will help on the farm when he returns. He also plans on going to an electrical night school.

Local Missionary Called

On the 15th of March President Ottley set apart SISTER MURIEL ROSE HANNAH JONES as a missionary companion to Sister Paxman. *Sister Jones* is from Frankton and is well qualified to serve in the capacity of the position she has been called to fulfill. She will labour in the Auckland District.



SISTER HAY

Apology

The *Te Karere* wishes to apologize for not announcing that SISTER MURIEL HAY was called as a missionary to serve with and help her husband in the work. Pres. Ottley has called him to perform. *Elder and Sister Hay* will have their headquarters in Auckland.

NGA POU-TOKOMANAWA O ROTO I TE HITORI O TE HAHİ

(Essentials
in Church History)

WAHANGA TUATORU

Translated by GEORGE R. HALL



RITERITE TAHİ NGA WHANAU

Te Hoko Whenua

TE mea kua whakahaungia nga Hunga Tapu o Nu Iaaka kia hiki ki Ohaio noho ai, i puta ano te whakahau ki te hunga e noho ana i taua wahi, kia tohaina mai etahi pitopito o ratou whenua hei koha aroha ki nga tuaakana, teina, tera e whakaeke mai i te whakahau a te Atua kia hiki i te rawhiti ki te 'uru, kia, whakanga i Ohaio mo tetahi wa, a ko te mutunga o te noho i konei, ko te hiki ki te nuku o te whenua i te uru. Kia tiaki pai ratou i a ratou moni hei tango whenua mai mo ratou ina tae ratou ki te whenua kua whakapapatupitia mo ratou i te pa o Hiona, a te wa e whakaaturia mai ai, kei whea taua wahi. Ko tenei te korero e taria atu nei, a kei te taenga mai o nga tuaakana me nga teina i te "Rawhiti" ka whakamohiotia taua wahi kia ratou. A ka whakaritea ko ratou hei hoko i nga whenua, hei timata ano hoki i te papakamaka e tu ai te pa: a, e ai ta te whakahau, kei taua wa e timata ai ta koutou huihui mai; koutou me o koutou whanau; tena tangata me tona whanau, tena tangata me tona whanau, i nga whaka-taunga kia ratou a te Pihopa o te Hahi.

Riterite Tahī Nga Whanau

Te marama o Mei 1831, ka timata te whakaeke o nga Hunga Tapu i unuhia mai ra i Nu Iaaka ki Ohaio;

a i taka ki a Pihopa Patereti te mahi tuari i nga whenua ki a ratou; kua takoto hoki te tikanga kia kua tetahi whanau e rahi ake i tetahi; kia hangai nga tuaritanga ki nga mea e hapa ana i tena whanau, i tena whanau, i te torutoru i te tokomaha ranei. Me hoatu ki te Upoko o te whanau he tewhikete "Taunaha" ki a ia i tetahi turanga papatupu mona me tona whanau, i roto i te hahi. Ki te taka tetahi tangata ki roto i te he, kaore ia e tika kia tono i tetahi wahi i wehea ki te Pihopa ma nga rawakore me te hunga kei roto i te mate, o roto i te hahi. Ko te wahi anake i tiitingia (deeded) atu mona, e riro i a ia. Me whakatu he toa, me whakaki ki nga hua i tiria e te iwi, kia rahi atu i te nui e rato ai tena tena; e whakaarotia iho ana ka rato te katoa e whakawhirinaki ana ki nga whakaaro i hangaia ai te toa hei tuaratanga mo te Pihopa, mana nei e tuari ki te hunga katoa e hapa ana, e mate ana. A i tenei whakahangaitanga, ka tutuki etahi o nga mahi i whakata-pua (consecrate); hei whakatikatika i te Hunga Tapu hei ako i a ratou, kia matau ratou ki nga tikanga mo ratou i mua i te haerenga o nga mema o te Hahi ki Hiona—No te mea, i Hiona, kua takoto te tikanga ko te "Ropu o te Kotahitanga" (United Order) e whakata-pua ai nga taonga a te iwi ki te hahi, ka waiho hei ture

e whakaturia ai te Pa; e hoatu ai e ahau ki tenei iwi (ki te Hunga Tapu o Nu Iaaka) te huarahi hei whakatikatika i a ratou i roto i te hangaitanga o aku ture. Ka whakatapua e ahau tenei whenua mo ratou mo tetahi wa poto, tae noa ki te wa e rite ai i au, e tonoa ai ratou e au ki a hiki ki tetahi atu wahi.

He Hui Whaitikanga i a Hune 1831

Ite marama o Pepuere ka rangona te reo whakahau o te Ariki, kia hui nga kaumatua, o roto i nga rohe o te Rawhiti ki te 'Uru, o te Tuaraki (North) ki te Pounui (South), ki Katirana; kua karangatia te hui ki konei, kei tenei hui e hoatu ai nga korero whakaako ki nga kaumatua. No te toru o nga ra o Hune ka puare te Hui no te ono ka mutu I rangaona te kaha o te Wairua o te Ariki, i riria ai nga mahi a te rewera e nana ana ki te Apitihana i a te Atua i tohu ai.

Te Tapaenga i Nga Tohunga Nui Ko Tenei Te Tuatahi Tonu i Whakapakia

No tenei hui i tapaea ai nga tohunga nui tuatahi tonu o te Hahi o tenei tuaritanga mai ki tenei ao i enei ra whakamutunga Nga tangata i tapaea ki tenei turanga ko Raimana Waiti (Lyman Wight), ko Hoani Matoka (John Murdock); ko Renata Kahuna (Reynolds Cahoon), ko Hawei Witi-raka (Harvey Whitlock) me Hairama Mete (Hyrum Smith). Na Hohepa Mete, poropiti enei, tangata i whakanoho hei tohunga nui. Nga tangata e whai ake nei nga ingoa, i tapaea ano hei tohunga nui i raro i nga ringaringa o Raimana Waiti; ko Hohepa Mete (Pakeke), ko Hohepa Mete, Poropiti, ko Parei P. Parata ko Tame B. Mache do Ihaka Morei, ko Eruera Patereti, ko Hohepa Wakewhira (Joseph Wakefield), ko Matini Harihi, ko Etera Teia, ko Etera Puutu (Ezra Booth), ko Hoani Koriri, ko Hamarera H. Mete ko Hoani Whitima ko Hirini Rikitona. Katoa ratou i tapaea nei hei tohunga nui, na te Pihopa o te

Hahi, na Eruera Pateriti i manaaki. I tautokona ake a Hoani Koriri raua ko Ihaka Morei, hei Kaunihera Awhina mo Pihopa Whitini i raro i nga ringaringa o Raimana Waiti; ko enei whakaotinga he mea whakatutuki i runga i te whakahau iho a te Ariki.

Te Mihona a Hoani-Nga Kaumatua i Karangatia Ki Mihiuri

Ite wa e hui ana, ka puta te kupu a Hohepa Mete, Poropiti, "Ko Hoani Whakakitenga, i tenei wa, kei roto i nga hapu kotahi tekau o Iharaira, i arahina ra e Haramanea (Shalamaneser), kingi o Ahiria (Assyria) ki a whakatikatika mo te wa e hoki mai ai ratou i nga whaka mararatinga roa i runga i te mata o te whenua.

I tenei hui te huakitanga mai o etahi tikanga whakamiharo i te Atua, ko nga whakahau kinga kaumatua kia haere ki te whakahuaranga i nga iwi kia mohio ratou ki nga whakahau o enei ra, he mea homai i roto i nga whakakitenga mai o roto i tena hui, e te mangai tonu o te Atua ki Taana Poropiti. He maha nga kaumatua i karangatia kia haere i te whenua e hinga atu ana ki te Hauauru; Haere tokorua ai ratou, kauwhau haere ai i te rongopai ki nga wahi katoa o te whenua i tupono mai kia ratou; i a ratou e haere nei e whakamau tonu ana o ratou whakaaro, ka tutataki ano ratou katoa ki te hui e tu ki Tiakihana Kauti, i Mihiuri, a te wa e tu ai te hui ki reira. Ko te kupu tenei a te Ariki ki a ratou, "Pera ano i aku korero i korero ai, ki te u koutou, ka huihui ano koutou, kia hari tahi i runga i te whenua o Mihiuri, he whenua kua whakapapatuputia mo koutou, a he whenua kei roto i nga ringaringa o koutou hoa riri i tenei ra. Otira, ko au ko te Ariki ka whakahohoro i taku e mea ai mo te pa, i te wa kua rite; e karangatia ai e au te hunga i kaha i u, ki te koa, ki te hari nui.

Te Peka o Tamehana (Thompson)

Ko nga mema o te Hahi i ahu mai i Korewira, Nu Iaaka, i te taenga mai i Ohaio, i noho ki tetahi kainga ko

Tamehana te ingoa, tekau ma ono maero te tawhiti atu i Katirana I nga rongo i tae mai, i konei te akoranga i a ratou ki a mau ki te ture i homai e te Ariki, ara ki te ture tiaki i nga taonga i whakatapua. I roto i tenei "kahui" tetahi tangata ko Remana Koperi (Leman Copley) te ingoa; no roto ia i te hahi "Shaking Quakers" i mua atu i tana urunga mai ki roto i tenei Hahi. He nui tonu tona whenua, a i tukua e ia taua whenua ki te Hahi i raro ite ture whakakotahi i korerotia ake ra, i tukua e ia ki te peka o Korewira, me etahi atu ano hoki i tuku tahi mai i o ratou whenua, a ka ahua roa ka mania whakamuri te hunga nei, ka paakaru i ta ratou kawenata whakatapu i o ratou whenua ki te Hahi. Ka takatu nga Hunga Tapu i tenei ahua, ka noho titengi i mua i o ratou hoa riri, e whaingana nei i a ratou, i roto i to ratou raruraru tonoa ana a Nuera Naiti kia haere ki te Poropiti ki te kawae i to ratou raruraru, me pewhea ratou. Ko te kupu i huakina mai e te Ariki, "i te mea kua wahia" a kua pakaru te Kawenata i hangaia e ratou kua kore i taea te whakatikatika o taua take, pai ke atu mehemea te tangata naana te he, i whiua kia toremi ki roto i te hohonutanga o te Moana. Whakahau ana nga mema o te Peka kia ahu ki Mihuiiri, ki roto i nga rohe o nga Ramana ki te rapu oranga pera me etahi atu tangata; ki a tae ra ano ki te wa

e rite ai i te Ariki he wahi mo ratou. Rongo kau ratou ki tenei kupu whakahau, ko to ratou whakatikanga, ahua ana ki Mihuiiri, ko Eruera Naiti ano to ratou kai arahi. I muri tata iho o te Hui te taenga mai o tetahi reta na Oriwa Kautere i tuhi mai, no te whitu o Mei i tuhia ai, he ripoata mai i ta ratou mahi ko ana hoa i roto i te takiwa o Mihuiiri i waenganui o nga Ramana, me tetahi hapu he "Nawahu" te ingoa. He maha rawa nga hahi i tenei wahi, a he nui te kino me te rewera o roto i a ratou me to ratou tu mai ki te whakataka riri ki nga kaumatua, otira na te Atua ke te rapu utu.

Te Mihona Ki Te 'Uru

I te waenganuitanga o Hune (1831) ka timata te haere o nga kaumatua ki te 'Uru ki nga wahi i whakaritea ra mo ratou i te hui, tokorua i te haere nga ki tena wahi ki tena wahi. Ko Etera Teia anake te tangata o ratou kaore i haere, tonoa ana ko Heera J. Kiriwhini (Selah J. Griffin) hei hoa mo T. B. Maeha. I a ratou ka whanatu nei, whakamau tonu o ratou mahara ko te whenua papatupu i whakaaria, kei reira nei te wahi e tu ai a Hiona, e hangaia ai te Hiruharama hou. Kua ki ke mai te Ariki, ka whakaaturia mai kia ratou, i na tae ratou ki te mutunga mai o ta ratou haere, ki te wahi i tohungia hei tutukitangaatu mo ta ratou haere.



THINK PURE THOUGHTS

If it pays well to guard our lips, it pays just as well and even better to guard our thoughts, for every word that we speak is preceded by the thought. We, as Saints of the Most High, should accustom ourselves at all times to think such pure thoughts that if our minds and hearts were laid open before the world, nothing would appear which when brought to light

would cause us to blush. Since the key to every man is his thoughts, we should thoroughly understand that our habitual thoughts will completely determine our character, for the soul is truly dyed by the thoughts. Therefore, thought and character are one. Our reputation is what men believe us to be, but our character is what God and angels actually know of us.

—Elder Milton R. Hunter.

DISTRICT ACTIVITY NEWS



BAY OF PLENTY NEWS REPORT By Messines Rogers

Two deaths in this district caused widespread shock and sorrow recently. Five days before he died, Te Hoko Whitu of Maketu, had only just returned from Hawaii where he had received his Temple endowments. His passing afforded an excellent opportunity to expound the principles of genealogy and Temple ordinances to his tribal people, who are non-members.

Sister Clara Greening, Tauranga, was taken to the hospital on a Saturday afternoon and died early Sunday morning, following an unsuccessful operation for haemorrhage. She was District President of the Y.W.M.I.A. for two years. The heartfelt sympathy of the District is extended to her husband, three children and members of her family.

Judea Branch members are undergoing intensive rehearsals in preparation for Hui Tau mutual activities. Relief Society members throughout the District, too, are hastily finishing quilts, aprons, and all handwork before Easter. The Welfare canning department of Maketu, with Brother Wharekura at the head, leads the field by a (1,000?) cans! However, Rotorua is not far behind; Jim Waerea is still "plugging" along!

I doubt if the Ed. will put this in but, believe it or not, we have the cutest baby in the mission living right here in Rotorua. She looks like Bart Watene and acts like Kenya Watene! Her name? CLARE!

SPECIAL ANNOUNCEMENT!

Ex-District President of the Bay of Plenty District, Logan W. Barnard, was wed to Miss Carol Whittier in the Idaho Falls Temple on January 30th, 1952. The members of the Bay of Plenty District wish them both the very best of health and happiness, and send their AROHANUI.

HAWKE'S BAY REPORT

Missionary System: As administrators, Brother Claude Hawea and George Randell, Jr.; Secretary-Treasurer, Sister Ella Hawea, Brother Hami Kawau has been a permanent missionary, helping out whenever he has been called upon. For the past two months these brethren have been very active visiting the branches throughout the District, encouraging and creating interest amongst the Saints in missionary work on week-ends.

Proposed schedule for future months: The following branches will be visited by week-end missionaries:—

May, Tamaki and Waimarama Branches; June, Ohiti and Pukehou Branches; July, Rakantatahi-Waipawa and Te Hauke Branches; August, Heretaunga and Korongata Branches; September, Pukehou and Waimarama Branches.

The District President reports that under the very capable hands of Elders Ellis, Kawallis, Harvey and Lloyd that the Napier area has again been reopened for proselyting. This town has been a very difficult place to do missionary work in the past; so here's

hoping God in His wise purpose may open up the way for His servants to do much good.

A report has come to hand that the Pukehou-Waipawa Welfare crop has been harvested and has been a big success.

Much credit is due to the Korongata Tribal Committee for the very fine and efficient way in which their meeting houses, halls and other buildings have been painted, decorated and renovated. Keen interest has been fostered amongst the people as a whole who represent the committee with Brother Peter Edwards as the chairman. Monies are raised from dinners, etc., and for every pound put forth by the tribal body the Church was to subscribe £1. The total from the two sources, I believe, was to be subsidised by the Government pound for pound. This wonderful scheme resulted from our District President and the tribal chairman's discussion on beautifying maraes. Te Hauke Branch also has great plans ahead for the improvement of its marae and Church buildings.

Under the supervision of Brother Paul Randell, preparations for the coming Hui Tau are well taken care of. Everyone is looking forward to Hui Tau.

WAIRARAPA MONTHLY REPORT

By Steve Scirkovich

"Choose ye this day whom ye shall serve, but as for me and my house we will serve the Lord." Using this as an inspiration, the Te Harihana Branch choosed the 9th Day of March for the reorganising of all auxiliaries in which they could continue to further the work of the Lord. We are happy to announce that these organizations have been carrying out their various duties, accordingly using the Hui Tau as an encouragement. The preparations for Hui Tau are at its best.

On the 8th of March the M.I.A. members of Hiona Branch journeyed to the Lake Ferry by special bus for a picnic. With Elder King, President of the District, Elders Savage and Braithwaite, the members spent a very enjoyable day. We are grateful to Brother Steve Scirkovich for making this picnic possible.

The Relief Society of the Gladstone Branch, on the 25th of March, held a programme celebrating the 110th anniversary of this organization in the Church. The programme was conducted by Sister Hineteuirarangi Hamera, President of the Branch. After the programme refreshments were served by the sisters of the Branch to the 40 that were present. A birthday cake was the highlight of this party.

We in the Wairarapa District are looking forward to Hui Tau, knowing it is more than just a place of attraction. Here we find the life blood of the Church, and are able to take a portion of it back to the various districts and branches. For us to visit Hui Tau is to receive of this stimulus and go on to better works emulating the vision we received at Hui Tau. Farewell till we meet at Hui Tau!

STATISTICS

Blessings:

Morris, Sally—Feb. 24th, by Pres. S. J. Ottley (born Aug. 30th, 1951). Otaki, Wellington District.

Riwai, Kathleen Sharon—Feb. 7th, by Elder Ned R. Winward (born Nov. 10th, 1951), Masterton Branch.

Hapeta, Ranginui Vernon—Feb. 8th, by Elder Vernon Lowry, Rotorua Branch.

Hapi, Adelaide—Feb. 10th, by Elder Glen Nielsen, Judea Branch.

Tata, Gloria—Feb. 10th by Elder James K. Marshall, Judea Branch.

Ruru, Naumai Priscilla—Mar. 10th, by Elder Vernon Lowry, Wairoa, Tauranga.

Tangira, Hitana Aden—Mar. 16th, by Elder Glen Nielsen, Mangakino Branch.

Baptisms:

Ngahere, Winiata (convert)—Mar. 18th, by Elder Vernon Lowry, Murupara. Confirmed by Elder Richard Ahmu.

Ngahere, Lola—Mar. 18th, by Elder Vernon Lowry, Murupara. Confirmed by Elder Richard Ahmu.

Marriages:

Akuira, Rere Evelyn, to Philys, Tarama (non-member), Feb. 2, 1952, by Elder Ned R. Winward, Home-wood.

Ngahere, Winiata and Whitu, Rora Hoko, united in the bonds of matrimony Mar. 18th, by Elder Vernon Lowry at Murupara.

Deaths:

Whitu, Te Hoko, of Maketu, passed away Mar. 2nd, aged 91 years (dysentry).

Greening, Ngamako Clara, Tauranga, Mar. 9th (hemorrhage).



HAPPINESS A GOAL TO STRIVE FOR (Continued from Page 180)

ganized sport, or the young couple strolling hand in hand along a country lane, all these and many more exemplify the proximity of friendliness and happiness. Emerson once wrote, "Happiness is a perfume that you cannot pour upon others without getting a few drops upon yourself." This quotation sums up the essentials of Personality, Friendliness and Happiness; for we cannot multiply happiness without dividing it.

7. *Love.* In using the word Love do not be misled by the modern usage. This little word with so large a meaning covers Love of work, Love of play, Love of fellowmen and above all Love of God. Looking at these individually we find that first, love of work brings contentment and happiness whereas idleness brings the reverse. Secondly, love of play brings about the mingling with our friends, sharing our joys, comparing our ideas and cementing the third point—love of fellowmen.

Let us live up to the commandment, "Thou shalt love thy neighbour as thyself." Love of God covers all that has been written. This is the supreme demand upon our resources if we desire happiness; and yet it is no demand, it is our duty. If we love God, are we not giving something in return for all that He has given us; and are we not showing our thankfulness for all that He has bestowed upon us and those before us. Yes, Happiness is to be had for the giving, so give our Love to God and we shall achieve this abundance of joy in all we desire.

Our imaginary journey is over: we have reached the valley of perfection, but as we open our eyes again and the visions fade, let us retain those pieces of reality that build up our pattern for everlasting happiness. Let us pass on this way of life to those around us that they, too, may live a life of joyous contentment now and forever.

*KNOWLEDGE is proud that it knows so much;
WISDOM is humble because it knows so little.*

SHOPPING LIST

One of these days I must go shopping! I am completely out of self-respect. I want to exchange the self-righteousness I picked up the other day for some humility which they say is less expensive and wears better.

I want to look at some tolerance which is being used for wraps this season. Someone showed me some pretty samples of peace—we are a little low on that and one can never have too much of it.

And, by the way, I must try to match some patience that my neighbour wears. It is very becoming on her and I think that some might look equally well on me.

I might try on that little garment of long-suffering they are displaying. I never thought I wanted to wear it, but I feel myself coming to it.

Also, I mustn't forget to have my sense of humour mended and look for some inexpensive, everyday goodness. It's surprising how quickly one's stock of goods is depleted.

Yes, I must go shopping soon.

A RESEARCHER'S CREED

ON MY HONOUR—

I will do my best to make this my RESEARCH CREED.

1. No one shall be better informed than I on my Family lines. To permit anyone else in all the world to have a greater knowledge of the families from which I am descended is a reflection upon my efficiency as a researcher.

2. Every source which may possibly contribute an item to complete the record of my family shall be sought out and studied.

3. There shall be no such word as "FAIL" in my Research Vocabulary. MY DEAD ARE INTERESTED IN RESULTS, NOT EXCUSES.

*The man who knows how will always
have a job,
But the man who knows why will be
that man's boss.*

Supplication

*Dear Lord, I am grateful to Thee this day
For the things that have made me want to pray,
That I have been pushed against the wall
Where none but Thee could answer my call.*

*When I see my children and grandchildren dear
Slip into pathways that bring me fear,
And I know no how, in my weak way,
To keep their feet from going astray.*

*I want, Dear Lord, to talk to Thee,
And know you will hear and answer me.
The tragedies, heartaches and pain that I face
Only help me to realize deeper Thy grace.*

*I want to be able to talk to Thee
As I want my children to talk to me.
That Thou, Dear Lord, will answer my prayers
As I, with my wisdom, would answer their's.*

—Grace R. Squire.

JOSEPH SMITH GIVES NEW CONCEPT OF MAN

WHEN Joseph came out of the grove he had no need to argue for a theory. He knew the facts. God is in form like a man. He has a voice; He speaks. He is considerate and kind. He answers prayer. His Son is a like, but distinct, person. He is obedient to the Father and the mediator between God and man. The presumption of God as a mere essence or principle of power and force in the universe was for all time exploded . . .

Joseph was not only instrumental in the restoration of the Priesthood under divine commission, but he gave an entirely new concept of its nature and duties, and its distribution, to all worthy men . . .

He initiated the doctrine of new and continuous revelation . . . He gave a new concept of man—his past, present, and future state; the continuity of intelligence and intelligences; the fatherhood—and motherhood, too, of our individual spirits; the free agency and choice which were ours in the pre-earth life and which are ours in the life here; the spiritual creation preceding mortal creation; the relationship of body to spirit in this life and in the hereafter; the transcendent scheme of eternal progression. Of special interest is the concept of the body as a tabernacle of the spirit . . .

He established the universal justice and love of God for all his children as no one else has ever done. His

theology denies the resurrection to none . . .

There will be general salvation for all, but not exaltation—that is the reward for compliance to law and individual goodness. Everyone shall have the opportunity to win this greatest blessing whether alive or dead, and through the Prophet was made provision for holy temples within which the work for the dead and the living can be performed.

He brought the glorious concept of eternal marriage, teaching that our very heaven itself is little more than the projection of home into eternity. This contribution alone entitles him to a place on the very summit of distinction among the world's philosophers and benefactors.

He brought to the Church its marvellous organization, and he established a society divinely appointed, without peer in this world.

His literary labours must not be forgotten. He produced more scripture, that is, the revealed word of God, than any other man of whom we have record. Indeed, his total scriptural productions would almost equal those of all others put together . . .

(Elder Stephen L. Richards of the Council of the Twelve. Excerpts from remarks on the subject, "Joseph Smith," given in the Church Office Building, December, 1950.)



Cowardice asks: Is it safe? Vanity asks: Is it popular? Conscience asks: Is it right?

BEHOLD, there are many called, but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honours of men, that they do not learn this one lesson:—

That the rights of the Priesthood are inseparably connected with the powers of Heaven, and that the powers of Heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true: but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man.

Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

Hence many are called, but few are chosen.

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned.

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy.

That he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the Priesthood shall distil upon thy soul as the dews from Heaven.

The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

(D. & C. 121:34-46)

OFFICIAL SUNDAY SCHOOL MAGAZINE BEGINS 86th YEAR OF PUBLICATION

THE second oldest Church magazine still being published, "The Juvenile Instructor," began its 86th year of publication in early January.

Now the official organ of the Deseret Sunday School Union, the magazine was originally only a "child's paper."

First editor of the then semi-monthly periodical was Elder George Q. Cannon, who six years before had been sustained as a member of the Council of the Twelve. Fourteen years later he was named a first counsellor in the First Presidency, serving later with three Presidents: John Taylor, Wilford Woodruff and Lorenzo Snow.

The first issue of "The Juvenile Instructor" was published on January 1, 1866, which was three years before the coming of the railroad to Utah on May 10, 1869.

Securing paper then by ox team across the plains was a real problem, and, in the first issue, the editor plead, "Bear with us, it will most likely be another month before the second number of 'The Instructor' can be issued. Our stock of paper is on the way, but not here yet, and illustrations which are ordered can hardly reach us in less than a month. After that we will endeavour to issue to date. The full number of papers, however, to make it a semi-monthly, will be printed and supplied to subscribers in the year."

In size, "The Instructor" was then practically the same size as the "Church Section" of today's "Deseret News" (about 11 inches by 16 inches). But instead of the five columns common to the modern tabloid size, "The Instructor" was printed in three columns.

Price of the magazine, which was eight pages, was "Terms: Always in advance. Single copy, for six months, \$1.50. Single copy per annum, \$3.00."

Now, 85 years later, the magazine, despite inflation, is down to \$2.00 a year per subscription.

Sunday School workers are now carrying on a vigorous subscription campaign with a goal of 30,000 subscription set.

"THE INSTRUCTOR IN N.Z.—Price: 15/- per Year.

The Karere

*W. P. Naera,
Gladstone,*

Wairarapa

THE MESSENGER



MISSION PRESIDENCY

Myself

*I have to live with myself, and so
I want to be fit for myself to know;
I want to be able as days go by
Always to look myself straight in the eye.
I don't want to stand with the setting sun
And hate myself for the things I've done.
I want to go out with my head erect;
I want to deserve all men's respect;
While here in the struggle for fame and pelf
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty show.
I never can fool myself; and so,
Whatever happens, I want to be
Self-respecting and conscience-free.*

—Edgar A. Guest.

**ABOUT OUR COVER: At Hui Tau with the Mission
Presidency and their wives.**

TE KARERE

Established 1907

Volume 46

Number 6

June, 1952

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THE PRESIDENT'S PAGE

He Kupu Aroha

By **SIDNEY J. OTTLEY**

WHAT IS YOUR MISSION IN LIFE?

SOME will say to preach, some to teach, some to pray and some to heal. Who can say by what divine means he can save a soul? There is one sure answer, however. There is an old axiom in Boy Scouting which says, "He who teaches ten men to work is greater than he who does the work of ten men." Christ's great mission was not so much in what He did as in **WHAT HE TAUGHT MEN TO DO FOR THEMSELVES**. He set the pattern and opened the way and gave men the Power of the Priesthood and sent them forth to work out their own salvation and exaltation.

The call for the missionary is uppermost in New Zealand today. Yes, for men to preach, men to teach, men to heal and men to pray. But most of all, for the moment is the great call for men to prepare the way for younger men to learn, that the next generation may work in the light, both temporarily and spiritually.

Now is the time for the branches of the mission to show how much faith they have in the Gospel as a means to saving the future generations. Is there future in just working for the other fellow for so many shillings a day or in learning to produce something on their own and becoming a leader, rather than a follower

only. The present land owners, farmers, stock-raisers, tradesmen and teachers will die. Who will fill the ranks when they pass on? It will be the boy of today who prepares himself who will be the successful leader of tomorrow. And where will our Latter-day Saint youth and others, who love the truth, train? In the New Zealand College of the **CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS**.

Your mission and mine is to get it ready for them as quickly as possible for time is passing very rapidly away.

Material and money have been furnished and leadership is on the job. All that is needed now is missionaries and more missionaries, who are willing to bare the arm and work to form these physical means into beautiful and useful buildings for the training of our young boys and girls in the crafts of life as well as the principles of life and Salvation as pertains to the soul.

Yes, things are moving at the college and many are volunteering their services, and many districts and branches are tendering their support of these volunteers to do this magnificent work.

Circular instruction has gone out by mail, since Hui Tau, and your

(Continued on Page 200)

Women's Corner

By SISTER ALICE W. OTTLEY



ON April 13th six new missionaries arrived from Zion. We enjoyed visiting with them at the Mission Home while they were waiting to be interviewed and assigned to their fields of labour. Full of the missionary spirit they have come to this land to help and give of their time and energy to further the work of the Lord. "I'll go where you want me to go and do what you want me to do, to the best of my ability," was the comment that was made as they left the Mission Home.

Yes, as President Cowley says, "The blessings are coming to the South Sea Isles." They are long overdue, but they are coming now. With the building programme and these more matured missionaries along with the young elders should come changes and rapid growth in this Mission. Let us each take our responsibilities seriously and work together to push the work along.

We still have happy memories of Hui Tau. What a wonderful time we had, and how happy the people seemed to be. I was very much impressed with everything at this, my first Hui Tau. The weather was perfect, spirituality ran high, hospitality was generous, and all activity interesting. *Can we make it even better next year?* This should be our aim.

Relief Society sisters should use the November 1951 magazine for the month of June. This is just a reminder to help you keep up with the

work outlined. You remember we started in February with the July 1951 magazine.

The assignment for Hui Tau next year is as follows:—

1. A patchwork quilt to show how quilts can be made from scraps of material found in your homes. It can be either cotton or woollen. If cotton prints are used, they should be new pieces left over from dresses, shirts or any garment that has been made in the home. If woollen pieces are used they can be cut from good *used* material. *Now* is the time to start gathering your material.

2. A knitted garment such as a child's sweater or cardigan, a frock or soakers.

3. An article or two of children's clothing made from old clothing or used material. Anything else you care to bring to make a nice display. A very practical assignment, I would say, but let's not leave it until two or three months before Hui Tau. Let's begin NOW!

Sisters, we are receiving a few magazines back to the Mission Home *unclaimed* by sisters who have evidently changed their addresses. Will you please inform us where to send them? We have a waiting list of sisters who want the magazine, so we haven't any to lose.

CONSCIENCE and SIMPLICITY

Two Gospel Principles

IN the first chapter of the Gospel of John we read: "*In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. That was the true Light, which lighteth every man that cometh into the world.*"

Here we find that every man that is born into the world is given this "true light." Now this light is different from the "other Comforter" which was to be given to the disciples for Jesus called him "Even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him." Although every man receives this light, what is it, and what does it do? It must have been important or John wouldn't have made special reference to it.

As Christ said the world does not know Him, although they make some guesses as to His nature and purpose, but we as Latter-day Saints have no need for speculation for we have received further enlightenment about this "Light" John speaks of in his Gospel. In the *Doctrine and Covenants* (84:44-47) we find, "For you shall live by every word that proceedeth forth from the mouth of God. 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 hearkeneth to the voice of the Spirit. And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father." As we find here, the voice of the Spirit (of Christ) is speaking to us, as we have need, and

if we will hearken to the voice we will be brought "unto God, even the Father."

Again in the latter-day scriptures we find a clear and definite explanation as to the manner in which this Spirit of Christ works. In the *Book of Mormon* we read, "For behold, my brethren, it is given unto you to judge, that ye may know good from evil with a perfect knowledge; and the way to judge is as plain 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 everything 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; for after this manner doth the devil work, for he persuadeth no man to do good; no, not one; neither do his angels; neither do they who subject themselves unto them. And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with the same judgment which ye judge ye shall also be judged" (Moroni 7:15-18).

So the Spirit of Christ is given to each and every man that he may know good from evil. We can term this effect of the Spirit of Christ as our conscience. This being true we should hearken unto our conscience if it pricks

us (for some mis-deed we may have performed) and remember that this is one of the manners in which the Lord works with us to keep us on the right path. If we do not do this our conscience will become weak and may even leave us because of constant misuse.

This is what Paul, the Apostle, meant when speaking of those who had departed from the faith in the latter times. For they were going to give "heed to seducing spirits and doctrines of devils;" would speak lies in hypocrisy; and "having their conscience seared with a hot iron;" because of their willful disregard and not taking heed to the Spirit of Christ (See I Timothy 4:1-3).

Paul must have been a great believer in letting a man's conscience guide him, for he referred to this principle many times throughout his writings; and on one occasion, in speaking in defence of false accusations, said, "And herein do I exercise myself, to have always a conscience void of offence toward, and toward men." (Acts 24:16.)

He, that is, Paul, told us to be mindful of other men's consciences, especially if they were weak and needed help in the Church. If we injured such consciences further, we would thereby be sinning against Christ. (See I Cor. 8:12.)

The principle of conscience should not be discussed without mentioning that it is very closely connected with the free agency of mankind. If this were not true, we would never see one man do something that we ourselves would not do. Although they could do it our conscience would not let us. And when asked why we did not do the same, would we not answer, "Why is my liberty judged of another man's conscience?" So take the counsel given us and use our agency that we may be found with grace and that our conscience may not bother us at any time,

but that we may be pure and not defiled and unbelieving as some are. (See Titus 1:15.)

Let us remain acceptable to God by doing His work and not disobedient to His commandments. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: For our rejoicing is this, the testimony of our *conscience*, that in *simplicity* and godly sincerity, not with fleshy wisdom, but by the grace of God, we have had our conversation in the world." (I Tim. 1:5; II Cor. 1:12.)

As plain and understandable that the practices and doctrines of Christ are, it seems that man wants to believe the mysterious. He is not content with taking the straightforward and leaving well enough alone. Because he has to take off, add to or rearrange things, he has placed himself in a most embarrassing position. He now believes things which cannot be proven from the scriptures, and when asked to explain his belief his only answer is that, "It is a mystery we are not supposed to understand," or, "Oh! I'm not expected to know that. Only the minister knows such things."

To this I would like to ask one question. Who did Christ choose to be His disciples and did His disciples know His Doctrine? Of course the answer is obvious, for Jesus choose the everyday man who had led a normal life and He taught him His doctrine. He choose the humble man because his conscience was pure and in simplicity His doctrines could be understood. All were able to comprehend, for the Gospel was preached in a manner understandable to all.

Paul said he "came not with excellency of speech," nor "with enticing words of man's wisdom." Another time he also said, "He that giveth let him do it with simplicity" (not with a great show). The Lord also told His followers not to fast or pray before

men but gave them a guide to live simply and honestly before God and man.

Children loved the Lord, I imagine, for much the same reason. Here was a man they could love because they could understand the tenderness and affection He showed them. Here was a man they could admire because He was enough like them to understand their manner and humility. Here is the answer to Christ's statement that we must humble ourselves as little children. We must show the devotion

which they show and then we will be as they. We will be child-like but not like children. We will be simple without being simple-minded. We will be living His simple religion and abiding by the doctrines of simplicity which Christ has given us.

Let us remember that the woman who fought against God had MYSTERY written across her forehead first of all and thereby she was corrupted from the simplicity which is in Christ. (See II. Cor. 11:3.)

—B.P.S.



THE PRESIDENT'S PAGE (Continued from Page 196)

District and Branch Presidents are prepared to tell you just what to do to become a missionary to the College. It must be in order, so see your president first and he will direct you how to proceed. We will need no more lady volunteers for the present, but those who desire to help may present their names and will be subject to call when they are needed.

Our groups are now organized so that the work of the camp will go forward in an orderly manner, and provision is made for study and worship and fun and recreation that will make life a happy experience at the College; doubly happy because we will be conscious of the fact that we are missionaries to a future generation as well as the one in which we live.

The whole Mission is looking toward the Waikato these days and

Waikato is awake to its responsibility to show the Mission that it is not asleep.

As your President, I have often said and say again, "Great achievements are not the result of great gifts by a few, but by the SMALL BUT FAITHFUL contributions of many people. "Twelve thousand loyal hearts can revolutionize the future of New Zealand if set to the ONE GREAT PURPOSE OF TRAINING OUR YOUTH."

Luke 9:62: "*No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God.*"
**WE WILL NOT LOOK BACK—
WE HAVE PUT OUR HANDS TO
THE PLOUGH!**



Have a heart that never hardens, a temper that never tires, and a touch that never hurts.

Where Your Missionaries Went After Hui Tau

MISSION OFFICE

**Address: 514 Remuera Road,
Auckland.**

Elder George R. Biesinger
Sister Audrey Biesinger
Elder Joseph Hay
Sister Muriel Hay
Elder David T. Briggs
Elder Grover D. Jensen, Sen. Elder
Elder James A. Larsen
Elder Garth R. Low
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Sister Rachael Morris
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Elder Douglas R. Kerr
Elder Robert B. Powell
Elder Stanley E. Richards, D.P.
Elder Jack C. Thorpe

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NEW ZEALAND COLLEGE

Address: Tuhikaremea Rd.,
Frankton.

Elder J. Elmer Collings
Elder LeRoy D. Johnson

Latter Day Saint Mission Orchestra

By ELDER CHARLES ASHMAN



HERE IT IS AT LAST!

AFTER many weeks of good old hard "woodshedding" we have for you a dance band. It has by no means reached the art of perfection, but it has reached the point where it can successfully play for a good old "shindig." The orchestra has been given the distinct title of "N.Z. Latter-day Saint Mission Orchestra," for which it shall be known throughout the Mission for better or for worse. We, of course, being members of this orchestra are trying for the best.

Now for the story of how the orchestra got its start. We thought it would be a great idea if we could get a band together to play for all of our mission functions. Also we thought it would be a good idea to get our music from the States, so we sent away for it. When we received the music last December we started right away to practice on it. It took a good many practices before the music we were trying to play even started to resemble music. Each country having different style of playing, the two Samoans, a couple of Americans and the rest New Zealanders, we had a difficult time getting used to each other.

We held at least one practice each week and when possible we would have more. We held all of our rehearsals at the Mission Home, which was an ideal spot for such things. I am sure that those at the Mission Home who heard the band the first couple of practices thought it was a waste of time, besides being a disgrace to that art called music. But through the diligent practicing of all those concerned, soon harmony was heard through the mess of confusion.

We were privileged to play at the Hui Tau Gold and Green Ball, held at the "Cobanna Club," near Napier. It was the second time the band had played for a dance, so there were many things the dancers had to put up with. Singing for us several times during the evening was New Zealand's famous recording and radio star — Mavis Rivers. Her performance was appreciated and enjoyed by all, and went to make the evening a bigger success.

At this point I would like to introduce to you those who set in to make up this band:

Playing 1st Alto Sax we have Matthew Chote, who has had a lot of experience playing in dance bands and, of course, does very well.

On 2nd Tenor Sax we have Charles Ashman whose abilities are very limited.

3rd Alto Sax we have Moody Rivers whose homeland is Samoa, where at one time he had an orchestra of his own.

1st Trumpet is Tui Purcell, who also comes from Samoa, a very prominent person in the Auckland Branch, and whenever there is any need for a dance band Tui Purcell is a good man to have on the job.

On 1st Trombone we have Jerry Ottley, who lets his trombone speak for him. He received a lot of experience while at home in Salt Lake City. He played with several dance bands there.

At the piano is Kere Rei, who obviously needs no introduction. I think everyone in the mission knows of her outstanding talents. We are very lucky to have her with us and also we are quite proud of her.

Ngaro Horo pulls the strings on the Bass to help the good cause along. He certainly is an asset to the orchestra.

And last but not least is Jim Roberts who capably plays the guitar.

That takes care of the orchestra . . . it has a grand total of 8 members. While at Hui Tau we had Elder Berrett who played the drums and Elder Brown the clarinet.

As I have stated before, we are far from the art of perfection, but if time will only allow we hope that

this orchestra will be one you all will enjoy listening to and also enjoy dancing to. In the near future we hope to present to the mission a dance band that will do justice to the name of which it has been given. It is also the plan of the band to present to the mission many new dances, which I am sure will be new to the mission as well as the country of New Zealand. I'm sure in months to come the band will be one we all will be proud of.

In closing I would like to take this opportunity to publicly thank all those who have had any part in the success of this band. A special thanks goes to our President, who has kindly given us permission to have this band and to let it represent the mission. And to those who play in the band, I would like to thank them for the very fine support they have given, in diligently practicing, not only in our rehearsals, but on their own.

It is our earnest desire and prayer that this orchestra will, in time to come, be an asset to this great mission.

Seek Ye Learning

WHY THE TIDE GOES OUT

TIDES are due to the attraction of the sun and the moon. The water is piled up by the attraction, as we see at the seaside when the water comes sweeping up to a higher level on the beach, and then falls back again as the tide falls, or ebbs.

There is a greater pull on the side of the earth which is towards the moon and the smallest pull on the side farthest away. High tides are drawn up in these two positions. The earth turns completely round every twenty-four hours, and during this period every point passes the two marks

of high tide. Thus there are two high tides every twenty-four hours.

But the sun also plays its part in making tides. Although the sun is much bigger than the moon, it is many millions of miles farther away, and, therefore, its comparative pull is less.

At full moon and new moon, the sun and the moon are both exerting their pull in the same direction and exceptionally high tides, called spring tides, occur. At half-moon the sun and the moon are piling up tides in different places. These are called Neap Tides, and are not so great in their change.

Here and There in the Mission

Niue to Have Missionaries

At Hui Tau President Ottley assigned two elders to go over to the Cook Islands group and open up a new field of labour. Bro. Fritz Kruger has been doing as much missionary work as possible, by living his religion, on the Niue Island for the past while and upon a recent visit to Auckland it was made known that Niue would be a good place to send some elders.

After looking into the situation Pres. Ottley agreed, and so, on the 28th of April, *Elder Wallace L. Ber-*

rett and *Elder Robert M. Goodman* boarded a plane to fly to Fiji. The next day Pres. Ottley left on the Tofua to meet them there and then they will proceed to Niue.

Elder Berrett has been editor of the *Te Karere* in times past and Elder Goodman was released from the Mission Sunday School to fill this new assignment.

These elders have a splendid opportunity of proclaiming the Restored Gospel to this "Isle" of the seas and we all wish them success in their labours.



Elder Berrett



Elder Goodman

More Missionaries Arrive

Coming to the land of "Aotearoa" we have six more missionaries who stepped off the Aorangi on the 30th April. They are:

ELDER DON RAY REMINGTON comes to us from Salt Lake City, Utah. Elder Remington luckily was exempt from the draft and was able to accept a call and come out to New Zealand. Elder Remington was working before receiving his call. He has been assigned to work at the farm at least until Pres. Ottley comes back from his trip to the islands.



Elder Remington



Elder Lewis

Sister Lewis

ELDER LESTER LOWELL LEWIS and his wife, SISTER GERTIE NEILSON LEWIS, who come to us from Portland, Oregon. Elder Lewis is a convert to the Church and holds the office of seventy in the Priesthood. Within the past few years he has also fulfilled a stake

mission back in Zion. Together, Elder and Sister Lewis have been active in the auxiliaries of the Church and have gained experience which should be invaluable to them wherever they go. They have been sent to the Wellington District for their first field of labour.



Elder Richins

Sister Richins

ELDER GEORGE EDWARD RICHINS and SISTER MYRTLE RALPH RICHINS left their home in Wanship, Utah, to come on their mission, doing the Lord's work. Elder Richins is a High Priest and was called from the bishopric in his ward to preach the Gospel to this land across the many waters. He also has fulfilled a stake mission. Sister Richins

is well founded in the Relief Society, being both stake and ward president during her lifetime. The Richins left a family of two girls and a boy whom are all married and have children of their own, giving the Richins a total of 10 grandchildren. The Richins have been called to labour in the Waikato District, where their experience will be used to do much good.

ELDER CLAIR RULON STEW-
ART is another seventy, and hails
from Clinton, Utah. Elder Stewart
was in the services for a short time
but upon receiving his discharge he
accepted his call to preach the Gospel
to every creature. Before his military
service he was mainly helping on the
family farm. Auckland will be his first
field of labour.



Elder Stewart

Saints Arrive Back From Hawaii

Arriving in the country after a leave
of four months, we received back into
the fold some of the Saints who have
been doing vicarious work for the
dead. Stepping off the Aorangī, which
docked April 30th, were five of these
hunga tapu who have been faithful to
the whakapapa work. They were Bro.
Hirni T. Heremaia of the Kaikohe
Branch, Bay of Islands; Bro. Hemi
Kupa of Ohiti Branch, Hawke's Bay
District; Sister Francis K. Allen of
Wanganui Branch, Taranaki District;
Sister Rangī Davies, as the Genea-
logical Supervisor, from the Rotorua
Branch, Bay of Plenty; Sister Raua-
ngi Hapuku of the Te Hauke Branch,
Hawke's Bay District; and Sister
Lucy Marsh of the Heretaunga
Branch, Hawke's Bay District.

These Saints were able to finish all
the names which they took with them
and expressed satisfaction in being able
to do this work. After they had
finished they were able to take a trip
of the Islands, and are the first Maori
group who have done this. We are
happy to have them back with us and
know they will be a great help to the
Mission in this important work.

Hurry ! Hurry ! Hurry !

Don't be left out. There is a limited supply of *Bound Volumes of the TE KARERE* now on hand. They are bound with a cloth cover which will look fine on your library shelf. You get them for what they cost us, so don't delay, send your order and £1 to:—

THE EDITOR, *Te Karere*,
514 Remuera Road,
Auckland, S.E.2.

The Mission on Wheels

By BRO. HUGH H. NAPIER

IN the early part of last year Elder Biesinger, in consultation with Pres. Young, decided to buy a truck. As the need was pressing and we had not time to wait for one to be shipped from America, it was decided to purchase an English make. After an extensive search a Commer 5 ton, long wheelbase, was bought.

In March the truck set out on its first long run. This run covered approximately 1,100 miles down through Tauranga, Opotiki and Gisborne to Nuhaka with cement to help in the construction of the various offices needed for Hui Tau. From Nuhaka the truck went to Napier and then back up through Taupo via Rotorua to Hamilton and thence to Auckland. Then came Hui Tau. Once again the truck was prepared. This time with a canopy over its bed to protect the load of 75 tents and marquees for Hui Tau, not to mention some 9 or 10 Elders.

After arriving at Hui Tau the truck was busy carrying the Saints, who were to assist in the running of the Hui. Then after Hui Tau was over, we took the tents, etc., back to Auckland.

About this time Elder Biesinger and Pres. Young had made an agreement with Bro. Geo. Chase to supply the Church with as much timber as we would need. After our return from Nuhaka the Commer started on the long run of hauling timber from Taupo to Auckland. This job took approximately 8 months, in which some 58,000 feet of Matai was trucked to Auckland. As well as hauling this timber the Commer also did a lot of other work, for the trucks always work six days a week. During this time the Church received 5,000 bags of cement from America. This was stored in the Mission Home garage and later taken

to the farm for making hollowstone blocks and bricks. During the transfer of the cement to the farm the Commer worked 24 hours a days with Bro. Vuna Wolfgramm and myself as drivers and Bro. Peter Pearse helping us. We also had the grateful help of our wonderful Zion Elders who turned out at 2 o'clock in the morning to help load the cement. Later a further 3,000 bags of cement were shifted from the wharf to the Mission Home garage, and ever since the building programme started both Tumuakis Young and Ottley have been denied the use of the garage.

About March of 51 Elder Biesinger ordered a Chevrolet truck from the States. This took about 7 months and in November it arrived. During this time the Commer had been going flat out. Although the Chevrolet was equipped with a dump body it was not long before a greater need required the removal of the tray.

About this time the Church had completed the financing of a mill, bought by Bro. Ivan Joyce of the Kaikohe Branch. (This mill is situated about 15 miles from Kaikohe out towards the west coast.) The first trip of the Chevrolet was to take a new diesel engine up to the mill and to bring a load of timber back to Auckland. Upon the return of the truck, the tray was removed and it was fitted with a hook for towing a timber trailer. Then it was sent up empty to the mill. Over the Xmas period the Chevrolet was used to truck logs down from the bush to the mill. After two weeks the truck was brought back to Auckland to be fitted up with the necessary brake gear to work the trailer, which the Church had purchased. Upon completion of this fitting the Chevrolet was set to hauling timber from the mill to the college, in

preparation for the extensive building programme which is to take place there. This run from Auckland up to the mill, down to the college and back to Auckland entails a run of some 512 miles, and two of these runs were made a week. In the period between Xmas and Hui Tau this year the Chevrolet has been constantly hauling timber. It has shifted approximately 90,000 feet to the college, along, of course, with what has been shipped by rail. In the short time the Mission has had the Chevrolet it has travelled 20,000 miles. Most of this has been done by myself, although for the last 5 weeks Elder George Wm. Paget has been driving the Chevrolet.

Shortly before Hui Tau it was decided to buy an articulated (semi) truck to haul timber, bricks, blocks, cement, etc., to any of the various chapels throughout the North Island. Until the work was ready to begin on these chapels the truck will be used to haul timber from the mill to the college. A visit was paid by Elder Biesinger and myself to the International Harvester Co. agents here in Auckland and an option was taken on an International truck until the necessary authority could be obtained from the Church authorities in Zion. In about two weeks permission was received and the truck was purchased. Then it was taken to Hamilton to have the turntable, or fifth wheel as it is commonly called, fitted and the trailer attached. The necessary braking equipment was also fitted.

On the Tuesday before Hui Tau, this year, the truck was brought back to Auckland and a wooden decking was fitted to the trailer. Immediately upon completion the International was loaded with tents and marquees for Hui Tau. In the meantime the Commer and the Chevrolet had been fitted with canopies ready to take the Elders from Auckland and the boys from the college, who were making the long trip to Hastings to assist in the erection

of the tents, etc. We left the Mission Home about 7 o'clock and picked up the Chevrolet at the college. We arrived, needless to say, covered with dust and very tired. Again the trucks completed several jobs which they were called upon to do. After Hui the tents were again loaded and the long journey back started. On both the trip down and back the only sleep the drivers obtained was in two-hour snatches whenever they felt that they couldn't keep awake any longer. Nevertheless, both journeys were completed in safety, thanks to the kind care of our Heavenly Father.

Since Hui Tau the Chevrolet and the International have been hauling timber to the college from the mill and the Commer has been carrying gravel, sand and dressed timber to the college. One of the various jobs which we have had has been carrying 12,000 feet of heart rimu to a local drying kiln for the chapel and part of the college joinery work. Also the International carried the concrete power poles down to the college from Auckland, which are to carry power to the joinery factory and the workers' quarters. The average hours worked weekly by Elder Paget and myself with the Chevrolet and International is in the vicinity of 90 hours, while the Commer has been working approximately 50 to 60 hours weekly, Bro. John Hettig being its driver.

Although the total cost of these three trucks has been well over £5,000, it is obvious that the mission trucks are earning their way and are doing a great job in carrying the necessary materials required in the building programme, which is now being undertaken throughout the mission. The mileage of the three trucks is about 80,000 miles for fifteen months of usage.

It is our heart-felt desire that the Mission trucks may roll on doing the Lord's work. So good luck to the Mission's travelling missionaries on wheels.

The Sunday School In New Zealand

By ELDER GARTH LOW



IN looking over the last articles that Elder Goodman has put in this magazine, I find that he has recently outlined the three very essential Special Meetings—Prayer Meeting, Superintendents' Weekly Council Meeting, and The Branch Facility Meeting. From this I gather you know all about these and any further comment from me would only be a waste of words (at least that is what I hope).

I would like to remind you that the S.S. Quarterly Reports are still not coming in the way they should do. For the same period of last year about sixty percent came in, while this year only forty percent have come in. I must make a report to Zion every three months, and if I don't have your fullest co-operation the picture painted will not be a very nice one. Let's give them the facts, e hoa ma.

We have a very good supply of the necessary books to make your lessons more interesting. When teaching your classes remember that you hold the key that will unlock the door to success in the Gospel, or failure. Let's put all we have into the work. Time is short, so let's make the best of it. You who are leaders, let's lead and not have to be pushed. Let's all be the workers not the drones. If we will all put our shoulder to the wheel and

push along, we will grow with the work and not be left behind. Kia kaha, e hoa ma.

I would like to ask you some questions:

Are you holding your three special meetings? Do you have reverence in your meetings? Do you start on time? Do you prepare for your classes with diligence, and a prayerful heart? Do you take the Instructor magazine? Do you carefully prepare your quarterly reports? Lastly and most of all are you doing your best to Live the Gospel? If you will sincerely do these things you will be blessed with blessings that you never before realized in the Sunday School work and in your everyday life.

If you are using the class book that comes under the group of Nursery, or any other group, please call it by that name; this will keep our reports straight.

Let's prepare things to help us give our lessons; these are called teaching aids. I am certain that you will agree with me when I say you will remember better when you have seen a picture show than when I tell you the same story. Well, so do we in our Sunday School work. Tell your lessons with pictures and the Spirit of the Lord—DON'T READ THEM.

May the Lord bless you in your honest endeavours and give you the determination and strength to do what is right.

I hope to soon visit you in your individual districts, and meet you personally.

SACRAMENT GEM

(May and June)

*May we be among the number
Worthy to surround the board,
And partake anew the emblems
Of the suffering of our Lord.*



Hui Tau Competition Winners

MUSICAL NUMBERS

Men's Chorus:

1. Wellington
2. Hawke's Bay
3. Auckland

Ladies' Chorus:

1. Poverty Bay
2. Auckland
3. Mahia

Mixed Quartet:

1. Wellington
2. Hawke's Bay
3. Mahia

Men's Quartet:

1. Wellington
2. Bay of Islands

Ladies' Trio:

1. Wairarapa
2. Poverty Bay
3. Mahia

TENNIS

Men's Doubles:

1. Bay of Islands
2. Bay of Plenty

Ladies' Doubles:

1. Hawke's Bay
2. Bay of Islands

JUNIOR TENNIS

Boys' Doubles:

1. Bay of Islands
2. Whangarei

Girls' Doubles:

1. Mahia
2. Bay of Plenty

Mixed Doubles:

1. Hawke's Bay
2. Bay of Islands

BASKETBALL

1. Mahia
2. Wellington

VOLLEY BALL

1. Waikato
2. Whangarei
3. Hawke's Bay

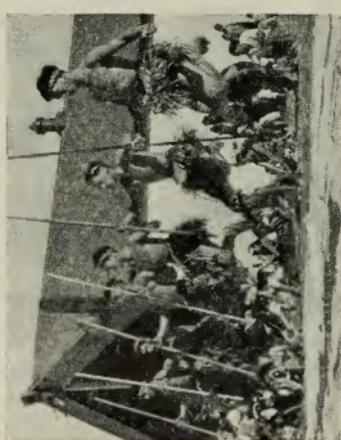
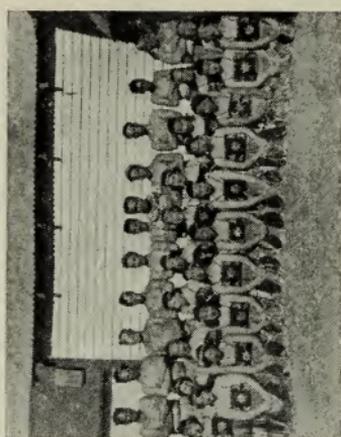
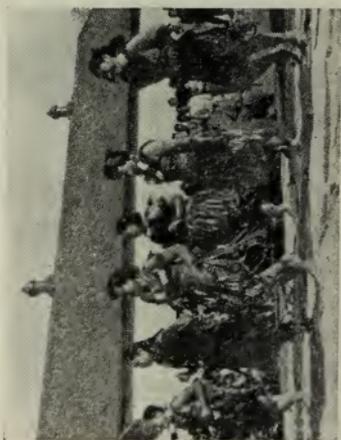
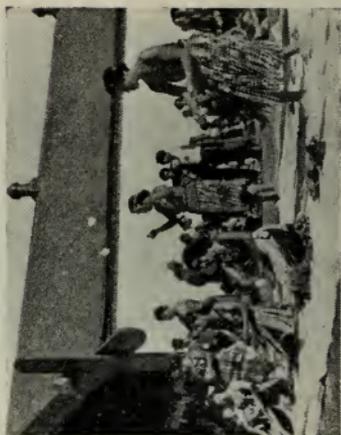
MARCHING

1. Hawke's Bay
2. Poverty Bay
3. Wellington
4. Bay of Plenty

MAORI and POLYNESIAN ITEMS

Action Song:

1. Hawke's Bay
2. Mahia
3. Bay of Plenty



Mixed Doubles:

1. Hawke's Bay
2. Bay of Islands

Haka:

1. Wellington
2. Waikato
3. Whangarei

Peruperu:

1. Bay of Islands
2. Wellington

Junior Haka:

1. Hawke's Bay

Poi:

1. Mahia
2. Bay of Plenty
3. Whangarei

Stick Game:

1. Bay of Plenty
2. Hawke's Bay
3. Wellington

SAMOAN ITEMS

1. Auckland
2. Taranaki

RAROTONGAN ITEM

1. Wellington

CAISFORD CUP

Won by Hawke's Bay District with 90 points.

Second: Wellington District with 87 points.

Third: Bay of Islands District with 55 points.

**AN APPRECIATION**

We wish to congratulate all those Districts that participated in the M.I.A. events at Hui Tau this year. Especially do we appreciate the efforts of those Districts whose activities showed preparation and planning. Out of 15 Districts in the Mission, 12 were represented at Hui Tau. Next year we look forward to seeing every District on our entry blanks. The Bay of Islands is to be especially commended on its effort this year.

There was truly a fine spirit among the participants in the various activities and on many an occasion, during the sports events, the spirit of true sportsmanship was shown. We feel that each and every one of you were happy with the final results and can feel in your hearts to say "well done" to those Districts that took top honours.

We sincerely wish to thank the judges, the Hawke's Bay Saints, and all those who were recruited to help control various M.I.A. events for their part in the programme.

Keener interest was shown this year, and this is not to be marvelled at, as the M.I.A. is definitely growing. We would ask you to be even better prepared next year than you have ever been in the past. So for the coming years let's remember: Better organization, better planning, better preparation, better understanding of our duties, which will result in better leaders of tomorrow.

MISSION M.I.A. BOARD.

... and so to the Movies

Taken from *The Improvement Era*, January, 1948.

By MARBA C. JOSEPHSON

"IT'S a date," and Mary hangs up the phone and announces that she and Bob are going to take in a movie. And away they go—a sample of the endless stream of young and old, who, eager for entertainment, file into the moving picture houses throughout the world. And this movie business is an expensive one—both in time and in money. We seldom stop to think of the millions of dollars that are consumed in going to shows.

But more important than the money and time spent, important as they are, are the ideas that are taken away from these places of amusement—sometimes to the everlasting good of the movie-goer but more often to his eternal detriment.

And who are these high moguls of the movie industry that have made such inroads into the lives of all of us, and have done so much to shape our desires? They are men and women who have discovered our weaknesses and how to play on them. One of the most deleterious effects of the movies is that they tend to play up a set of false standards. Innately in all of us lies a desire for luxury—so what do the movie directors do? They find some lush piece in which the actors loll about in magnificent homes with gorgeous clothes and jewels that are simply fabulous, where the food is completely out of this world! Oh, of course, in some rare instances the characters don't have much to start with but they—or the directors—do some Horatio Alger trick and have everything wonderful in the end. The following statement indicates how one writer feels:

"The movies in the United States have captured the universal language

of the human race. Our pictures have topped the market for years. They have coloured our lives, affected our social mores and acted as the chief interpreter of the United States—its manners, habits, and standards—throughout the world. I am not here concerned with the merits of the product. Whether the pictures do us justice, whether they approximate the true portrayal of our folkway—those are subjects of separate controversy. I do not even care to argue whether they are educational or merely entertainment, for I am persuaded that education at its best is high entertainment and that entertainment at its worst can't help but be bad education."

These influences, noted and insidious, that Mr. Ernst does not go into, are, of course, the very fibre of that with which we are concerned. When we consider that in all of the countries of the world these films are being shown and that many of the countries are producing films of their own patterned on them, we may guess that, for better or for worse, the movies are tending to create attitudes—and those attitudes are being crystallized into actions—again, for better or for worse.

In a recent news release some terrible crimes had been perpetrated in one of the States of the Union. When the criminal was apprehended he was questioned concerning his actions. In the course of the trial it developed that he had gone to a thriller-diller movie, had committed the crime, then gone to another of the same type of movie which had further whetted his appetite, and he had gone out again and committed another crime.

There are those who state that it is impossible to trace any effect on the minds and hearts of those who attend picture shows. Yet this incident was reported by police who had questioned the violator of the law. Other reports of a similar nature have been made a matter of record and could be cited.

This does not necessarily mean that we should condemn movies unqualifiedly. There are many good movies, but they are so interspersed with the bad ones that it is difficult to know what to see and what to avoid seeing. And there are no organizations or agencies that preview movies that can fully satisfy Latter-day Saints as to the calibre of the show.

We have certain ideals and standards which must be maintained if we are to remain worthy of the name Latter-day Saint. And yet movies flagrantly ignore or openly violate many of these standards which have been given us by divine revelation. One example of this violation is smoking, which is accepted as the most casual action on the part of men and women in most movies.

The smoking has nothing to do with the furtherance of the plot, as a general rule; it merely gives the actors something to do with their hands—supplies a bit of action that could easily be cared for in other ways. The result of seeing this constant smoking, even upon the most stable of our people, tends to lessen the force of our ideal. We need only recall the verse of Pope to indicate how true this is:

*Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.*

Drinking, too, becomes a commonplace among movie characters. Anyone who watches the casualness with which liquor is consumed in the movies can-

not help feeling that something should be done to counteract the matter-of-factness with which this consumption of liquor is accepted. In fact, all but the very secure believers in our principles of the Word of Wisdom could easily be misled into thinking that our stress on total abstinence is unessential.

Another insidious influence of the movies is the easy attitude towards love and marriage. Flirtatiousness and fickleness seem, for the most part, the qualities most sought after in the modern movie. It is only rarely that we find a movie that glorifies marriage. One exceptional example was that of *Madame Curie* in which the love of the Curies became a wondrous thing. Their devotion carried on in spite of the death of Pierre. Another good feature of this picture was the strong family loyalty and love between the children and their parents and grandparents, as well as that between husband and wife. This movie was good, too, for it showed the value of attachment to a great cause. Because the Curies knew what they wished to accomplish, the hardships which they had to undergo became relatively unimportant. This picture made the audience feel that poverty, inadequate housing, loneliness, even succeeding failures were bearable in the face of the work that had to be done. Their indomitable will to achieve, not for themselves selfishly, but for the scientific world and the world at large through scientific application, superseded all the difficulties that lay in the path.

Certainly it would be unfair to state that the broken homes in the world are directly traceable to the effects of the movies. Yet it is undoubtedly true that the increasing divorce rate has been given an impetus by the laxity with which the marriage vow is considered in the pictures. When the final judgment is taken, the movie moguls will have to answer for much.

Another writer stated:

"Hollywood has made anti-American propaganda all over the world on a prodigious scale. Of course, it's popular. Men like their piece of cheese-cake—the cheesier the better—and the girls like to see love being made . . . How then can you expect other nations to respect you as a moral nation? You could answer, of course, with some degree of justice and truth: 'Hollywood isn't America.' Granted: but how were we to know better when, as it were, the only Americans we could meet in the flesh happened to be your tourists?"

What does this all boil down to? Well, it boils down to just this: If we wish the movies to give us what they could in the way of good, all of

us who attend movies must become more intelligent critics of that which we see. Criticism, by the way, includes the good and the bad. A definition of this word reads: "The art of judging with knowledge and propriety the beauties and faults of works of art or literature; hence, similar consideration of moral or logical values."

And, strangely enough, the more accurately we can judge a movie, the better will be our judgment of the good movies which we elect to attend. As we increase the number of intelligently alert movie-goers, the better will be the productions that will be filmed—because the producers will learn that they can't foist just any old thing on us, and they will become more careful of that which they use as the basis for their wares.



GENEALOGY NOTICE

I greet you as the presiding Genealogical Officer of the Mission. I am most grateful for this calling and come to you in humility asking for your faith and prayers, that I may magnify my calling.

I seek your co-operation, that the work in the New Zealand Mission may grow in leaps and bounds and beseech you to collect your Genealogy so it can be forwarded to the Temple.

The Hawaiian Temple is short of names, so a great responsibility falls on our people to keep the Temple open—DON'T FAIL IN THIS GLORIOUS WORK.

Kindly forward all names and addresses of your Branch and District Genealogical officers. Whenever a change is made please notify me. Keep all records to date. Do not accept money without issuing a receipt—don't trust to memory.

I am looking forward to meeting you in your Districts and Branches, so I may become better acquainted with you and your problems.

May the Spirit of Elijah rest upon you all that you may have the desire to put your heart and soul into this work. God bless you.

Your co-worker,

JOSEPH HAY,

514 Remuera, Rd., Auckland.

Latter-day Saint Courtship

By ELDER STANLEY B. ROBERTS

Pleasant the snaffle of courtship,
Improving the manners and carriage,
But the colt who is wise will abstain
From the terrible thorn-bit of marriage.
—Kipling.

DOES Kipling's philosophy of marriage reflect the beliefs of the Latter-day Saints on this subject? The answer is obvious, and yet the number of people who share his views far exceed the combined numbers of the L.D.S. and select few other people who consider marriage a divine commandment and one of the greatest blessings offered us by our Heavenly Father.

Innumerable articles can be found in our popular magazines quoting alarming statistics on the percentage of marriage failures and blasting the evils of divorce. These articles are usually climaxed by a few futile suggestions to young people as to how they can avoid the more common pitfalls and make each day of marriage a joyous occasion.

In spite of these articles the divorce rate still accelerates and at the present time, in most English-speaking countries, is over 25%. The American rate is almost 33%. One of every three couples who steer their luxury liner of marriage toward the harbour of happiness find the channel too narrow, the seas too rough, their preparations for the voyage too inadequate; consequently, they are tossed pitifully upon the reef of divorce to be battered helplessly by waves of anguish and torment.

Broken marriages fill public institutions with homeless children, denied the blessing of parental love and guidance. An alarming percentage of mental instability and sex crime has as its prime cause unhappy or broken marriages. The world today is groping blindly for a solution to its most glaring social problem. Attempts at solution have failed thus far. Isn't it much easier to educate someone in seamanship than it is to rescue the boat from destruction on the jagged reef? The only possible solution is adequate training in steering the course of marriage through the proper channels, thus avoiding the reef. The attitude young people have toward marriage and the preparations they make before embarking largely determine the nature, success, or failure of the voyage.

L.D.S. young people, here is the situation. Statistics and public opinion say you will not be happily married. Your religion says you can be—on conditions.



In 1843 the Lord gave this revelation to His people through the Prophet Joseph Smith:

"And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this Priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection . . . and shall inherit thrones, kingdoms, principalities, and powers . . . and they shall pass by the angels, and gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds forever and ever (D. & C. 132:19).

What a glorious interpretation placed on the covenant of marriage. To be eternally sealed to the one you love, to dwell in the presence of God, and to receive the blessing of eternal increase is the most priceless treasure available through the Gospel of Jesus Christ. The end is glorious beyond description; the means of attaining that end must embrace all truth, wisdom, and righteousness. L.D.S. courtship must be exceedingly fine and pure.

"As the twig is bent, so the tree is inclined."

Inspired men of God have given important instruction in this matter, observance of which will insure eternities of marital bliss. Apostle Spencer W. Kimball gives young people this advice:

"The treasure house of happiness is unlocked and remains open to those who use the following two keys: the first, you must live the Gospel of Jesus Christ in its purity and simplicity—not a half-hearted compliance, but hewing to the line. The second, you must forget yourself and love your

companion more than yourself. If you will do these things, happiness will be yours in great and never-failing abundance."

Live the Gospel and love your companion more than yourself. It's a small price to pay for an eternity of joy and happiness with the one you love.

While you are courting, attend meetings together, pay tithes and offerings together, observe the Word of Wisdom together, and pray together. Kneel humbly with the young person of your choice and ask your Eternal Father for His omniscient guidance in helping you to prepare yourselves for the Celestial marriage covenant. Share your love with God and He will guide you.

Most important of all, be morally clean. It is a commandment of God and an integral part of Apostle Kimball's happiness rule number one. The words of a living prophet of God, Pres. J. Reuben Clark, Jr., are these:

"If you would be chaste, as God has commanded, then avoid conduct and practices that arouse the passions. A wise and pure boy or girl, one that wishes to be clean, will not "pet" nor "neck" nor "love-play" nor practice any other undue physical familiarity, by whatever name known. At best they are gross and provocative indiscretion; at worst they are the preludes to certain and, too frequently, planned transgressions. They are all unclean in the sight of the Lord. If youth will abandon these, if it will decently reclothe itself, and cultivate modesty—a largely lost virtue—it will be a long way on the road to chastity, which will bring untarnished happiness here and eternal joy in the hereafter."

L.D.S. youth, a priceless opportunity is yours. God has given you the blessing of Celestial marriage and also the pre-requisites of obtaining that blessing. Eternities of unlimited joy and happiness are yours if you will but observe God's method of L.D.S. COURTSHIP.

Evidences and Reconciliations

What Are The Facts Concerning The So-called Adam-God Theory ?

By JOHN A. WIDTSOE

THOSE who peddle the well-worn Adam-God myth, usually charge the Latter-day Saints with believing that: (1) Our Father in Heaven, the Supreme God, to whom we pray, is Adam, the first man; and (2) Adam was the father of Jesus Christ. A long series of absurd and false deductions are made from these propositions.

Those who spread this untruth about the Latter-day Saints go back for authority to a sermon delivered by President Brigham Young "in the tabernacle, Great Salt Lake City, April 9th, 1852" (*Journal of Discourses*, 1:50). Certain statements there made are confusing if read superficially, but very clear if read with their context. Enemies of President Brigham Young and of the Church have taken advantage of the opportunity and have used these statements repeatedly and widely to do injury to the reputation of President Young and the Mormon people. An honest reading of this sermon and of other reported discourses of President Brigham Young proves that the great second President of the Church held no such views as have been put into his mouth in the form of the Adam-God myth.

In the discourse, upon which hangs the Adam-God myth, President Brigham Young discussed the earthly origin of Jesus Christ. He denied that the Holy Ghost was the father of Jesus Christ; and affirmed that the Saviour was begotten by God the Father. He explained that "Our Father in Heaven begot all the spirits that ever were or ever will be upon

this earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man." That is, every human being is in direct descent from God, the Father. In the course of his remarks, President Young was led to discuss the high place of Adam among the generations of men, for Adam "helped to make and organize this world," and as first man, the father of us all, Adam stands at the head of the human race, and will ever be the representative of his children before our Father in Heaven, the Father of our spirits. It was in connection with this thought that the oft-quoted statement was made about Adam, that "he is our Father and our God, and the only God with whom we have to do."

He spoke of Adam as the great patriarch of the human race, a personage who had been privileged and able to assist in the creation of the earth, who would continue his efforts in behalf of the human family, and through whom many of our needs would be met. All this was in contradiction to the common doctrine the world over that Adam was a great sinner, and not to be held in affectionate remembrance. Nowhere is it suggested that Adam is God, the Father, whose child Adam himself was. On the contrary, in the sermon of April 9th, 1852, itself, there is a clear distinction made between Adam and God, the Father, in the following words: "The earth was organized by three distinct characters, namely Elohim, Jehovah, and Michael"—the last previously defined

as Adam. There can be no confusion in this passage of the separate personalities of these three great beings. A discourse delivered August 8, 1852, within four months of the discourse in controversy (*Journal of Discourses*, 3:94) contains the following: "The Lord sent forth His Gospel to the people; He said, I will give it to my son Adam, from which Methusaleh received it; and Noah received it from Methusaleh; and Melchizedek administered to Abraham." Clearly, President Young here distinguishes between God, the Father, and Adam, the first man.

The sermon of April 9, 1852, also makes the statement that, "Jesus, our Elder Brother, was begotten in the flesh by the same character that was in the Garden of Eden, and who is our Father in Heaven." The dishonest inference has been drawn and advertised widely that President Young meant that Adam was the earthly father of Jesus Christ. This deduction cannot be made fairly, in view of the context or of his other published utterances on the subject. Adam and Eve were not the only persons in the Garden of Eden, for "they heard the voice of the Lord God walking in the garden in the cool of the day" (*Genesis* 3:8). President Young undoubtedly had this personage in mind, for he did not say Adam, but "our Father in Heaven."

In many discourses, President Young refers to Jesus as the Only Begotten of the Father, which would not have been true had Adam been the earthly father of Jesus. At one time he declared (*Journal of Discourses*, 1:238), "I believe the Father came down from Heaven, as the Apostles said He did, and begat the Saviour of the World; for He is the Only Begotten of the Father, which could not have been if the Father did not actually beget Him in person." On another occasion (*Journal of Discourses*, 2:42) he said, "And what shall we say of our Heavenly Father?"

He is also a man in perfection, and the Father of the man Jesus Christ, and the Father of our spirits." It seems unnecessary to offer more evidence that Brigham Young held the accepted doctrine of the Church, that God, the Father, and not Adam, is the earthly Father of Jesus.

In all this, President Young merely followed the established doctrine of the Church. Joseph Smith, the Prophet, in discussing the Priesthood, touched upon the position of Adam.

(The Priesthood) commencing with Adam, who was the first man, who is spoken of in Daniel as being the "Ancient of Days," or in other words, the first and oldest of all, the great, grand progenitor of whom it is said in another place he is Michael, because he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from Heaven, and will continue to be revealed from henceforth. Adam holds the keys of the dispensation of the fullness of times, i.e., the dispensation of all the times that have been and will be revealed through him from the beginning to Christ, and from Christ to the end of all the dispensations that are to be revealed. This, then, is the nature of the Priesthood, every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even Adam (*Joseph Smith, History of the Church*, Vol. 4, pp. 207-209).

On another occasion the Prophet Joseph Smith stated further:

The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world

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Appreciation

Excerpts from a talk given at the last October General Conference
in Salt Lake City by THOMAS E. MCKAY.

AS I was getting to my feet a statement flashed through my mind attributed to a good friend, the late J. Golden Kimball, when he stated, "If you wish to live forever, just get an incurable disease and take care of it." Yes, I confess that I am guilty of having such thoughts about others, and it is stated that the measure ye mete unto others shall be meted unto you again; so it is all right if some of you are thinking that of me; I hope that you are because I'd like that measure that I have meted to others to be wiped out or balanced before I go to the other side. I have always had an idea, a strong one, that it would be much better for all of us if we could repent of all our sins before we go to the other side. And as it has been stated this morning we may get by on this side by a little lying and a little cheating and a little stealing, but we will have to meet it, brothers and sisters, as sure as we live. The Lord is just, and these things will have to be paid for before we can progress as we would like to on the other side.

I thank you, brethren and sisters, my dear friends, for remembering me in your prayers. I believe with all my heart in the power of prayer. I have always believed in and accepted prayer as one of the great principles governing us in our lives, and I am thankful that so many are now thinking of prayer. They are speaking of it from the pulpit, in the press, and also over the radio. Just last night we listened to a play, and the sponsors of this play generally make this very pertinent statement at the close: "More things are wrought by prayer than this world dreams of" (Tennyson). The other statement, very applicable, especially

to this day where divorces are so prevalent: "The family that prays together, stays together."

I am sure that many young couples who have started lives opening their homes for themselves, have heard that statement and would like very much, perhaps, to begin again by having prayer in that home. I know the young wives would like to have it, and maybe the young husbands, but some of them perhaps do not know how to pray. I know we had missionaries arrive in the field who didn't know how to pray. You could tell always when a missionary came from a home where they had family prayers and had had the opportunity to take part in that family prayer. And to avoid embarrassment of these young missionaries, who hadn't had that opportunity, because of neglect of their parents, I generally made it a point in our first meeting with the missionaries to help guide them in knowing how to pray. I told them, among other things, always to express appreciation in their prayers, followed by their requests, and if they thought of prayers divided in that manner, it would be of help to them, even if they had never prayed before. If they would just stand up and say, "We thank thee, Father in Heaven," and then name the blessings: for health and strength, for our parents, for the privilege of being in the mission field, for the Church, for our citizenship, then they could go on. If they would just think on their feet and express this appreciation and then follow it by the requests that they have: "Continue to bless, us bless us in our family life that peace and love and unity may continue. Bless our brother who is in the war," perhaps. Well, if people would just think of prayer as being divided in that way it might help them.

There may be young couples who are listening in who listened to that play last night, and when it was stated that "The family that prays together, stay together," I am sure they thought they would like to begin, and I hope that they will.

Expressing appreciation: Do not forget to express appreciation to our Father in Heaven for the blessings that we have received from Him. There would be more love in the home if we expressed appreciation for our wives, menfolk. We love them as much as ever, but we don't tell them. We used to take them flowers occasionally, especially when we were courting them, but I am sure there are men listening in now who have never given their wives bouquets of flowers. This theme was developed in one of our stakes with scattered wards, some of them nearly fifty miles from where the conference was being held, and the presidency of the stake very wisely organized a transportation committee, comprised of adult members of the Aaronic Priesthood and adult members who have no Priesthood, and even non-members. They took their appointment seriously, and they made it possible for every person in that scattered community, stake, to be in conference. In that way the presidency, of course, had a large number of the adult members of the Aaronic Priesthood there.

After this theme had been developed, it was told that one of the men thought that the speaker was speaking directly to him. He was working at one of the defence plants at the time, making a lot of money. The men were paid every two weeks. They cashed their cheques right there where they were working for convenience. As this man was driving home one night after receiving his two weeks' pay, making more in two weeks than he usually made in two months, he stopped at the drug-store and bought a box of candy, the kind he used to take to his sweetheart during his courting days. He saw a flower ship in the corner of the drug-

store, and he thought, "Well, I believe I will get a bouquet of flowers. I know my sweetheart liked dark red roses." So he had the flower girl make up a beautiful bouquet of roses.

He took them home, gave his usual three rings to announce to his wife that he had arrived. She came hurrying to the door as usual, just as he was awkwardly pushing the door closed with his back. He handed the roses to his wife and then awkwardly pushed the box of candy towards her, blushing, I guess. She looked at the flowers, then the box of candy, then at her husband and said, "John, let me smell your breath." Well, he was overdoing it a little perhaps all at once, but as she placed those flowers in the vase (one I am told she had received at her wedding and had never had occasion to use), tears came into her eyes. And as they were munching over the candy in the evening, she said, "John, remember this is the kind of candy you brought me the first time you called to see me, and I was so embarrassed because father kept returning for just another piece?"

And he said, "Yes, I do remember, and how pleased I was that your father did keep returning. I was worried because I thought maybe he would not like me, and I saw that he liked my candy anyhow, and maybe liked me."

I want to tell you, brethren and sisters, we would have more love in our homes and in our wards and in our stakes if we just took time not only to appreciate our wives, but also to tell them that we love them, not only to appreciate what our bishops (branch presidents) are doing for our boys in the Aaronic Priesthood, but also put our hand on the shoulder of the bishop and tell him, "Bishop, how I do appreciate what you are doing for my boys." Tell the superintendent, and the Sunday School teachers, and tell your ward teachers. Next time they come make them feel at

home, and when they get up to say good-night after delivering their lesson, kneel down and pray with them, receiving their blessings.

May we, my brethren and sisters, have the willpower to express our appreciation—not only to appreciate, but also to express that appreciation more, and to pray together oftener.

And in conclusion, may I, my brethren and sisters, express with all my heart my gratitude to my Father in Heaven for giving me a testimony of the divinity of this work in which we

are engaged. I know that He lives, that He is our Father. We are all His children. I know that Jesus is the Christ, and that His Church is upon the earth, and that the men who have stood at the head of this Church from the time of the Prophet Joseph Smith to the present time when President David O. McKay stands at the head, have all been called of God, and they have been set apart by the laying on of hands to preside over the Church, to preach the Gospel, and to administer in the ordinances thereof. I bear you this testimony humbly, and in the name of Jesus Christ. Amen.



EVIDENCES AND RECONCILIATIONS (Cont. from Page 220)

was formed, as in Genesis 1:26, 27, 28. He had dominion given him over every living creature . . . Our Father Adam, Michael, will call his children together and prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council . . . The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ (Joseph Smith,

History of the Church, Vol. 3, pp. 385-387).

The perspective of years brings out the remarkable fact that, though the enemies of the Latter-day Saints have had access, in printed form, to the hundreds of discourses of Brigham Young, only half a dozen statements have been useful to the calumniators of the founder of Utah. Of these, the sermon of April 9, 1852, which has been quoted most frequently, presents no errors of fact or doctrine, if read understandingly and honestly.



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WAHANGA TUATORU

Translated by GEORGE R. HALL



UPOKO 16: 1831

Te Ahua o Te Tangata Whenua

I TE waenganuitanga o Hurae 1831, ka timata te tae o nga mihingare ki te uru o Mihiuri; i tutataki ai ratou kia ratou, i heke ai o ratou roimata i te koa kua tae ora mai, kua puta i nga taumahatanga o te rongo pai, kua kitekite ano tetahi i tetahi. I konei ano i roto i enei rohe o nga Teita o Amerika (U.S.A.) kua timata noa atu te emi mai o nga tuahua katoa o te tangata o roto i te kino, i oma i mua i nga whakawhiau a te ture; e totohu ana ki roto i o ratou kino; whiroki ana o ratou mohiotanga, o ratou whakaaro; e tupu kaha ana ko a ratou mahi kino, konga puahaetanga i roto i a ratou, ano kotahi rau tau ratou kei muri e aru mai ana.

Te Hapati Tuatahi Ki Hiona

Ko te tekau ma whitu o Hurae tenei 1831, he ra hapati, i tu ai te karakia tuatahi ki Hiona; ko Tiakihana Kauti tenei, i konei te huihuinga o nga kaumatua, me ta ratou karakia tuatahi i roto o Hiona, i kauwhau ai a Wiremu W. Perepe (William W. Phelps) i tana kauwhau ki te katoa. Ko te hunga i hui mai ki te karakia, no roto i nga momo maha o nga tu ahua tangata ote ao katoa. I te mutunga o te karakia, tokorua nga tangata i iriiria.

Te Taenga Mai o Te Peka o Korewira

Torutoru nei nga ra i muri iho ka eke te peka o Korewira, i ahu mai i Tamehana, Ohaio, ka tatuu ki Mihiuri, ka noho ki runga i nga whenua o te taone o Ka (Kaw), he tekiona tenei e tungia ana e te tahi wahi o te taone o Kanaha (Kansas City) i tenei ra.

Te Tuaritanga i Nga Mahi

Ko te taumahatanga o tenei tuaritanga i tau iho ki runga i nga pokihwi o te Poropiti, naana i kowhiti i tenei wa nga kaumatua hei noho i roto i tenei whenua. Ko etahi i whakaingoa-tia i roto i etahi o nga whakakitenga kia noho tuturu i Mihiuri; ko etahi i whakahaua kia hoki ki nga whenua o te Rawhiti i muri i te mutunga o ta ratou Mihona i te Uru. Ko enei nga ra i tino tuku ai te Atua i tona reo kia rangona e te tangata e nga tangata ano ra i Kowhitingia ai e Ia, a kua ngohengohe ki Ana whakahauanga. Ko Wiremu Wherepe (William Phelps) i uru ki te hahi i te wa i maunu ai te kahui mihingare o te hahi i Ohaio ki Mihiuri; ko tenei te tangata i whaia mai e te reo whakakitenga (ako-Kawe 55) o te Ariki, kia awhina i a Oriwa Kautere i roto i nga mahi perehi pukapuka, me nga mahi tuhituhi mo nga kura o te Hahi, kia taea atu

ai nga tamariki e nga whakaakoranga e atahua ana ki ta te Ariki titiro iho. No tana taenga mai ki Tiakihana Kauti i tuaruaia ai tenei whakakitenga kia ia (kia Wiremu W. Wherepe).

Ko Hirini Kiripato (Algernon Sidney Gilbert) i whakaturia hei kai tiaki i nga moni e riro mai i a ia mo nga mahi hoko whenua, hei nohanga mo nga Hunga Tapu. Ko Eruera Patereti i tapaea hei Pihopa mo te Hahi; ko te mahi i whaka—ritea mana ko te tuari ki tena, ki tena o nga whanau ki a rite ki nga mea e hapa ana i a ratou. I tenei ahua te tohatohanga o nga mahi ma tena, ma tena; e tupu haere ai enei timatanga hei kaupapa mo nga tikanga e whakaritea kia tu ki runga o Hiona (Ako—Kawe 57-58).

Te Whakaaturanga Mai i Te Wahi e Tu ai Te Pa

Ko tenei te whakatutukinga i te kupu taunaha a te Atua, mo nga patai o te whakaaro tangata i tukua atu ki Tona Aroaro. Awhea te koraha te kowha ai ki tona whakaputiputitanga? Awhea a Hiona te whakaarahia ake ai i roto i tona kororia, a ko tewhea wahi hei tunga mo te Temepara, te wahi hei tutukitanga mai mo nga iwi katoa e whakaeke mai i nga ra whakamutunga? Anei te Whakautu mai a te Ariki. "Whakarongo e koutou e nga kaumatua o taku Hahi, e ai ta te Ariki ta to koutou Atua kua mine ngatahi mai koutou, rite tonu ki aku whaka-haunga ki roto i tenei whenua, koia nei te whenua o Mihiuri, koia nei ano hoki te whenua i whakaritea, i whakapua e ahau, hei huihuinga atu mo te Hunga Tapu. No reira koia tenei te whenua o te kupu whakaari, te wahi hoki mo te pa o Hiona. Na ko te kupu tenei a te Ariki, a to koutou Atua, "mehemea e hiahia ana koutou kia whiwhi ki te matauranga, tenei te matauranga." Nanaa ko te wahi e huaina nei ko Itipeha (Independence), ko ia ano a waenganui o te whenua a ko te wahi mo te temepara kei te taha hauuru, kei runga i te tahi wahi e tata ana mai ki te whare whakawa. No reira,

he mea tika kia hokona mai te whenua e te Hunga Tapu, me nga whenua katoa e takoto atu ana ki te taha Hauuru tae noa ki te rohe o nga whenua mania (prairies), kia rite ra ki te kaha o aku akonga ki te hoko whenua mai. Nanaa, he matauranga tenei, kia whiwhi ratou ki aua whenua mo ake tonu atu."

Me Pupuri Nga Hunga Tapu i Te Ture

I tetahi whakakitenga i homai i tenei wa ano (Ako—Kawe 58), i whakahaua nga mema o te Hahi, kia ngohengohe ki te ture a te Ariki, i hoatu nei mo ratou, kia mau ano hoki ki nga ture o te whenua. Anei Tana i ki ai, Kaua tetahi tangata e whakaaro he rangatira ia, engari ko te Atua te rangatira mo te tangata e whakarite whakawa ana, rite tonu ki tana ake e pai ai Kaua te tangata e wahi i nga ture o te whenua; no reira kia ngohengohe ki nga mana kua whakaturia i enei ra; kia tae mai ra ano ia, a ia e tika nei kia noho ite nohanga whakarite whakawa; e takahia ai e Ia, Ona hoa riri ki raro i Ona waewae.

I Muri o Nga Mamaetanga Nui, Ko Nga Manaakitanga

"Ka whakatuturutia a Hiona ka hangaia tonutia atu te pa; he whakaaro tenei i tupu ake i roto i nga hunga tapu, ara i etahi o ratou; i mahara ano hoki etahi, ma ratou ano e hanga he ture mo ratou, hei aha nga ture i hangaia e etahi atu; no reira nga tohutohu i korerotia ake nei, i homaitia ai e te Ariki; kia pupuri kia mau ki nga tikanga o te whenua. Kua whakatupato ke noa ake te Ariki, me te tohutohu ano i nga whakahaere mo runga i tenei whenua ka nohia nei e ratou. Kaore e tere hangaia te pa.

"I tenei wa e kore o koutou kanohi e kite, i te whakaaro o te Atua mo nga mea meake puta mai, me te kororia ano e puta mai ana i muri i nga whakapawera. Notemea hei muri o te whakapawera nui puta mai ai nga manaakitanga, no reira kei te haere mai he ra e karaunatia ai koutou ki te nui o te kororia; kaore ano kia tae

mai te haora, engari kua tata. Kia mahara ki tenei mea, kua korerotia atu nei e ahau kia koutou i mua; ata rongoatia iho ki roto i o koutou ngakau, me pupuri ano ki te mea e puta mai a muri. Nana, he pono taku e mea atu nei kia koutou, mo tenei take koutou i tonoa ai e ahau he mea e ngohengohe ai koutou. Kia rite ai ano o koutou ngakau hei kai—whakaatu mo nga mea meake puta mai. Me tenei ano, kia whiwhi ai koutou ki te Honore mo te whakatakoto ranga i te turanga (o Hiona) mo te whakaaturanga ano hoki i te whenua ka tu nei te Hiona o te Atua ki runga” (Ako-Kawe 58).

Ka kite iho tatou a ka matau hoki, kua rahuitia te kororia me te nuinga o te pa o Hiona mo e tahi atu wa e tu mai nei, ara i ta te karaipiture whaka hua, “e tata ana te wa.” Ko te iwi na ratou nei te noho tuatahi ki te ngaki i te whenua ma ratou te whakatakoto o te kaupapa kainga, te whakatika i te huarahi mai mo nga hunga tapu, ina haere mai ratou i muri o te kauwhautanga i te rongopai ki nga wahi mamao o te ao; no te mea ka riro ma nga kaumatua e akiaki nga iwi kia huihui mai i nga pito katoa te hunga na ratou nei i ngaki tuatahi te maara waina, mehemea ratou ka piripono tonu ki te katoa o nga whaka-haunga.

Whakatapunga o Te Whenua

Ko nga hunga tapu o Korewira i whakanohia ki te taone o Ka (Kaw). Ko te awahina a te poropiti i a ratou, ko te whakatakoto i te rakau tuatahi o to ratou whare, i whakaarohia ai e ratou hei “whare kamaka mo Hiona” i tenei wahi Tekau ma rua nga tangata na ratou te rooku i hapai he ataara-ngitanga mo nga hapu tekau ma rua o Ihairaira. I whakaaturia mai ano i taua wa, na roto i nga inoinga maha, kia riro ma Hirini Rikitona e whakawahi, e whakatapu te whenua. “He huinga ra tenei no ratou i roto i te koa e ai ki ta te poropiti kia ratou,” he whakakitenga hoki kia ratou i nga mea o nga ra e tu mai nei, e huaki mai

kia ratou i a ratou ka tuturu ki tenei wahi, timatangia atu nei i te rua o nga ra o Akuhata 1831.

Itu a Hirini Rikitona ki te whakairite i te mahi i tohia maana, a ko enei ana patai ki te runanga katoa.

“Ka tango ranei koutou i tenei whenua hei Whenua Papatupu mo koutou, i runga i te whakamoemiti i roto i o koutou ngakau hi te Ariki?”

“Ae, ka tango matou.”

“Ka kawenata ranei koutou kia mau kinga ture a te Atua i runga i tenei whenua ahakoa kaore aua ture i mau i a koutou i runga i o koutou ake whenua?”

“E whakaae ana matou.”

Ka whakaae ranei koutou, kia tukua mai etahi o koutou, o nga taina tuakana ki konei pupuri ai i nga ture a te Atua?

“E whakaae Ana Matou.”

I muri o te inoi, ka tu a Rikitona ka mea “Inaianei ka whaka-ingoatia e ahau tenei whenua kua whakawahia, kua whakatapua ki te Ariki, he Whenua Papatupu hei taanga manawa mo te hunga tapu ara mo te hunga katoa e piripono ana ki te Ariki mo nga wa katoa, hou atu ki nga hohonutanga o nga wa e tu mai nei, i runga i te ingoa o Ihu Karaiti, Naana nei tenei mana i homai ki au Amine” (Tirohia Documentary History of the Church, Vol. 1. pp. 196).

Te Ahua o Tenei Whenua

Itua atu i te whakaingoatanga i a Hirini Rikitona hei whakatapu hei whakawahi i te whenua i karangatia ano ia e te reo whakakitenga, kia tahuri ia ki te tuhituhi i te ahua o tenei whenua hei tuku atu ki nga mannga katoa te Hahi, hei titiro iho ma ratou, tera pea ka ngawhere te hunga tapu, ka ngawari ki te koha moni hei awahina i te hiahia ki te hoko whenua, ki te kore hoki tenei awahina e hihiko, ko te whakaheke toto anake tetahi atu huarahi e taea ai te tango mai o enei whenua. Ko te tuhituhinga tuatahi i oti ia Hirini Rikitona i whakarerea; a, i whakahau ano te Ariki i a Hirini Rikitona kia tuhituhi ano i tetahi.

Boss or Leader

*The boss drives his men,
The leader coaches them.
The boss depends on authority,
The leader on good will.
The boss inspires fear,
The leader enthusiasm.
The boss says "I,"
The leader says "We."
The boss assigns the job,
The leader acts the part.
The boss says to get there on time,
The leader gets there ahead of time.
The boss fixes the blame for the breakdown,
The leader fixes the breakdown.
The boss knows how it is done,
The leader shows how.
The boss makes work a drudgery,
The leader makes work a game.
The boss says "Go,"
The leader says "LET'S GO."*

—Anon.

The Oyster and the Sand

Have you heard about the oyster?
It's a clamm subject, true,
But there's friendly inspiration
That is good for me and you.
We could solve so many problems,
And our trials understand,
If we only learned the lesson
Of the "oyster" and the sand:
There once was an oyster whose story I'll tell,
Who found that some sand had got under his shell—
Just one little grain, but it gave him a pain,
For oysters have feelings, for all they's so plain.
Now did he berate, this working of fate,
That had led him to such a deplorable state?
Did he curse out the government? Call for election?
And cry that the sea should have given protection?
No, he said to himself, as he lay on his shelf,
"Since I cannot remove it, I'll try to improve it."
Now the years rolled round as the years always do,
And he came to his ultimate destiny—stew!
But the small grain of sand that had bothered him so,
Was a beautiful pearl, all richly aglow.
The tale has a moral, for isn't is grand,
What an oyster can do with a morsel of sand?
What couldn't we do if we'd only begin
With all of the things that "get under our skin?"

—D. H. ELTON,
Lethbridge, Alta.

Te Karewa

W. P. Naera,

Gladstone,

Wairarapa

THE MESSENGER



HANDCART PIONEERS

Latter Day Saints - Outcasts in 1846 Became Pioneers

OUTCASTS from "civilization," with little to eat and little to wear, with few expressions of sympathy, and less help extended in their direction, it was only natural that the Saints on the plains at times would be despondent. President Young constantly laboured to cheer and strengthen them. In April, 1846, shortly after the departure from Nauvoo, he requested Elder William Clayton to write something that would encourage the people. Within two hours Elder Clayton had written the following remarkable hymn, and set it to the music of "All is Well," an old English tune:—

*Come, come, ye Saints, no toil nor labour fear,
But with joy wend your way;
Though hard to you this journey may appear,
Grace shall be as your day,
'Tis better far for us to strive,
Our useless cares from us to drive.
Do this, and joy your hearts will swell—
All is well, all is well!
And should we die before our journey's through,
Happy day, all is well!
We then are free from toil and sorrow, too;
With the just we shall dwell.
But if our lives are spared again
To see the Saints, their rest obtain,
O, how we'll make this chorus swell—
All is well, all is well!*

ABOUT OUR COVER: Handcart Pioneers—Some three thousand Latter-day Saints pushed and pulled their way across the plains. Tragedy walked with some of the handcart companies, particularly those led by Edward Martin and James G. Willie. Of the Willie Company, about five hundred strong, seventy-seven died en route, and the Martin Company lost fifty-six of its six hundred. Sometimes graves were scooped out in snowbanks, because survivors were too weak and the frozen ground was too hard. Since July is the month that we as Latter-day Saints pay respect to our pioneers, this cover picture has been chosen for our "Te Karere."

TE KARERE

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THE PRESIDENT'S PAGE

He Kupu Aroha

By SIDNEY J. OTTLEY

“ALL thrones and Dominions, Principalities and Powers shall be revealed and set forth upon all who have endured valiantly for the Gospel of Jesus Christ.” (Doc. & Cov. 121:29.) A beautiful promise, beautifully stated and it would seem easy of access, but there are two conditional words which make the promise not quite so simple as it would seem at first reading. “*All who have ENDURED VALIANTLY for the Gospel of Jesus Christ.*”

It is such a simple and easy thing to testify that “I believe the Gospel has been restored in the Latter Days.” Yes, we are told that “Even the devils believe, and tremble.” But believing and not even trembling denote *endurance or valiance*.

Many the righteous soul who has fought a good fight up to a point and then through disappointment, temptation, weariness or jealousy has fallen into indifference, if not apostasy. How many men have returned to the land of their childhood to find that the enthusiastic teacher of his youth had now become the critic or the cynic on the street corner? How often have we seen the fervent testimony man to

a heartless and faithless statement, if not an outright denial, of its former character? “He that endures to the end shall be saved,” and the end is a long way from the starting point, even measured by this short life of ours, to say nothing of the eons of Eternity.

“Valiant”—anyone dares bear his testimony when he is among his own, but who are there that defy danger and persecution for the cause he has espoused? The Prophets Noah, Daniel, David and The Christ, and many prophets of former and latter dispensations, have defied the elements and the hatred of men and the very devil himself, in the power of the Priesthood which they bore and for the love they bore for the Revealed Truth of God. Valiant until death, they sealed the testimony which they bore with all that mortal man has to give—his life. Theirs were lives of valiance and no earthly disturbance could swerve them from the course, once set.

Our responsibility is not less than theirs. Our Eternal Salvation is based on the same principles of Endurance and Valiance as theirs. I doubt that the Lord, when we shall be called

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Women's Corner

By SISTER ALICE W. OTTLEY



ONE whole week on the South Island, holding meetings and visiting with the people at Nelson, Blenheim, Grovetown, Christchurch, Timaru and Dunedin. It was all very nice and we feel we know the people and conditions better. They were all happy to see us and we hope our visit stimulated and encouraged them to continue with the good work they are doing.

There was a fine spirit at the Conference at Dunedin and many strong testimonies were born. Another pleasing part was the beautiful quartette numbers rendered by Elders Roberts, Newman, Broadhead and Pitcher. This quartette should stay together and keep up the good work. Their power for good is limitless, to say nothing of the joy they receive from it themselves. It is very much a part of missionary work to sing praise to our Heavenly Father because He has said, "The song of the righteous is a prayer unto me." We listened to the combined chorus of Christchurch and Dunedin, too, and realized that music adds so much to our meetings.

At Blenheim we visited with some very fine investigators who made the remark, "You don't go to Church to worship, you go to *learn* about your

Church." President Ottley answered, "We go to learn *how* to worship." Yes, to worship means to pay divine honour, to respect and adore our Heavenly Father and His Son Jesus Christ. How can we do this without knowing something about them and the plan of life they have made for us to follow? "If ye love me keep my commandments."

After travelling over the hills of the North Island, we welcomed the long, straight stretches of highway from Christchurch to Dunedin. We almost thought we were in America for awhile. Of course, when it comes to scenery, New Zealand ranks high with America's.

The Relief Society organizations on the South Island are small in numbers but are going forward in the work. Nelson Branch just has six Relief Society members, but were "right on the button" with their lessons, as outlined. I was privileged to attend their Social Science lesson on "The Progress of Man" and was pleased to see how the sisters participated.

One sister travelled 17 miles, from Picton to Grovetown, to meet with us and asked for an organization at

(Continued on Page 236)

From the Editor's Pen

Service unto God and Man

“WE believe in being honest, true, chaste, benevolent, virtuous, and *in doing good to all men*; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things.” (Articles of Faith, No. 13.)

In this brief statement the Latter-day Saints show the practical character of their religion—a religion that embraces not only definite conceptions of spiritual matters and belief as to conditions in the hereafter, but also of present, current everyday duties, in which self-respect, *love for fellowmen, and devotion to God* are the guiding principles.

We must seek to serve God and man if we intend on finding life eternal. This Church is so organized that it provides something for every member to do. And the doing of those things offers the only means by which members grow towards their promised destiny. Teachings in themselves are of no value to the individual, unless converted into deeds. And it is the doing of these deeds that leads to growth through development of latent powers and the building of desired qualities of character. One could set passively for an eternity and hear the best of instruction or hear of the loftiest principles without being much improved unless these teachings and principles were converted into practices of living. It is a most wonderful thing about Christ's Gospel that for every

commandment that is given, it provides a practical means for bringing it about. Which results in the development of the desired qualities of mind and spirit.

Religion without personal cleanliness or morality, profession of love for God, without love for fellowmen, Church membership without consistent conduct in the common affairs of life, are but as sounding brass and tinkling cymbals—noise without music, the words of prayer without spirit.

“If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, *To visit the fatherless and widows* in their affliction and to keep himself unspotted from the world (James 1:26-27). A good test of a man's religion is its Utility. There are too many men that use religion as a cloak—and that too often as a Sunday wear to cover in part the rags of sin—is but sacrilege. The best way to analyse a religious organization or creed is to look at the adherents and examine the results of their being governed by this religion or creed. This is as simple and fair as to judge a tree by the quality of its wood or fruit. By their fruits ye shall know them.

“If a man say he love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him: That he who loveth God loveth his brother also.” (1 John 4:20, 21.)

We must learn to love our fellowmen and seek to help them overcome the trials and tribulations that come upon them. Wherefore in our service to our fellowmen, we are showing service unto God. Because when we seek to lift our brother or sister to a better way of life, we are seeking to glorify our Father which is in Heaven. For this is what the Lord said unto Moses many centuries ago, "For behold, this is my work and my glory to bring to pass the immortality and eternal life of man." (Moses 1:39.)

For 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.) Perhaps the greatest service ever manifested towards mankind or our Father in Heaven was when the Lord Jesus laid down His life, that we might live.

The Gospel of Jesus Christ cannot be lived fully without some sacrifice or self-denial upon the part of the disciples or members. The Lord said: Let no man be afraid to lay down his life for my sake; for whosoever layeth down his life for my sake shall find it again. And whosoever is not willing to lay down his life for my sake is not my disciple. (D. & C. 103: 27, 28.)

Our Father in Heaven, to whom we are indebted for all things we hope to receive in this life and in the life to come, has asked, and even commanded, the members of His Church to pay one-tenth of all that He has given them back to His Church. That in doing so, His Kingdom might be raised up and that obedience, service and love for Him might be manifested, instead of love for gold and riches.

I would like to insert a little poem at this point entitled . . .

OTHERS

*Lord, let me live from day to day
In such a self-forgetful way,
That even when I kneel to pray*

*My prayers will be for others.
Help me in all the work I do
To ever be sincere and true,
And know that all I do for you
Must needs be done for others.
Let "self" be crucified and slain
And buried deep; and all in vain
May efforts be to rise again,
Unless to live for others.
And when my work on earth is done
And my new work in Heaven begun,
May I forget the crown I've won
While thinking still of—Others.
Others, Lord, yes, Others,
Let this my motto be;
Help me to live for others
That I may live like Thee.*

—C. D. Meigs.

That we may know, that the service which we do for others is not in vain. Let us look into *The Book of Mormon* where we find, in Alma, Chap. 41:12-15, the word of the Lord regarding the Restoration of all things. "And now behold is the meaning of the word restoration to take a thing of a natural state and place it in an unnatural state, or to place it in a state opposite to its nature—O, my son, this is not the case; but the meaning of the word restoration is to bring back again evil for evil, or carnal for carnal, or devilish for devilish—good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful. Therefore, my son, see that you are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things then shall ye receive your reward; yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again. For that which ye do send out shall return unto you again, and be restored; therefore, the word restoration more fully condemneth the sinner, and justifieth him not at all.

May this scripture be a guiding influence in our future lives, because we all know that there is going to be a day of settlement, and because we love God and our fellowmen enough to want to serve them. May the deeds

that we do for others be upright and just, so that when our deeds are weighed in the balance we also may have the same restored unto us again.

Yours truly,

T. K. Editor—D.T.B.

THE PRESIDENT'S PAGE (Continued from Page 232)

before the bar of Justice, will be much impressed with the good deeds we intended to do, nor will the fact of having been born of valiant and enduring parents go far toward our justification unless we have builded on the foundation they have set. "The Lord has power to raise up from the stones, seed to Abraham."

"We believe that through the Atonement of Christ, all mankind may be saved by OBEDIENCE TO THE LAWS AND ORDINANCES OF THE GOSPEL." *Obedience* means Valour, Endurance, Long Suffering and Patience. There is no Royal Road, but the hard and devious road, pursued to its end, will bring Salvation in His Royal Kingdom.

WOMEN'S CORNER (Continued from Page 233)

Picton. So you see, the work is progressing and Relief Society is growing.

We have on hand at the Mission Home *fillers* for the Relief Society Roll and Minute Books at 12/6 each.

We hope the sisters are all reading *The Book of Mormon*. We have been asked by the General Board to call

for a report when our lessons for this year are completed. We are to read this portion of *The Book of Mormon*, "The Title Page . . . Brief Analysis of The Book of Mormon . . . Origin of the Book of Mormon . . . The Testimony of Eight Witnesses . . . The Book of Ether and I. Nephi 1:8."

MY WAGE

*I bargained with life for a penny,
And life would pay no more;
However, I begged at evening
When I counted my scanty store.
For life is a just employer;
He gives you what you ask,
But once you have set the wages,
Why you must bear the task.
I worked for a menial's hire—
Only to learn dismayed,
That any wage I had asked of Life,
Life would have paid.*

Evidences and Reconciliations

DOES THE CHURCH RECEIVE REVELATIONS TODAY AS IN THE DAYS OF JOSEPH SMITH?

THE answer to this question is a simple, Yes. The Church of Jesus Christ is guided by continuous revelation. The Lord speaks to His Church now as in the time of the Prophet Joseph Smith, or in ages past, whenever the Church has been upon earth.

The question merits, however, a fuller answer. There are at least three classes of revelations:

First, there are revelations dealing with the organization and basic doctrines of the Church. Such revelations form the foundation of the Church, upon which is built the superstructure of teaching and practice throughout the years. These revelations are necessary at the beginning of a dispensation, so that the Church may be properly organized and sent upon its way to bless mankind. In this age, these indispensable revelations were given to Joseph Smith who was commissioned to effect the organization of the restored Church. As given to the Prophet, they suffice for the salvation of man in this dispensation. Other such fundamental revelations dealing with organization and doctrine may, at the pleasure of the Lord, be given, for there is a universe of truth not yet known to us, but it will in no way change or abrogate the principles set forth in existing revelations.

Second, there are revelations dealing with the problems of the day. Though the essential doctrine, forming the foundation, framework, and structure of the Gospel has been revealed, the Church, directed by mortal men, needs divine guidance in the

solution of current questions. Many of the revelations received by the Prophet Joseph Smith were of this character. There were missions to organize, cities to be built, men to be called into office, temples, meeting-houses, and homes to be constructed. The Prophet presented his problems to the Lord, and with the revealed answer was able to accomplish properly the work before him. It is comforting to know that our Heavenly Father helps in the minor as in the major affairs of life. The revelations directing the building of certain houses in the early days of the Church are, for example, among the cherished words of God, for they throw a flood of light upon the precious, intimate relationships that may be established between God and man.

Such revelations, directing the Church in the affairs of the day, have been received continuously by the Church, through the President of the Church. One needs only review the history of the Saints to assure himself that such revelations have constantly been vouchsafed by the Church. Perhaps more of this type of revelation has been received since, than during the time of the Prophet. Because they are not printed in books as revelations does not diminish their verity.

Third, every faithful member of the Church may be granted revelation for his daily guidance. In fact, the members of the Church can testify that they in truth have and do receive such daily guidance. The testimony of the

truth of the Gospel, the precious possession of hundreds of thousands, has come through the spirit of revelation. By desire, study, practice, and prayer, one must approach the testimony of the truth, but it is obtained finally only under the spirit of revelation. It is by this power that the eyes of men are opened to understand the principles and the truth of the Gospel. Without that spirit, truth cannot be comprehended. In the words of President Brigham Young:

“Without revelation direct from Heaven, it is impossible for any person to understand fully the plan of salvation. We often hear it said that the living oracles must be in the Church, in order that the kingdom of God may be established and prosper on the earth. I will give another version of this sentiment. I say that the living oracles of God, or the Spirit of revelation, must be in each and every individual, to know the plan of salvation and keep in the path that leads them to the presence of God.” (Discourses of Brigham Young, P. 58.)

We may go further. Every person born into the earth has claim upon the assistance of the Spirit of God. That is a species of revelation. Consequently, all good achievements of man, in science, literature, or art, are the product of revelation. The knowledge and wisdom of earth have so come.

It must be remembered that revelations usually come as needed, no faster. The Prophet Joseph Smith made this clear: “We cannot expect to know all, or more than we now know, unless we comply with or keep

those we already have received.” (Teachings of the Prophet Joseph Smith, p. 256.) The question then should not be, “Do we receive revelations now as in the days of the Prophet Joseph Smith?” but rather, “Do we keep so fully the revelations already given us that we have the right to expect more?”

Another important principle of revelation in the organized Church of Christ is the limitation placed upon those who secure revelations. Every member of the Church may seek and receive revelation, but only for himself and those for whom he is responsible. Every officer of the Church is entitled to revelation to help him in the field into which he has been called, but not beyond. The bishop can claim no revelation except for his ward duties, the stake president for his stake duties only; the President of the Church is the only person who can receive revelations for the guidance of the Church as a whole. These limitations, coming from the Lord, protect the orderliness of the Kingdom of God on earth (see also Chapter 14).

It is not the business of any individual to rise up as a revelator, as a prophet, as a seer, as an inspired man, to give revelation for the guidance of the Church, or to assume to dictate to the presiding authorities of the Church in any part of the world, much less in the midst of Zion, where the organizations of the Priesthood are about perfect, where everything is complete even to the organization of a branch. It is the right of individuals to be inspired and to receive manifestations of the Holy Spirit for their

(Continued on Page 244)

POLYNESIA

A BRANCH OF THE HOUSE OF ISRAEL

By ELDER RICHARD A. BIGLER

"The Migrations . . .

POLYNESIA—the very word breathes of the romance of the old sea rovers, who, in their sea-going canoes, accomplished the impossible. Where else in the annals of history can we point to men of more daring and courage in their search for new lands? What great European navigators would have set out in the sea-going canoes to range the trackless ocean with only the stars for guidance in such relentless wanderings as took the early Polynesians across thousands of sea miles?

As Sir Peter Buck stated:

"They set out into the unknown seas to find by chance new lands to act as an escape from the rising population on over-taxed lands."

By chance? Or were they led by God, to fulfill the prophecies of the prophets of old that the house of Israel would be scattered over the face of the world? This has led me to compile the article you are about to read.

FROM WHENCE THEY CAME

Modern anthropologists are of the opinion that the Polynesian races migrated from ancient Asia. They base this conclusion on the fact that all races of people did originate in Asia. With such care and tireless effort they have tried to trace language and other characteristics of the Polynesians down from Asia down into Indonesia, Micronesia and thence into what we know as the great "Polynesian Triangle." Although these men did not have the complete truth, we owe much to them for their efforts in retaining ancient customs of the Polynesian races, and I believe that we may accept as being substantially true their theory that the Polynesian race did migrate from Asia. It is generally agreed that the Polynesians are of



Europoid descent, as Sir Peter Buck stated, "As a result of the studies made on the living in all parts of Polynesia, it is evident that the master mariners of the Pacific must be Europoid, for they are not characterised by the woolly hair, black skin and thin lower legs of the Negroids, nor by the flat face, short stature and drooping inner eyefold of the Mongolids." Then how did they suddenly appear in the middle of the Pacific Ocean? The prevailing opinion has been that they came through Indonesia, island-hopped through Micronesia, and then settled in what is the "Polynesian Triangle." Then, after they had come through, the Micronesian peoples moved in after them, closing the gap. As Sir Peter Buck stated again—"We may sum up the present position by saying that in remote ages the ancestors of the Polynesian people probably did live in some part of India and worked east, but myths and legends transmitted orally do not reach back that far. They must have sojourned in Indonesia in order to reach the Pacific. The Polynesian language has affinities with the Indonesian dialects. During their stay in Indonesia the salt entered their blood and changed them from landmen to seamen. When the pressure of Mongoloid peoples pouring in from the

mainland became oppressive, the Polynesian ancestors turned their faces toward the eastern horizon and embarked upon one of the greatest of all adventures." But these anthropologists have overlooked a very important thing, namely the great race of white people who dwelt on the American Continent long before the time of Christ. I think they have discounted the possibility of America being the homeland of the Polynesian race because they did not know how they got there. They claim it highly improbable for a race of people to voyage such a distance as from Asia to America, without stopping off somewhere and leaving some trace of their journey. The work of uncovering the ruins and culture of those people on the American Continent is in its infancy. But I feel sure that when a complete history of customs and language of America is completed, and is compared with that of Polynesia, the theory that the Polynesians came through America will be greatly strengthened.

The most important thing that these learned men—and most men of the world—have overlooked is the Revelation of God, given to Joseph Smith in these last days: That, and the authenticity of the "*Book of Mormon*" which has come to the men of this world by the divine hand of God. To bring us to truth and knowledge concerning Him. How blessed are we as "Latter-day Saints" to receive all of this knowledge of things both spiritual and temporal. With these divine revelations given to the Saints we have the one that states—"The Polynesian race is of the House of Israel."

The Book of Mormon is a history of God's dealings with men. It is a history of a branch of the House of Israel which God led away to preserve them and to build up a great and mighty nation. It begins with a man named Lehi, a descendant of Joseph through Ephraim. Lehi lived in Jerusalem until 600 B.C., when God commanded him in a dream to take his

family and flee into the wilderness to escape the coming destruction of Jerusalem. Their divinely guided journey took them down through Arabia to the Arabian Sea where by commandment, with the promise that they would be led to the "Promised Land." They built and provisioned a ship in which they faithfully and courageously embarked into the unknown sea. Thus commenced the epic journey of Lehi from Asia to the "Promised Land," or what we know as the American Continent. As the "*Book of Mormon*" states, the voyage was marked by severe storms, one of which could have been the "Roaring Forties"—a south-east monsoon—which could quite conceivably have carried them to a point below Australia, where this monsoon terminates. Then it is possible that they were picked up by the Antarctic Current, which starts somewhere below New Zealand and carries up along the South American Coast. By this route, Lehi and his family could have landed somewhere along the Peruvian Coast without stopping at any islands en route. I will not deal further with these Israelites on the "Promised Land," but will just point out that there are passages in the "*Book of Mormon*" which point out later migrations into the Sea Westward, or possibly Polynesian. The first is found in Omni 1:12, 13, and the second is found in Alma 63:5-9. I will deal with the first one mentioned, which is Omni 1:12,13, where we read: "Behold, I will speak unto you somewhat concerning Mosiah who was made king over the land of Zarahemla; for behold, he being warned of the Lord that he should flee out of the land of Nephi, and as many as would hearken unto the voice of the Lord should also depart out of the land with him, into the wilderness, and it came to pass that he did according as the Lord had commanded him. And they departed out of the land into the wilderness, as many as would hearken unto the voice of the Lord; and they were led by many preachings and prophesyings."

Then we find this important extract from the "House of Israel" by E. L. Whitehead, concerning their flight: "Our interest does not centre upon the people who followed Mosiah, but with those that did not follow him. Maori tradition has much to say concerning the causes of the Maori migration from the mainland of some great continent to the east, which they tentatively identify as Peru—the same region over which Mosiah reigned. It is adjacent to the land Zarahemla, which *Book of Mormon* Geographers have established along the northern shores of South America, in the land of Nephi, which is declared to run parallel with the Pacific in the same region where the Inca Empire had reached its highest concentration and culture.

The intruding Lamanite hordes no doubt caused great consternation among the remnants of Mosiah's people left in the country. As best they could they tried to escape from Lamanites. Only to the west was there refuge, the "Pacific Ocean." This avenue of escape was opened to them. The strong Antarctic Currents that flow along this region could carry them in a south-westerly direction, eventually casting them upon the shores of Tahiti, the first island group in its course. The Maori legends indicate that some might have stopped at Easter Island, further south and nearer to the American Mainland."

This bit of information at first struck me as being based on a good deal of assumption, but when considered in the light of a similar story I found in "Kon Tiki," it seemed more plausible: "Virakocha" is an Inca (Ketchua) name and consequently of fairly recent date. The original name of the sun-god, "Virakocha," seems to mean Sun-Tiki or Fir-Tiki. Kon Tiki was a high priest and sun-king of the Incas legendary "white men," who had left the enormous ruins on the shores of Lake Titicaca. The legend runs that the mysterious white

men with beards were attacked by a chief named Cari, who came from the Coquimbo Valley. In a battle on an island in Lake Titicaca the fair race was massacred, but Kon Tiki himself, and his closest companions, escaped and later came down to the Pacific Coast whence they finally disappeared overseas to the westward. I was no longer in doubt that the white chief-god, Sun-Tiki, whom the Incas declared that their forefathers had driven out of Peru on to the Pacific, was identical with the white chief-god, Tiki, son-of-the-sun, whom the inhabitants of all the eastern Pacific hailed as the original founder of their race. And the details of Sun-Tiki's life in Peru with the ancient names of places around Lake Titicaca, cropped up again in historic legends current among the natives of the Pacific Islands."

Now, Thor Heyerdahl, in his book "Kon Tiki," places the date of this war at 500 A.D., a far cry from 230 B.C., the date assigned it by the *Book of Mormon*." He was apparently prompted by the outdated theory that the islands were not inhabited until 500 A.D. I find that the majority of the authorities agree—and it is confirmed by Maori genealogy—that the first inhabitation of Polynesia occurred about 250 B.C. Does not this validate what we have read from the "Book of Mormon" and the "House of Israel?" So this legend of "Virakocha" telling us of the settling of Polynesia could then more correctly be dated at 230 B.C. The date of the legend must be in harmony with the migrations date. Before stated, Polynesian genealogies establish the first migration as occurring long before 500 A.D., as does the study of different food plants which have undergone variations which could have been completed since 500 A.D. Furthermore, according to "Book of Mormon" chronology, there were no white people (Nephites) remaining in the land after 401 A.D.

(Continued Next Month)

Evidence Within

By ELDER REECE L. GLINES



Established Truth to the Divinity of The Book of Mormon

THERE has been much controversy and many pros and cons about the truth and authenticity of the *Book of Mormon*. Well over a million truth-seeking people have found what they were yearning for in the *Book of Mormon*. Many skilled men during the past one hundred and twenty years have tried to prove it false. They have used any vice they could, to prove the non-existence of truth in the book. But one certain fact that stares all of the critics of the book in the face, whether good or bad, is that the *Book of Mormon* is "Literature." This fact cannot be disputed, no matter what opinion may have as to the authenticity of the book; and it is along the line of scanning the mediums through which the truths of the book are established that we wish to direct our thoughts for a few enticing lines.

Before we delve too heavily into the leaves of the *Book of Mormon*, it might be interesting to investigate a few circumstances around the "much proposed" author of the book, and see if it were possible that the book became known unto us by the "cunning craftiness" of man, or it came forth

through the channels which all of the Latter-day Saints know and believe, and that is by divine revelation.

Joseph Smith was born on the 23rd day of December, 1805, in the "town" of Sharon, Windsor County, Vermont. He was brought up in the humblest of homes, his parents having had to shift from place to place in order to maintain a living. Schooling was very much neglected because the family had not the means nor the opportunities to give their children any amount of education. Let us quote the Prophet's mother as to this question: "As our children had, in a great measure, been debarred from the privilege of schools, we began to make every arrangement to attend to this important duty. We established our second son, Hyrum, in an academy at Hanover; and the rest, that were of sufficient age, we were sending to a common school that was quite convenient. Meanwhile, myself and companion were doing all that our abilities would admit of for the future welfare and advantage of the family, and were greatly blessed in our labours.

"But this state of things did not long continue. The typhus fever came into the town of Lebanon, and raged tremendously. Among the number seized with this complaint were, first, Sophronia; next, Hyrum, who was taken while at school and came home sick; then Alvin; in short, one after another was taken down, till all the family, with the exception of myself and husband, were prostrated upon beds of sickness." (History of the Prophet Joseph by Lucy Mack Smith, p. 52.) It seems as though the formal education of Joseph Smith came to an abrupt halt. He has been called a liar, deceiver, ignominious, witch doctor, and many other names which deal with the doctrines of deceiving and mis-

leading the human mind. I pray thee to read on and then decide for yourself if such an "ignorant youth" could create such a wonder for the "confusing" and "misleading" of some of God's chosen people.

Before we consider the exact types of literature in the *Book of Mormon*, let us take the *Book of Mormon* just as literature. Knowing the test of great literature, we will be able to justify the book on the grounds as to its genuineness as great literature. Henry A. Wallace, then Secretary of Agriculture, has been quoted as saying about the *Book of Mormon*: "It reached perhaps only one per cent of the people of the United States, but it affected this one per cent so powerfully and lastingly that all the people of the United States have been affected, especially by its contribution to opening up one of our great frontiers." (New York Times, Nov. 5, 1937.) What is the reason for the affect that it has had upon the people of that nation and also the rest of the world?

There are certain characteristics which make for great literature. *First*, great literature must have a great theme. A theme which is narrow, commonplace, petty, trivial, cannot be held at any great esteem in the hall of fame of literature. *Second*, the way in which the theme of the literature is expressed must be most beautiful.

Really great literature has the power to excite the whole being of man. The more it arouses the impulses of man, the better the literature, and the better the quality.

The approach to which the author of great literature uses to bring in like circumstances must vary wide and be innumerable so the reader will not tire from reading the same old drone of structure more than once or twice.

Now to our problem. How does the *Book of Mormon* stand up to the above tests? Does it fulfill all of the requirements which we have set forth? Can it be rather among the great books, such as the Works of Shakespeare? Let us just consider a few points which might inform us as to the conclusions we so earnestly seek.

To take the theme of the *Book of Mormon*—what book could have a greater theme than to tell of an ancient civilization which dwelt for hundreds of years on the American Continent? There followed a long list of prophets and apostles after the migration of the remnant of the house of Joseph to the American Continent. Christ appeared to them there and taught them His Gospel. He sent His angels to declare the Gospel to the people of that "forgotten" nation. What book could have a greater theme?

Is the *Book of Mormon* beautifully written? Is its diction faultless? Many of *Book of Mormon* scholars will find it very hard to decide the answer to this question. We must see in reading the book, and then comparing it with the Bible, that in no place does the *Book of Mormon* compare in grandeur with the books of Ruth, Isaiah, Nahum, Job, and the Psalms. The words in the *Book of Mormon* do not have the "flowery" touch which the appealing books of the Bible have. The writers seems to have a very direct, concise way of depicting their ideas. They seem to have something important to say and they waste no "flowery" words to say it.

The *Book of Mormon* is a translation literature. As all of us will admit, it would be impossible to translate the exact meaning of certain passages from the ancient language into the English language. Joseph Smith was no English scholar, having very little schooling. We notice the lack of the lovely melody and clear way in

which the learned translators of the Bible used. The Lord had to make use of the inexperienced Prophet to translate the book, so He gave him the Urim and Thummim which enabled Joseph to catch some of the spirit of the original writers of the book; but the effectiveness of the book is lost and is limited by the lack of educational training of the Prophet. Joseph did what most unlearned and inexperienced translators do, and that is being too literal. Take, for instance, the expressions "and," "and it came to pass." The first part of the *Book of Mormon* almost seems monotonous because of the innumerable phrases "and it came to pass."

We must conclude that the diction of the *Book of Mormon* does not at all reach the high levels as that of the Bible. But what makes the book so lasting, and what makes it create so profound an affect on its readers? The answer lies in the fact of the simple truths, the unusual historical events, and the fervent, honest religious truths and doctrines which are contained within the book. As Dr. Sidney B. Sperry has stated: "Though the *Book of Mormon* has little sustained literary beauty, it is a great literature because of the unusual religious and historical truths which it sets forth with profound fervor."

(Continued Next Month)



EVIDENCES AND RECONCILIATIONS (Cont. from Page 238)

personal guidance to strengthen their faith, and to encourage them in works of righteousness, in being faithful and observing and keeping the commandments which God has given unto them; it is the privilege of every man and woman to receive revelation to this end, but no further. The moment an individual rises up, assuming the right to control and to dictate, or to sit in judgment on his brethren, especially upon those who preside, he should be promptly checked, or discord, division, and confusion will be the result. Every spirit; the moment that such a feeling presents itself to them they should rebuke it, as it is in direct antagonism to the order of the Priesthood, and

to the spirit and genius of this work. We can accept nothing as authoritative but that which comes directly through the appointed channel, the constituted organizations of the Priesthood, which is the channel that God has appointed through which to make known His mind and will to the world (Joseph Smith, *Gospel Doctrine*, 51, 52).

All faithful Latter-day Saints have the assurance that the Church is led today as in earlier years by revelation from God. The history of the Church furnishes to all who will look for it ample evidence of the fact of continuous revelation within the Church.



If we would find the same excuse for the faults of others as we find for our own, it would be a different world, and a better one.

WHO ARE THE LEADERS OF TOMORROW?

By PETER N. BRYERS (Waihou Branch)

GREETINGS to my Brothers, Sisters and Friends. I was very fortunate to attend Hui Tau and hear the speeches that were given. Several speakers gave talks on the First Principles of the Gospel, also talks were given as to what the Church will be doing tomorrow. From these speeches, however, a question has entered my mind, and that is, "Who are the leaders of tomorrow?" Those leaders or officers leading the Church today will not always be here to guide and direct us. I believe that our children today will be the leaders of tomorrow. Are we as parents, teaching our children the principles of our Church? Now let us go back to the time when the Gospel was taught to us, when we were children. Are we giving our children the same opportunity to hear the Gospel, and be taught as we received it?

Let us teach our children the good things taught to us by our parents, Brothers and Sisters—teach them the things that will make them the leaders of tomorrow. The teachings which are taught by this Church are wonderful, in that it takes care of our spiritual welfare as well as temporal welfare. This Church, "The Church of Jesus Christ of Latter-day Saints," is asking the leaders of the future to do good, to learn something good, that will strengthen our education, that we might have strong testimonies of the Gospel. Let us teach by example, for example is the greatest of teachers. Now the questions might be asked, Where is the best place to teach our children? Is it in hotels, or at race tracks? No! It's in the schools, homes and chapels. These are all good places for teaching our children. The children that are going to be the leaders of tomorrow are going to school, living at home and attending Church meetings in chapels.

May we teach our children the word of wisdom and the principles of the Gospel. They watch us as parents, we are idles, and they are the best of imitators, so we should refrain from doing the work of the devil and keep the commandments and principles of our Church. Jesus Christ taught His Apostles and Disciples during His mission on earth, not only by word of mouth, but by example. We should try and follow in the footsteps of the Great Exemplifier.

In the homes of the Saints the children should be taught something that will benefit them. If we parents study the Gospel and always seek to do what is right, I believe our children will want to do the work of the Lord. Proverbs 22:6, "Train up a child in the way he should go and when he is old he will not depart from it." Also Latter-day Revelation tells us, "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents. For this shall be a law unto the inhabitants of Zion, or in any of her stakes (or missions) which are organized. My Brothers and Sisters and friends, be faithful and learn these good things. And not only learn them, but show in our example unto our children that it is important to live and practice what we preach. I know that if we do this our children will receive many blessings from God. Therefore, have strength in this work at all times. "Kia Ngawari." May the Lord bless you all and may He give us strength to live exemplary lives as parents, is my prayer in the name of Jesus Christ.—Amen.

The Sunday School in New Zealand

By ELDER GARTH LOW, Mission S.S. Superintendent

IN travelling through your districts I find there is a need for teachers which I am certain you will agree upon. In connection with this we find a beautifully outlined training course presented by the Church. This then is the advancement that I am talking about. Yes, we will use this plan to develop teachers as well as leaders. Under this plan we have here in the office all the necessary things that will be needed to carry on this plan. The books that will be needed to teach this course are "The Master's Art," "Teaching as the Direction of Activities," and "The Teacher's Handbook." These books are attractively outlined to give the most possible help in the correct method of teaching. In teaching our Brothers and Sisters in the Gospel come to life in the all learn much sooner by seeing as well as hearing, so we must learn just how to teach in the most effective way. There are many things that will help us to teach. Some of these are flannel boards, groove boards, black boards, maps, charts, sand tables, and film projectors. With these we can make the Gospel live and come to life in the lives of our Brothers and Sisters. These Teachers' Aids and how to use them are most effectively taught in the Teachers' Training Course. We need to know how to teach the Gospel. Why? So that when we are given a job to do we will know that we are doing all that is in our power to fill that position. When we are given such jobs the Lord has put the responsibility on our heads to see that His Gospel is taught. Now if we fail, then we will be punished for a Sin of Omission, in not giving the Gospel to others in the way that they will be able to

understand it. I, as well as you, no matter what calling we are given, will come under this. It is a great and marvellous blessing to be called to teach in the name of the Lord, and we should try to do all we can to show our willingness in complying with the best prescribed means in filling these callings.

From each one of your branches the Superintendency will choose those whom they think would make good teachers. These will have to be approved by the Branch President; if he wishes he may reject or select others if he (in righteousness) thinks this should be done. After the prospective teachers have been chosen, they will be introduced to the S.S. Superintendency, who will in turn congratulate them, tell them of their important calling, and will also instruct them of the time and place of the class they will attend.

To teach these classes you will need to select a teacher, or at least a person who will conscientiously study to teach. One important fact to remember to be able to teach is we must first have a good knowledge and understanding of the lesson that we wish to put over. In other words, we must read over our lesson several times and gather all the material that is available on the subject. If we will then prayerfully enter the work the Lord will help us.

You Branch Presidents... write now for the necessary books to teach such classes. Let's get on the ball, for when you have finished this six months' course, on the approval of the Branch

(Continued on Page 249)

World Wide Church

Elder LeGrand Richards, Presiding Bishop of the Church since April, 1938, has been accorded a signal honor in being made a member of the Council of the Twelve which his illustrious father, George F. Richards, headed as President until his death, August 8, 1950. Elder Le Grand Richards, however, fills the vacancy caused by the death of Elder Joseph F. Merrill, February 3, 1952. LeGrand Richards, both by inheritance and by preparation, has earned his advancement in the councils of the Church.

Bishop Joseph L. Wirthlin, for fourteen years a member of the Presiding Bishopric serving under Bishop LeGrand Richards, has been recognized, through his appointment as Presiding Bishop of the Church, for his long, faithful, able service to the people of the Church.



BISHOP WIRTHLIN

Bishop Thorpe B. Isaacson, formerly second counsellor in the Presiding Bishopric, was advanced to first counsellor to serve with Bishop Wirthlin. Bishop Isaacson was ap-

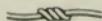
pointed as second counsellor December 14, 1946, and was formally sustained and set apart for this position in April, 1947. Through continual preparation Bishop Isaacson prepared himself for the positions which he has been chosen to fill.

Bishop Carl W. Buehner, newly appointed second counsellor to the Presiding Bishop, was born in Germany and came to this country as a two-year-old child, when his parents, experiencing the spirit of gathering, left their home to come to this new land. During this past year he has travelled widely through the stakes of the Church, where his knowledge and vision of the programme and its operation have called forth an enthusiastic response to his own vigorous testimony of this work.



ELDER RICHARDS

These men, sustained in general conference April 6, 1952, have earned the support of the Church, who will follow their inspired leadership in the ways of truth and righteousness.



A merry heart doeth good like a medicine.—Solomon.

L. D. Prophets Speak . .

The Spirit World

Where Is The Spirit World?

WHEN you lay down this tabernacle, where are you going? Into the spiritual world . . . Where is the spirit world? It is right here. Do the good and evil spirit go together? Yes, they do. Do they both inhabit one kingdom? Yes, they do. Do they go to the sun? No. Do they go beyond the boundaries of the organized earth? No, they do not. They are brought forth upon this earth, for the express purpose of inhabiting it to all eternity. Where else are you going? No where else, only as you may be permitted.—Brigham Young, JD 3:369, June 22, 1856.

Is the spirit world here? It is not beyond the sun, but is on this earth that was organized for the people that have lived and that do and will live upon it. No other people can have it, and we can have no other kingdom until we are prepared to inhabit this eternally.—Brigham Young, JD 3:372, June 22, 1856.

It reads that the spirit goes to God who gave it. Let me render this Scripture a little plainer: When the spirits leave their bodies they are in the presence of our Father and God; they are prepared then to see, hear and understand spiritual things. But where is the spirit world? It is incorporated within this celestial system. Can you see it with your natural eyes? No. Can you see spirits in this room? No. Suppose the Lord should touch your eyes that you might see, could you then see the spirits? Yes, as plainly as you now see bodies, as did the servant of Elijah. If the Lord would permit it, and it was His will that it should be done, you could see the spirits that have

departed from this world as plainly as you now see bodies with your natural eyes.—Brigham Young, JD 3:368, June 22, 1856.

What Beings Exist In The Spirit World?

The righteous and the wicked all go to the same world of spirits until the resurrection.

The great misery of departed spirits in the world of spirits, where they go after death, is to know that they came short of the glory that others enjoy and that they might have enjoyed themselves, and they are their own accusers.—Joseph Smith Jr., DHC 5:425, June 11, 1843.

There is a place called "Paradise," to which the spirits of the dead go, awaiting the resurrection, and their reunion with the body . . . This Paradise, however, is not the place for resurrected bodies, but for departed spirits.—John Taylor, GG, p. 39, published August, 1852.

No spirit of Saint or sinner, of the Prophet or him that kills the Prophet, is prepared for their final state: All pass through the veil from this state and go into the world of spirits; and there they dwell, waiting for their final destiny.—Brigham Young, JD 6:294, August 15, 1852.

The spirits of all men, as soon as they depart from this mortal body, whether they are good or evil . . . are taken home to that God who gave them life, where there is a separation, a partial judgment, and the spirits of those who are righteous are received

into a state of happiness which is called Paradise, a state of rest, a state of peace, where they expand in wisdom, where they have respite from all their troubles, and where care and sorrow do not annoy. The wicked, on the contrary, have not part nor portion in the Spirit of the Lord, and they are cast into outer darkness, being led captive, because of their own iniquity, by the evil one. And in this space between death and the resurrection of the body, the two classes of souls remain, in happiness or in misery, until the time which is appointed of God that the dead shall come forth and be reunited, both soul and body, and be brought to stand before God, and be judged according to their works.

This is the final judgment.—Joseph Smith Jr., IE 7:621-622, June, 1844.

Flesh and blood cannot go there (the spirit world), but flesh and bones, quickened by the Spirit of God, can.—Joseph Smith Jr., DHC 6:52, October 9, 1843.

The spirits in the eternal world are like the spirits in this world. When those who have come into this world and received tabernacles, then died and again have risen and received glorified bodies, they will have an ascendancy over the spirits who have received no bodies, or kept not their first estate, like the devil.—Joseph Smith Jr., DHC 5:403, May 21, 1843.



THE SUNDAY SCHOOL IN N.Z. (Continued from Page 246)

Presidents, we have a teacher's certificate to be given each teacher that has finished his or her class and learned how to teach as the Lord wished it. Let's use these certificates, let's learn how to teach the Gospel, let's live the Gospel.

In the previous remarks that I have made I spoke of certain teachers' aids, which consist of flannel boards, black boards, charts, maps, sand tables, groove boards, and film projectors. These should be brought into our Sunday School work immediately to help us to teach our Brothers and Sisters the Gospel. You are thinking now just how are we going to get these things. That is an easy question to answer. First the groove boards we are now making as a mission project, with Brother Bill Jones as carpenter, the rest you can make either in your districts or in your branches as a district or branch project. The only thing that you can't make is the film projector and the films. These we will buy as a Mission and sell them out to you at a cost of about two to four pounds. (I will try to give you a

definite price later.) The films we will circulate all over the Mission at a small rental fee.

Next, we wish, under the direction of the Church authorities, to develop Sunday School libraries to keep the teaching aids in. These need to be kept in a place that will be safe, so they will not be destroyed by children or careless use. You will undoubtedly want more information on these things, so to cover both the making of the teachers' aids and the development of the libraries we have a book called "The Librarians Guide Book." Let's get these in our S.S. now. If we are going to go on to Eternal Progression as the Lord wants us to, we must learn and advance; we cannot stand still, we either go on, or go back—let's live the Gospel, let's progress. May the Lord bless you in your work.

SACRAMENT GEM

Help us, O Lord, to realize
The great atoning sacrifice;
The gift of Thy Beloved Son,
The Prince of Life the Holy One.

Greetings To All Our Genealogy Workers

JOSEPH HAY, Mission Genealogy Supervisor

MURIEL C. HAY, Secretary



ELDER JOSEPH HAY

WE commend all who are endeavouring to push this great work along and urge those who have not been awakened to the importance of this work to at least prepare their own Family Group Sheets.

It is very important for every individual in the Church to realize that all ordinances performed during his or her life should be properly recorded in the family record as well as in the Church records. Every ordinance in the Gospel is important enough to record, so please fill in your personal record sheets as well as your family group sheet and your pedigree sheet. These sheets can be had from the Mission Office for twopence per sheet, unless you have paid the Genealogical assessment of one pound, then this entitles you to sheets free of cost. We also have on hand the 1950 Handbooks which are priced at 2/6 per copy. We urge you to have one of these in your possession; you will find it a great help.

Family Records prepared for Temple work must be true, complete and in order. This is required of us by the Lord. "And as are the records on the earth in relation to your dead, which

are truly made out, so also are the records in Heaven" (D. & C. 128:14), and again, "Whatsoever you do not record on earth shall not be recorded in Heaven; for out of the books shall your dead be judged." So, brothers and sisters, please try to understand just how important this work is. Do not bar the door to progression on your departed dead; they probably are waiting to progress, but, because of your neglect to have this work done for them by proxy, the door is locked. DON'T FAIL THEM — DO IT NOW! They need you and you need them. Procrastination is the thief of time. You never know what the morrow may bring forth.



SISTER MURIEL HAY

We would suggest that where there is no Sunday School Genealogical class being held, that these branches study in your Genealogical meetings the book by Archibald Bennett, "Proving Your Pedigree." Along with this book is the Teacher's Supplement. These books can be had from the Mission Office as soon as they arrive from Zion. I am sure these will prove very interesting and helpful.

We remain, your co-workers in this wonderful work.—*Joseph Hay, Muriel C. Hay.*

HERE AND THERE IN THE MISSION

FOUR more elders go home to their families in Zion, after receiving honourable releases from the New Zealand Mission President, Sidney J. Ottley. It was with tears in our eyes and sadness in our hearts that we bid farewell to these humble elders. Yet with a song on our lips of "God Be With You Till We Meet Again," we saw the Aorangi pull away from its berth on its return trip to Vancouver.

Elder Gleave arrived in the mission field on the fourth day of April, 1950, and was assigned to labour in the Hauraki District, where he laboured until President Young saw a need for his services in the Otago District. After a short term of a year in the Otago District he was assigned to be District President of the Hauraki District, where he laboured until his two-year mission in New Zealand was completed. Elder Gleave wants to attend University upon arriving home, if circumstances will permit.

Elder L. D. Johnson, after arriving in New Zealand April 4, 1950, was assigned to labour in the Poverty Bay District. After labouring there for a short time he was called to labour in the Waikato District, where he continued to labour on the College Farm and among the people in Hamilton until his release on May 20th.

Elder Glen Nielson, upon arriving in New Zealand, was called by President Young to labour in the Auckland District, where he continued to labour until his assistance was needed in the Otago District. The people in the Otago District learned to love Elder Nielson and respect him as a good and humble missionary. Later Elder Nielson was again called to labour in the North Island—in the Bay of Plenty District where he continued to labour until he had completed his mission as an emissary of God to the people of New Zealand.

Elder B. P. Sloan, upon his arrival in Wellington Harbour, was assigned to labour in the Wairou District. Later the Otago District was his field of labour where, upon the frigid slopes of Christchurch, he knocked on doors and preached the Restored Gospel to those who would listen. Eventually Tumuaki Ottley became aware of Elder Sloan's talents and called him to Auckland to labour as *Te Karere* Editor where he continued to labour until his release.

Most of these elders, upon their arrival home, will be thinking of settling down with a little wahine, or else going to school to further their education.



ELDER JOHNSON



ELDER NIELSON



ELDER SLOAN

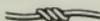
Seek Ye Learning . .

WHY IS IT DARK BY NIGHT AND LIGHT BY DAY?

TO us it seems that the sun travels round the earth, rising in the morning, mounting high, and then sinking below the horizon. We know, of course, that it is not the sun moving, but the earth turning, and it is this spinning of the earth on its axis which makes the night dark and the day light. If you place a candle on the table and, a few inches away, an orange, you will see that the side of the orange turned away from the candle is plunged into shadow. If there is no other light in the room but the candle, the shadow will be so deep that it seems black; the only light it receives will be reflected from other objects.

The earth is like that orange, and the candle represents the sun. But, in the case of the earth, there is nothing to reflect light on to the side turned away from the sun, except, sometimes, the moon. As the earth turns, the side which has been dark slowly becomes light, while that which has been enjoying sunshine turns away and becomes dark.

We do not feel this movement of the earth, although we are rushing around at a speed varying from over 1,000 miles per hour at the equator to half this figure nearer the poles. The atmosphere moves round with us, and our smallness, compared with the huge mass of the earth, makes the movement unnoticeable.



WHAT IS AN ECLIPSE?

AN eclipse is the cutting off of the light from one heavenly body by another. Thus, when the moon passes between the earth and the sun in the same plane, we have an eclipse of the sun. Usually, of course, the moon is not in the same place and there is only a partial eclipse, or no eclipse at all.

An eclipse of the moon occurs when the earth passes between that body and the sun. The earth cuts off all the light which usually shines on the moon to make it bright. An eclipse of the moon must take place at full moon, but, of course, not at every moon. When a light falls from a considerable distance away upon an object, two shadows are cast, a deep shadow and one that is more faint. These are called the umbra and the penumbra. It is when a body comes only into the penumbra that the eclipse is known as "partial."

A total eclipse of the sun is a wonderful and awe-inspiring sight. During the seconds of total eclipse, when the sun appears as a completely black circle in a darkened sky, great flames of fire can be seen leaping from the sun's surface. All the stars, usually invisible during the day, appear in the sky.

When the apex of the heavy shadow, or umbra, falls outside the earth, we see "an annular eclipse." This shows the sun as a black circle with a bright rim all round. During recent years special interest has been attached to eclipses because of the opportunity they give of observing the passage of light from stars near the sun. These rays are found to be bent, presumably by the gravity of the sun, so that the stars appear in one place, when, actually, they are in another nearby position.

WHAT IS LIGHT?

WHAT a glorious sense is sight! What an avenue into the vast universe we dwell in! Without this sense the word light would have no meaning. Light enters our eyes and we see things. Seeing is a mental operation, light is the physical thing that causes the mental sensation. This step between the physical cause and the mental effect is one of those mysteries which are as truly real as they are incapable of comprehension. But we can, and we do, understand a great deal about light on its physical side.

The thing we see may be itself the source of the light, that is, it may be self-luminous, like the sun or the filament of an electric lamp; or it may be seen by the light which it reflects or diffuses from a luminous source—and, evidently, we see most things by such borrowed light. The atoms of the luminous body are the real points of origin of the light; or, more exactly, it is the vibrations of the electrons in those atoms which start the light going. We know very exactly at what speed it travels, namely, 186,000 miles per second in empty space, but rather slower through matter, such as glass or water. But what is it that travels? There are two possible answers. Light may be due to tiny particles, or corpuscles as Newton called them. In that case, how gentle they must be to impress the eye with vision, and yet not injure it despite their immense speed. Or light may be waves, or a steady flow of waves, like waves on the sea,

or better, like ripples on a pond. Light certainly behaves just like waves, of very short wavelength (the wavelength means the distance from the crest of one wave to the crest of another), anything from 1/40000 to 1/80000 of an inch, according to the colour. And as it spreads out from its source, it becomes fainter and fainter as the waves travel through the subtle medium called the ether. But, curious as it may seem, light can also behave as if it were particles shot out, and just as capable of doing things at the end of a journey of millions of miles as when they started. The photo-electric cell, so important in television, is an example of the action of the light-corpuscles. Some day we may understand clearly how light can be both wave and particle at the same time.

When light shines on a non-luminous body, it stimulates the atoms in a way depending on their nature. Some atoms absorb all the light that falls upon them—these are “black” bodies, while other atoms absorb some of the light, but allow the rest to be reflected. Thus we “see” and recognise the different parts of an object, with their characteristic luminous qualities depending on the way they have treated the light that illuminated them. The light finally reaches the eye, producing on the retina an image of the object viewed. How the light affects the minute rods and cones in the retina and starts a nervous impulse is a question we must pass over.



We should be lenient in our judgment because often the mistakes of others would have been ours had we had the opportunity to make them!

! Featuring the Districts !

KING COUNTRY DISTRICT

The "Baby of the Mission" making its report for July. With the total membership at present being 378, plus 8 new converts, the King Country District, separated from the Waikato District on February 20th, 1949, has made slow but steady progress. The scattered nature of the four Branches makes concerted action difficult, but with the unity characteristic of the Saints everywhere, some success has been achieved both by the efforts of the local brethren and through the consistent proselyting of the elders. Eight new members were baptized during the last few weeks and the sum of £158/5/4 was raised for the Mission Building Fund during the campaign. Welfare work has been strongly advocated and considerable work has been done during the last few years, but greater efforts are anticipated this coming season. Several plots of ground have been made available to the District for raising crops, and the District Welfare Officer, Brother E. Archer, our work director, has the work well in hand.

We welcome into our District Elder D. R. Remington from Salt Lake and Elder L. E. Savage from Hyrum, Utah, both of whom are recent arrivals in the Dominion. The District monthly leaflet, "The K.C. Messenger," keeps the Saints informed of District news and advocates "a *Te Karere* in every home." Special messages from the District President and from District Auxiliary Officers are broadcast through this medium. Every effort is made to have a "Messenger" sent to every home in the District so that even the more isolated Saints are made to feel that they are part of this greatest organization on earth, The Church of Jesus Christ of Latter-day Saints.

Wishing success to *Te Karere* and sending love to all N.Z. Saints from the King Country District Office.

Statistics:

Blessings (during current quarter):

Merle Florence Osborne—Taumarunui Branch.

Shona Anne Pere, Matakowhai Branch.

Baptisms:

Elsie Ouida Anderson, Matakowhai Branch.

Joy Margaret Jane Hooper, Otorohanga Branch.

Melva June Hooper, Otorohanga Branch.

Ngaio Lamia Hooper, Otorohanga Branch.

Ruby Adela Catherine Martin Hooper, Otorohanga Branch.

Muiora Aroha Maihi, Matakowhai Branch.

Kathleen Margaret Thompson Martin, Otorohanga Branch.

Margaret McDonald Martin, Otorohanga Branch.

Walash Te Kare Maru, Matakowhai Branch.

Jewel Ngohooro Paki, Matakowhai Branch.

Te Hauoterangi Eriha Reti, Matakowhai Branch.

Aloma Wanilhi Tangihaere, Aria Branch.

Ordinations:

Teachers—Maukitearoa Patuhuri Whatu Apiti; Ropiah Niho Rangiawha; Matakowhai Branch.

Deacons—Te Rira Te Arawaka Te Huia, Mahoenui Branch; Edith Awhitu Reti Williams, Matakowhai Branch.

BAY OF PLENTY DISTRICT NEWS

By Messines Rogers

We do with regret announce the death of another good wife and mother, Sister Jane Borrell Ormsby. Brother Tom Ormsby, we grieve with you in your loss and extend to you and your family our sincere sympathy.

On May 17th, at Rotorua, a District Officers' meeting was held to form plans for the winter activities of the district in general. As a result Branch Conferences will be held in each of the five Branches during the next three months. Also a District Conference at Wairoa, including a Gold and Green Ball are planned for September.

Funds for our "College Missionary Drive" were assessed each Branch per population and taxed accordingly. The sum total will support our allotment of three missionaries. As a representative of this District we have Brother Richard Taylor Ormsby of the Wairoa Branch, who left early in May to labour for an indefinite period as a college missionary. In support of the call by Tumuaki Ottley for good men to work on the college I would quote Nephi 1:7, "I will go and do the things which the Lord hath commanded, 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 things which He commandeth them."

Statistical Report:

Children given names and blessings: Clara Ann Popham, Wairoa Branch, by Taylor Ormsby, March 13th; Valmai Ohia, Tauranga, by Richard Ormsby, March 13th; Pauline Patricia Whaiapu, Tauranga, by Floyd Ormsby, March 23rd; Garth Carlyon, Waitao, by Elder Vernon Lowry, April 5; Warren Ormsby, Waitao, by Elder Vernon Lowry, April 5; George For-

sythe, Tauranga, by Elder J. K. Marshall, April 20th; Melody Ormsby, Tauranga, by Elder J. K. Marshall, April 20th; Annette Nova, Tauranga, by Elder Vernon Lowry, April 20th; Ella Emere Waerea, Rotorua, by Elder Vernon Lowry, May 4th; Thomas Howard Huriwaka, Matata, by Elder Richard Ahmu, May 9th; Margaret Rahiri, Matata, by Elder Richard Ahmu, May 9th; Kataraina Lena, Mangakino, by Elder Glen L. Nielsen, May 11th; Janet Rogers, Mangakino, by Elder Glen L. Nielsen, May 11th.

Baptisms and Confirmations: Puanananga, Rotorua, by Elder V. Lowry, May 4th; Tunis Tekaki Huriwaka, Matata, baptized by Elder Richard Ahmu and confirmed by Elder V. Lowry, May 9th.

Death: Jane Borrell Ormsby, Tauranga, on April 17th, 1952.

WAIRARAPA DISTRICT REPORT

By Sister Margaret Haeta

With the passing of Hui Tau the district organizations are functioning most satisfactorily. Changes have taken place in the District Board Sunday Schools and Sis. Rawinia Haeta is the new President for the District Primaries.

The Mother's Day programme was held on May 10th, and conducted by the Primary of the Te Harihana Branch. May 31st saw Te Harihana Primary again in the limelight sponsoring a hangi and concert. The proceeds from these went to buy materials for the Primary. The Hiona Primary has been reorganized, and the new presidency being Sis. Hinepa Haeta, president; Sis. Waioirirangi Haeta, 1st counsellor; Sis. Leila Thompson, 2nd counsellor; Sis. Rawinia Mason, secretary. Elder King has been visiting the district and Elders R. Fox and Braithwaite are tracting in the Pahia-

tua area of this district. With the Hui Pariha in view in September the members in the district are looking forward already for that time when we will all meet again in His name.

BAY OF ISLANDS DISTRICT

By George Randell

The Bay of Islands has had a very spiritual awakening since the return of the Temple group from Hawaii. Bro. Hirini T. Hermaia, who was the last of the group to return, is being escorted to each branch by the District Whakapapa Committee. Each meeting has been well patronized and a spiritual feast has been enjoyed. At Waimamaku a special invitation was sent to the non members, and great was their joy to hear the travel talks experienced by this group. Of course, a chance to explain the principles of the Gospel presented itself at this time, and was taken advantage of. At Waihou the party was expanded by the presence of Sister Rangī Davis. Saints from Utakura, Kaikohe, Ngawha and Okaihau were there in such a great number that the holding capacity of the little chapel was taxed.

Our District President, Elder Mendenhall, and his companion, Elder Burbank, are two busy bodies. What with tracting, holding cottage meetings, visiting the different Branches, helping out with the timber trucks and doing the district books they are sure on the beam.

Brother Ivan Joyce, manager of the Church's timber mill operating here, reports that owing to wet wintery conditions the weekly output of timber would be considerably reduced.

WAIRAU DISTRICT NEWS

By Puhanga Hemi

Greetings from sunny Nelson, Madson and Wairau Branches. Our Branch here in Nelson has seen the Sunday School reorganized with Bro. Hohua

Wareua as superintendent, Bro. Lionel Hippolite as 1st counsellor and Sister Sema Kohe as 2nd counsellor, and we are all behind them to help them in their new positions wherever we can.

The elders went to Grovetown to officiate at the wedding of Sister Fendela Gladiola Piki McDonald to Mr. Paul Constantine Jameson Baker. The service was held in the Grovetown Hall, with Elder Chamberlain, our District President, performing the ceremony.

Tumuaki Ottley and Sister Ottley visited Nelson Branch and stayed at the home of Bro. B. Hippolite, where five meetings were held in one evening, much to the enjoyment of the Saints here. After a visit next morning to the hospital to see Grandma Wetekia Elkington, who is having a wee rest, Tumuaki and Sister Ottley left for Grovetown, Blenheim, where they stayed at the home of the Simpson family. Bro. Simpson, who is a recent convert, hails from Kansas, Ellis County, so Tumuaki and Sister Ottley were really at home. Elder Low, who has been through on the M.I.A. work, stayed in Grovetown with the local elders. Tumuaki and the elders held an elders' meeting together before the new Dodge, with Tumuaki at the wheel, left for Dunedin.

Kia ora.

HAWKES BAY DISTRICT

By James L. Southon

Our District President, Elder James H. King, has been in the Wairarapa District visiting the Saints and arranging for a Hui Pariha to be held there sometimes in September (a date not yet fixed).

Mutuals throughout Hawkes Bay are functioning exceptionally well this season. This, I think, is largely due to the untiring efforts of the M.I.A. district officers and Elder King. They have really been on the ball.

It is announced here that the Dannevirke Branch Gold and Green Ball will be held on Friday, August 15th, 1952. Other branches are not yet certain of their dates so will announce them later.

Adult Aaronic Priesthood Activities:

I regret to state here that these organizations are not as active and as strong as in the past two months. It is urged, therefore, that they be up and doing.

Missionary System:

Although little interest was shown in the past, all efforts are now being made to get this all-important means of contacting Saints going in full force. Most of the Branch Presidents are co-operating 100%.

Hui Pekas:

Heretaunga Branch held their Hui Peka on the night of May 18th, 1952, where the Relief Society organization was reorganized, with Sister Nancy Randell called as President, because Brother John Carroll was called out to the Mission Field and who happened to be Sunday School Superintendent in the Heretaunga Branch. Brother Roy Kaman was set apart to take his place as Superintendent. Korongata Branch also had their Hui Peka a week after Heretaunga's with Elder J. H. King presiding and Brother S. Crawford, Branch President, conducting. The presidents and secretaries of each auxiliary organization were called up to give reports of their activities. These were very interesting and inspiring. The branch secretary then submitted a full list of all officers and teachers within the branch for sustaining. On the whole, the Hui was very disappointing as many of the officers and teachers did not attend this gathering.

TE HAUKE BRANCH

Your reporter has had the very humble privilege of attending Sunday service at Te Hauke and to see at first

hand the wonderful improvements made on the Marae and Church Buildings. It is evident that through the untiring efforts of Elders Brown and DeWitt, together with that of Sister Brown, they were able to bring the Saints together in a united drive to straighten their buildings and marae up. Inside the old Church house beautiful changes have been effected. These things must be seen to be believed. Most, if not all, of the artistic colourings to the windows and paintings outside as well as inside of the buildings have been made by the hand of Elder DeWitt, who really is a genius.

Te Hauke intends to have the honour of holding a District Hui Pariha, scheduled to be held sometime in August of this year, subject to approval by President Ottley.

Special News—It is with sadness in my heart that I announce here, on behalf of the Saints of Heretaunga Branch, the passing from this earth life of our Brother Jury Thompson who has been very, very ill in the past. Many thanks to those who have assisted with their faith and prayers that our Heavenly Father might relieve him of his sufferings and take Brother Jury to His bosom. Our heartfelt sympathy goes out to Brother and Sister Thompson in this hour of their sorrow.

OTAGO DISTRICT REPORT

By Noelene Thompson

Queen's Birthday week-end has been around again and brought with it our Semi-Annual District Conference, this time being held in the southern-most Branch in the Mission—Dunedin.

The R.S.A. Hall, Moray Place, was the scene of this gathering which lasted three days. Seven-thirty Saturday evening marked the opening with a social and dance with some interesting variations.

The old phrase "When the Saints Meet—the Heavens Weep" aptly describes Sunday, the 1st June. Attend-

ance of many people was hindered by adverse weather, which was sad for them, for they missed that little spiritual boost which came out of all the sessions. Before the congregation the theme of the conference was, "And when we obtain any blessings from God, it is by Obedience to that law upon which it is predicted (D. & C. 130:21). Many and varied were the inspiring talks built around these truths that day.

Much appreciated was the instruction and advice given to Sunday School and M.I.A. workers by Elder G. R. Low. Monday, of course, was recreation day. Basketball and volley ball were the main sports of the day. No serious casualties reported but quite a number of limbs and joints are still recovering from stiffness.

All available talent was brought out during the evening at the concluding concert programme arranged by the M.I.A. Much of the friendly, happy spirit which prevailed that week-end had its origin in President and Sister Ottley. We are already looking forward to their presence at our next Hui in October.

Ordination to Priesthood—William E. J. Perriton, Teacher, Timaru Branch, June 1st, 1952.

WELLINGTON DISTRICT REPORT

By Karanga Wineera

A welcome is extended to Elder and Sister Lewis from the District. Recently Elder Lewis has been sustained as Branch President of the Porirua Branch. Sister Tini Wineera has been appointed as the new District Y.W.-M.I.A. President following the release of Sister Christina Enoka under the supervision of the District M.I.A. A Golden Gleaner Spring Festival was held June 4th at Porirua where presentation of Golden Gleaner certificates and pins were awarded to Sisters Te Wira Wineera, Tiripa Katene and Karanga Wineera by Brother Kerehoma Katene. Congratulations are extended to these three girls on behalf of the District on their achievements in gaining these honours.

A farewell evening was held at Porirua by the Branch M.I.A. for Sister Waitohi Elkington who is joining her husband at the College in Hamilton.

In previous years Wellington District extended as far as Palmerston North until recently we have been divided into Manawatu and Wellington Districts. To Levin and Palmerston North we say Kia Kaha in your new District.



The man who once most wisely said, "Be sure you're rich, then go ahead," may well have added this, to wit, "Be sure you're rich before you quit."

NGA POU-TOKOMANAWA O ROTO I TE HITORI O TE HAHĪ

(Essentials
in Church History)

WAHANGA TUATORU

Translated by GEORGE R. HALL



Te Kororia Mo Hiona

NA nga poropiti o nehera nga korero mo Hiona me tona kororia. Na Ihaia te whakaaturanga, "Kei nga ra whakamutunga" ka puta mai te ture i Hiona, ko te kupu a te Ariki, ka puta mai i Hiruharama, a taua ra e patupatua ai nga hoari hei hea parau. Tirohia tenei korero kei ta Ihaia poropititanga, Ihaia 2:1-4.

Te Whakatapunga i Te Oneone Hei Tuunga Mo Te Temepara

I te toru o nga ra o Akuhata ka tutaki a Hohepa Mete ratou ko Oriwa Kautere, ko Hirini Rikitona, ko Eruera Pateriti, ko Wiremu W. Wherepe, ko Matini Harihi, ko Hohepa Ko (Coe). I tutaki te hunga nei ki te taha uru o te whare whakawa o Independence: a i konei ka tu ratou ka tapae i tenei wahi, ka whakatapu hei tuunga mo te temepara tino nui o nga ra whakamutunga. I panuitia te 87 o nga Waiata a Rawiri. I pa aroha ai ki te manawa, no te mea kua tohungia ka tu ki konei te Whare o te Ariki, ka hikitia ake ki runga i te Pa Tapu o Hiona; kua korerotia noatia ake e nga poropiti o Nehera, ka puta atu i konei te ture, ki nga pito katoa o te ao. Tirohia nga karaipiture mo tenei wahi korero kei a Ihaia 60:12-22. Tirohia ano hoki, kei te Pukapuka a Moromona (Etera 13).

Te Hui Tuatahi Ki Hiona

I te wha o nga ra o Akuhata 1831, ka tu te hui tuatahi ki konei, ki te whenua o Hiona, i tu ki te kainga o Hohua Ruihi (Joshua Lewis) i te taone o Ka; ko te nuinga o te maha o te hunga i tae mai no te peka o Korewira, huihui katoa ratou e torutekau matahi nga wairua i tae mai. I roto i a ratou te Wairua o te Ariki, a i ki hoki ratou i te Hari i te koa. I kauwhau a Hirini Rikitona ki a ratou; naana nga kupu akiaki, kia tupou atu ratou kia ngohengohe ki nga homaitanga o te rangi, kia whakatingia ai ratou (te Hunga-tapu) ki runga i tenei wahi kua whakapapatupitia nei ratou ki roto i nga rohe katoa o Hiona. Ko Hipa Pitahana te mea i whakapapakutia iho, i tona whakaaturanga i tona hara; a no tenei wa ka whakahokia ano ia ki ona turanga i tangohia ra i a ia, na te katoa ia i pooti kia hoki ano ki tona turanga. I kauwhau a Hohepa Mete ki te hui, naana nga korero akiaki i te iwi kia mau kia ratou kawenata, i kawenata tia ai e ratou ki te Ariki, kia tuturu ai mo ratou nga manaakitanga kua oti ra te whakaari mai.

He Whakahau, He Kupu Taunaha

I te whitu o nga ra o te akuhata nei, ka mate a Pare Naiti (Polly Knight) te wahine a Hohepa Naiti, pakeke; i te pangia tonutia ia e tana

mate i te wa o te heke ki te Uru. I taua ra ano ka huaki mai he whaka kitenga ki te Poropiti, he homai i te kupu whakahau, kia mau te Hunga Tapu ki nga Ture i homai e te Atua mo ratou me te homai ano hoki i te kupu taunaha, ka manaakitia ratou i na mau ratou ki nga ture. Ko nga kupu tohutohu enei i homai mo ratou. Ko ratou katoa i heke mai nei ki tenei whenua pupuri ai i nga ture a te Atua, ka whiwhi ki nga manaakitanga kua taunahatia mo ratou; ko te hunga i ora tonu, ka riro mo ratou te whenua, ko te hunga i mate, ka whakanga ratou i roto i nga whare nohanga o te Matua i te rangi. I te ra o te Ariki, me okioki ratou i a ratou mahi katoa; me hui atu ki te whare karakia, ki te kai i te hapa o te hakarameta, ki te whakaatu ano hoki i o ratou hara. (Ako-Kawe 59.)

Te Hokinga ki Katirana (Kirtland)

Kua rite noa atu me hoki a Hohepa Mete me etahi o nga kaumatua, a i te iwa o Akuhata ka huri o ratou aroaro ka hoki ki Kaatirana; i ahu ratou, i whai haere tonu i te awa o Mihiuri whakamau atu te haere ko Hato Rui (St. Louis). Ka tae ki te toru o nga ra e haere ana, ka tutaki ratou ki nga kino e mohio nuitia ana, o runga i enei wai. I tetahi wahi e kiia ana ko te piko i Makerewaina (McIlwaine) ka kite a Wiremu W. Wherepe i te Rewera e tau ana i runga i tona Kaha whakangaro, e eke ana i runga i nga wai he kite matakite te kite nei. I te aonga ake, i te ata ka whakakitea mai ki te Poropiti kia Hohepa, te whakakitenga i puta ra kia Wiremu Wherepe. **Nga Kino i Runga o Nga Wai**

A nei te whakaatu kia Hohepa Mete mo nga kino kua tau ki runga o nga wai. "Nana ko ahau ko te Ariki, i te timatanga, nga wai i manaakitia, oira ie nei nga ra o muri nei i kangaia nga wai e te mangai o taku pononga o Hoani. No reira ka puta mai te ra, e kore e ora nga kikokiko, ina ratou haere i runga i nga wai." "Ko ahau

ko te Ariki, kua oti tenei te whakarite, a kei runga ano te kai-whakangaro i to reira mata, a e kore ahau e whakakore i tenei whakaritenga." (Ako-Kawe 61:17-19.) I korerotia ano hoki, "kua takoto te tikanga e kore te tangata e ora i runga o nga wai, ko te hunga ngakau ma anake. I tohuhungia ai nga Kaumatua kia whai ma nga huarahi o uta, kua ma runga i nga wai o nga awa, kei tupono tanuku o ratou whakapono.

Ko Te Putake o Te Mihona Ki Hiona

No te 27 o nga ra o Akuhata ka tae a Hohepa Mete, a Oriwa Kautere me Hirini Rikitona ki Katirana; kua tae noa atu etahi o nga Kaumatua, kua tutuki ta ratou mihona. Ko te Mihona ki Mihiuri he haere kia kite a kanohi i te whenua, kia mohio a ngakau ki te takoto o te wahi hei tuunga mo te "Pa o Hiona." Ki te tapae, ki te whakatapu ano hoki i te Kaupapa i tohia hei "Papatupu mo nga Hunga Tapu; ki te kowhiti, ki te tohu, ki te whakatapu ano hoki i te oneone hei tuunga mo te temepara, kua kiia nei ki a hangaia. Ko te hunga i noho atu i Hiona, kaore i hoki ki Katirana, i whakawhiwhia ki nga ture hei arataki, hei tiaki, hei kawana i a ratou, i te hunga ano hoki tera e whakaeke mai a taihoa, ki runga i tenei wahi kua tongia nei, a e kore e taea te whakangaueue."

UPOKO 17

TE PUKAPUKA O NGA TURE —TE WHAAKITENGA I NGA KORORIA. TE RAPUNGA I A

HAIRAMA 1831-1832.

Te Konohi o Nga Hunga Tapu Kia Matau Ratou Ki Hiona

He hapati te ra nei ko te 28 o nga ra o Akuhata, te aonga ke o te ra o to ratou taenga mai, i a rtauu kua hoki mai nei i Hiona ara Mihiuri. I te tuponotanga he Ra Hapati, ka hui-

hui ratou ki te karakia. He karakia i whiwhi ai ratou ki te wairua, i ripoata ai hoki ratou i a ratou mahi. Ko te take tuatahi o te hui, "ko te Tapaenga i a Oriwa Kautere hei Tohunga Nui, i runga i te reo o te Hahi i te whakahau a te Atua, i raro i nga ringaringa o Hirini Rikitona." E ai te whakaatu ake a nga tuhituhinga. I Mihiuri ke a Hirini Kautere i te hui o Hune, i te wa i Tapaea ai te tuatahitanga o nga Tohunga Nui. I te mea kua kaha rawa te konohi o nga hunga tapu kia whakamohiotia ratou ki nga tikanga kua whakatatutia mo Hiona, te hoko kia riro mai te whenua, e totohu ai te mauri o te iwi ki te papatuputanga o te oneone, ka ara te ua o te Poropiti ki te Ariki, ka tono kia tukua iho te kupu, hei maramatanga mo te iwi, mo tenei take. I te kowhatanga iho o te rangi mo etahi take, ko tenei tetahi i horahia mai; "A he pono hoki taku e mea tu nei kia koutou, i te mea ahau kia whakaaturia e ahau kia koutou taku e pai ai, nana ka whakaaturia e ahau kia koutou, ehara i te mea i runga i te whakahau, no te mea he tokomaha e kore nei e mea ki te pupuri i aku whakahaunga. Otira ki a ia e pupuri ana i aku whakahaunga, ka hoatu e ahau nga mea ngaro o toku kingitanga, a ka ai aua mea he puna wai ora i roto i a ia, e pupu ake ana ki te orangatonutanga. A, nana, ko ia tenei ko ta te Ariki, to koutou Atua e pai ai mo tana Hunga Tapu, kia huihui ratou ki te whenua o Hiona, ehara i te mea kia hohoro, kei ai he ngangau, e puta ai he mate uruta. Nana ko te whenua o Hiona, e puritia ana e ahau e te Ariki, i roto i oku ake ringaringa. He aha koa, e hoatu ana e ahau, e te Ariki ki a Hiha nga mea a Hiha. No reira, e hiahia ana ahau, te Ariki kia hoko i nga whenua, kia kore ai e raro i te ao, kia whai tika ai koutou ki runga ki te ao kia kore ai ratou e whakaohongia ki te riri. No te mea e mahi ana a Hatana i roto i o ratou ngakau kia riri kia koutou, ki te whakaheke toto. No reira ma te hoko anake, ma te whakaheke toto ranei, ka

riro i a koutou te whenua o Hiona, ki te kore kahore he wahi mo koutou. A mehemea he mea hoko nana, ka manaakitia koutou. A mehemea ma te whakaheke toto, i te mea e whakakahoretia ana te whakaheke toto, na, kei runga i a koutou o koutou hoa riri, a ka whiua koutou i tetahi pa ki tetahi pa, a i tetahi whare karakia i tetahi whare karakia, a he torutoru noa ake e whiwhi ki te whenua. Ko ahau, ko te Ariki, e riri ana ki te hunga hara; e pupuri ana ahau i toku Wairua i te hunga o te Ao. (Ako-Kawe 63:22-32.) Me waiho ake etahi o nga korero i taka i tenei wa me titiro i te hitori nui. Ko enei e mahue ake; "Ko te takanga atu ki waho o Etera Puutu." "Ko te hokonga mai a Oriwa Kautere raua ko Wiremu W. Wherepe i te mihini perehi," hei ta i nga pukapuka, i nga tuhituhinga maha a te hahi. Ko tenei te wa i puta ai te Nupepa. "Evening and Morning Star." Te nupepa tuatahi a te Hahi. "Te Whakatikatikanga i te whakamaoritanga o te paipera i te reo pakeha"; ko te wa tena i noho ai a Hohepa Mete ki Hairama. "Ko te tuunga o te hui i karangatia mo Nowema"; i te mea e noho haere ana a Oriwa Kautere raua ko Hoani Whiti i te mihiuri, ki te whakatikatika i etahi o nga mahi i reira, no reira ka karangatia tenei hui mo Nowema te tahi, 1831; hei whiriwhiri i etahi take i mua o to raua haerenga. Ko te whakatikatikanga ma te panui i nga ture me nga whakahaunga tirohia Ako-Kawe. Wahanga tuatahi, kei konei nga whakamaramatanga mo tenei take.

Kupu Apiti i Nga Whakakitenga

I oti te korero kia perēhitia kia tekau mano nga kape o te pukapuka o nga "Ture me nga Whakahau," otira no muri mai no te tahi o nga ra o Mei 1832 ka kiia kia hoki iho ki te toru mano kape. I whai korero a Hohepa Mete ki te huihuinga o nga Kaumatua, i mea ia, "i runga i te mea kua whakataungia e te Ariki, Ana manaakitanga nunui ki runga i a ratou i Tana homaitanga i nga ture me nga whakakitenga,

e tono ana ia ki tenei hui kia whakaatu mai he aha ta ratou kupu whakaari ara kupu hinengaro mo enei ture kua homai nei, a ka panuitia ki te ao katoa i enei wa tata tonu. I muri i te panuitanga o nga rarangi whakapuare, he maha o nga tuakana-teina i tu ki te korero o ratou whakaaro, he pono nga whakakitenga ka taia nei ki roto i te Pukapuka o nga Ture me nga Whakahau. E rua nga ra, ka oti nga take maha ka hiki te hui.

Nga Whakahe i Puta Mo Nga Whakakitenga Nei

Kaore i te katoa te tautopo awhina i nga ture i whakaaria nei. Ko Wiremu E. Makarini, katahi ano ka uru mai ki roto i te hahi, ko ia i patai ki te tika ki te pewhea ranei o te tangi o nga kupu o roto i aua whakakitenga. No tenei ka anga ano te aroaro o te Poropiti ki te Ariki, a ko tenei te whakautu mai "Tena whiriwhiria mai tetahi ture i roto i te pukapuka, ae ra, ko te mea iti rawa o nga ture, katahi ka whakarite ko te tangata matau i roto i a koutou. Ae ra mehemea kei roto i a

koutou tetahi e ahei ana ki te hanga i tetahi ture kia rite ki tena, katahi ka tika ta koutou ki, kaore koutou i mohio ki te pono o aua mea. Otira ki te kahore koutou e ahei ki te mahi i tetahi kia rite ki taua ture, na kei roto koutou i te whakaheanga ki te mea ka kore tonu koutou e whakaatu kei te pono aua mea: No te mea kei te mohio tonu koutou kahore he pohehetanga i roto i aua mea, a ko nga mea tika e heke iho ana i runga, i te Matua o nga whakamarama. (Ako-Kawe 67:6-9.)

Te Huriripatanga o Wiremu E Makerini

Ko Wiremu E Makerini te tangata tino whai whakaaro o ratou, a nana te whakaae me te ki ka taea, e ia te tuhi kia rite ki ta Hohepa Mete e korero nei. Otira i kite katoa nga Kaumatua i rokohanga i taua wa, i te korenga e taea e Makerini te tuhi kia rite ki ta te propiti i tuhi ai, a i tu katoa ratou ki te whakaatu hinengaro, ki te korero i to ratou whakapono ki enei mea, hei whakaatu ma ratou ki te ao katoa.



MAKE ROOM

*"The world stands out on either side,
No wider than the heart is wide.
Above the world is stretched the sky,
No higher than the soul is high.*

*The heart can push the sea or land
Farther away on either hand;
The soul can split the sky in two
And let the face of God shine through.*

*But East and West will pinch the heart
That cannot keep them pushed apart;
And he whose soul is flat, the sky
Will cave in on him by and by."*

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THE TEST

*The test of a man is the fight he makes,
The grit that he daily shows,
The way he stands on his feet and takes
Fate's numerous bumps and blows.
A coward can smile when there's naught to fear,
When nothing his progress bars,
But it takes a man to stand up and cheer
While some other fellow stars.
It isn't the victory after all,
But the fight that a brother makes.
The man, who, driven against the wall,
Still stands up erect and takes
The blows of fate with his head held high;
Bleeding, and bruised and pale,
He's the man who'll win in the by and by,
For he isn't afraid to fail.
It's the bumps you get and the jolts you get
And the shocks that your courage stands,
The hours of sorrow and vain regret,
The prize that escapes your hands
That test your mettle and prove your worth.
It isn't the blows you deal,
But the blows you take on this good old earth
That shows if your stuff is real.*

—Anonymous.

Te Karere

D. P. Mason,

Headman,

Wairarapa

THE MESSENGER



AUGUST :: 1952

MONTHLY MAGAZINE OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS MISSION IN NEW ZEALAND



The Faithful Few

When the meeting's called to order,
And you look around the room,
You're sure to see some faces that
From out the shadows loom;
They are always at the meeting, and
They stay until it's through—
The ones that I would mention are
The always faithful few.
They fill the many offices, and
Are always on the spot,
No matter what the weather, though
It may be awful hot;
It may be dark and rainy,
But they are tried and true—
The ones you can rely on are
The always faithful few.
There are lots of worthy members
Who will come when in the mood,
When everything's convenient,
And do a little good;
They're a factor in the meeting,
And are necessary, too—
But the ones who never fail us are
The always faithful few.
If it were not for these faithful,
Whose shoulders at the wheel
Keep the institution moving
Without a halt or reel,
What would be the fate of meetings
Where we claim so much to do?
They surely would be failures but for
The always faithful few.

—Unknown.

ABOUT THE COVER: The Elders' Booth at the Waikato Winter Show. Left to right—Elder LeRoy Houchen, Elder Robert B. Powell, and Elder George E. Richens.

Te Karere

(ESTABLISHED 1907)

Volume 46

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August, 1952

Sidney J. Ottley	Tumuaki Mihana
Joseph Hay	Kaunihera Tuatahi
George R. Biesinger	Kaunihera Tuarua
James A. Larsen	Hekeretari o te Mihana
Albert J. Wiley	Mission Recorder
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THE PRESIDENT'S PAGE

He Kupu Aroha

By **SIDNEY J. OTTLEY**

ALMOST daily someone asks, "What is your attitude about this? Do you consider this wrong? Does the Church approve of such and such? Is this a violation of the Word of Wisdom?"

Sometimes the questioner really wishes to know and Heaven bless that person who diligently seeks to know the Truth that he may follow therein.

But there are those (and their purpose is all too obvious) who ask the question to see if the answer will be the same as that given by the last Elder he asked it of.

I recall, a long time ago, a person coming to me for a recommend to receive a Patriarchal Blessing. It is a part of the Bishop's duty to issue such recommends and assure himself that the applicant for such a blessing is worthy to receive it. To be a Judge in Israel is not an easy task. The person had been a member of the Church for many years and had lived rather actively in the centre stakes of the Church, so, naturally, was asked if she had not had a patriarchal blessing before. "Oh, yes," she replied, "I have had two of them." "Then why do you wish another?" I asked. The reply, "Oh, I just wanted to see how they compare."

I had heard that woman often bear testimony to the fact that she knew that signs followed the believers, that God does speak to His people through

the mouth of His anointed, by the power of the Holy Ghost; and still she would tempt God by double checking to see if the spirit spoke the same thing twice. Needless to say, she did not desire a third blessing after I talked with her for a little while.

The Lord did say, "Try me and see," but He was speaking to those who have not been able to testify to the Truthfulness of a principle. When one has tried and has received testimony to his soul that God does keep His promises, it is rank mockery to either refuse to obey or to put Him to a second test to justify one's own weakness in failing to obey the law.

The Word of Wisdom is in almost as plain English as it could be written; the Law of Tithing is plain and very explicit; the Law of Chastity is so plainly written in ancient and modern scripture that one could hardly err in understanding it.

The Law of Brotherly Love is so universally understood and abused that anyone with a heart could appreciate it's beauty of meaning; the Law of Strong Language is "Swear Not At All"; the Law of Honesty makes the answer forever plain that Covetousness (gambling, cheating, stealing) are not condoned by any righteous, Christian body and that the Lord will not look with any degree of allowance upon the disregard of these fundamentals.

(Continued on Page 277)

Women's Corner

By SISTER ALICE W. OTTLEY



ISN'T it a fine thing that with each new day we have a chance to make a new beginning? No matter where we live or what kind of work we are engaged in, we all have our moments of discouragements. This usually happens when a person is fatigued, or physically under par. Little troubles become big ones and things seem to pile up. Then is the time when Satan gets in a few good strokes and whispers, "Is it all worth while? Why not let someone else do it?"

It takes courage to say, "Get behind me, Satan, I have a job to do; it is my responsibility."

The Lord has said, "I give unto men weakness that they may be humble." It is in moments of discouragement that our weaknesses show up most and when we finally recognize them, we do become humble and realize that there is a power from which we can draw new strength and energy to carry on.

So when the body and brain has rested and a new day has dawned, we arise with new hope and say—

*"We'll brush up our courage and try again,
And polish our armour of pride;
Though failure may seem to stalk at our heels,
We'll know at least that we've tried."*

To the Relief Society Sisters, we here at the Mission Home wish to sincerely thank all who have contributed blankets, sheets, pillow cases and towels to replenish our supply. They have come in at a time when they were needed most. May the Lord bless you for your kindness.

Our thanks and gratefulness is extended also to those who have sent food. Tinned fruit, fresh apples and vegetables come in the mission car whenever it comes in from the districts. We don't know how the people know what we need, but when our potato bag gets nearly empty we find another one on the back porch. Our table accommodates twelve people and it is full most of the time with a couple eating in the kitchen. Now and again we have to put an extension on the dining room table.

We are also grateful to the people who take care of us when we are travelling in the districts. No people could be more hospitable and kind than you have been.



The Youth of the Church

THE Lord, through the Prophet Joseph Smith, said unto the people of His Church, "Remember the worth of souls is great in the sight of God; for, behold, the Lord your Redeemer suffered death in the flesh; wherefore He suffered the pain of all men, that all men might repent and come unto Him. And He hath risen again from the dead, that He might bring all men unto Him, on conditions of repentance. And how great is His joy in the soul that repenteth! Wherefore you are called to cry repentance unto this people. And if it so be that you should labour all your days in crying repentance unto this people and bring, save it be one soul unto me, how great shall be your joy with Him in the Kingdom of my Father. And now, if your joy will be great with one soul that you have brought unto me into the Kingdom of my Father, how great will be your joy if you should bring many souls unto me."

There are many souls, young people inside the Church, who have little or no testimony of the truthfulness of the Gospel. There are also many young people outside the Church who are looking for the truth concerning the purpose of their existence here on earth and where after death. Also the way and means whereby they might get the best out of life. How can these young people find the truth concerning the Gospel of Jesus Christ? Can they obtain a testimony through merely going to Church on Sunday and listening to the talks and speeches given there? No, although going to Church on Sunday is very necessary, they must learn the principles of the Gospel and put them into practice in their daily lives. Only through this means can a person gain a personal and lasting testimony.

It is our duty as members of the Church to help our children to gain a testimony of the truth of this Latter-Day Work. They do not come into the world with this testimony; they must be cultivated and converted. One of the things President Grant taught in connection with this is: He said he and his wife knew the multiplication tables and knew them very well, but not one of their children was born with a knowledge of the multiplication tables. He said so also is the case concerning the Gospel of Jesus Christ.

We must teach our children the Gospel and help them to live it so that a testimony might come to them. Then that knowledge and testimony will help them throughout the years of their life in warding off sin and temptation.

Recreation is one of the devices whereby we can teach our young people to love the Gospel of Jesus Christ. Good, wholesome, Latter-Day Saint recreation can and will influence our young people to live righteous lives. Good, wholesome amusements are pleasing in the sight of God when they are indulged in, at the proper time and places. "There is a time for all things. A time to laugh and a time to mourn, and a time to dance (Eccles. 3:4).

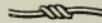
Elder Mark E. Peterson of the Council of the Twelve said in one of his talks, delivered at an M.I.A. Conference: "When we think of recreation, we must accept propositions as being facts. First of all, "Men are that they might have joy" (11 Nephi 2:25). Second, recreation is one of the means by which we obtain joy. Third, our young people are going to participate in some form of recreation, good or bad, whether or not we co-operate with them. And fourth, you and I and every other worker in this

Church have opportunity and the privilege of helping our young people to choose the right kind of recreation.

Many of our young people have not learned to provide for their own enjoyment, so they naturally seek after the ready-made recreation. Many and varied are the amusements provided by the men of the world. And the men that run these places of amusement are not necessarily concerned with the Spiritual Welfare of these young people. They are merely interested in getting monetary gain, for themselves.

The Church has provided a plan of Mutual Improvement for our young

people. It is a very good plan, use it as a means of crying repentance unto them, and help them to gain a testimony of the Gospel so that when they get out in the world on their own they will choose the type of company and environment that will be uplifting and edifying for the Spiritual side of life as well as physical. We as missionaries from Zion, officers in the Mission or older members in the Mission who have gained testimonies of the Gospel are standing at the crossroads and it is our duty to guide this youth along the right path. And remember the worth of a soul is great in the sight of God.



Honoured as Golden Gleaners



These three Golden Gleaners, of the Porirua Branch, photographed with their mothers, were honoured at a special evening sponsored by the Branch, the awards being presented by the ex-Branch President, Kerehoma Katene. A specially trained group of Primary girls provided a very colourful floor show, the music and supper being of a very high standard. The girls are, from left to right: Karanga Wineera, Tiripa Katene and Vera Wineera, and they continue to be very active in the activities of both Branch and District.

POLYNESIA

A Branch of the House of Israel

By KAMATUA TIKI-NUIRAWA

(The Migrations)

I WOULD also like to show another interesting thing in Heyerdahl's statement: "I was no longer in doubt that the white chief-god, Sun-Tiki, who the Incas declared that their forefathers had driven out of Peru, was, etc., etc." Note how he mentioned that the Incas declared that their forefathers had driven the white people. Who were the Incas? Were they not what we know as Lamanites? Yes, they were Lamanites, telling of how their Lamanite fathers had fought against the whites, or Nephites, and had driven them to the sea.

Now, my dear reader, stop and ponder these things in your minds. Here we have evidence in the "Book of Mormon" and "The House of Israel" of a white nation (Nephites) that were driven into the sea through warfare by a dark race (Lamanites). Then several years later that fact is substantiated by a book written by Thor Heyerdahl ("Kon Tiki"). Also, consider that the first migration into the Polynesian Islands is recorded in the "Book of Mormon" and other church books. Can the modern anthropologist of today point to such proof in his theory that the Polynesians came from Indonesia? I say no, he can't. Can he point to a race of white people from whom the Polynesians are descended? Again, I can but say no. All I can do is thank God for the light and revelation that has been poured out upon the Saints in these last days.

Easter Island and America

Refer back to what was mentioned in "House of Israel" about these whites or Nephites drifting from the

Peruvian Coast to Tahiti, one of the closest island groups. Or it could have been at Easter Island. After a study of the culture of Tahiti and of Easter Island, I find that we have traces of still more migrations. I will try to point this out in a study of Easter Island first. This possibility is brought out in "Kon Tiki" as follows: "When we had completed half our voyage, we had sailed just the distance from Peru to Easter Island, and had the legendary island due south of us. We had left the land at a chance point in the middle of the coast of Peru, to imitate an average raft putting to sea. If we had left the land farther south nearer Kon Tiki's ruined city Tiahuanaco, we should have got the same wind, but a weaker current, both of which would have carried us in the direction of Easter Island." Thor Heyerdahl proved beyond doubt that it was possible to travel from South America to Easter Island by raft and boat. Keep this in mind. We find in Werner Wolf's book, "Island of Death," a clue to the fact that they came from South America. He finds that in the traditions of the Easter Islanders that the first migrators came from the Rising Sun, and, further more, show it was not Tiki who landed on Easter Island but it was a "King Hotu-Matua." He came in two large double canoes with 300 followers, and remember they came from the rising sun. This suggests the possibility of another migration distinct from Kon Tiki's, from South America into Polynesia.

Peter Buck, in his "Vikings of the Sunrise," states that King Hotu-Matua and his followers came from the Marquesas Islands in search of a beach that he saw in a dream, and thusly found Easter Island. But Werner

Wolff gives a different view of it: "The island was discovered by King Hotu-Matua, who came from the land in the direction of the rising sun."

And again: "The tradition here goes back before the advent of people on the island, and states that Hotu-Matua and his followers came from a group of islands lying towards the rising sun, and the name of the land was 'Marae-to-hou,' the literal meaning of which is, 'The Burial Place.' In this land the climate was so intensely hot that the people sometimes died from the effect of the heat, and at certain seasons plants and growing things were scorched and shrivelled up by the burning sun."

It seems most significant that the land of origin was lying towards the rising sun and at a point where the heat was so intense that people died from the effects. The legend tells that in searching for the new land the first immigrants were striving towards the setting sun. Tortured by the heat, these natives searched for the cold. Since their homeland brought death to them, they called the land of their origin "The Burial Place." But the name of death of the old homeland was replaced by the name of life for their new home, suggested by the organs of birth and life—"Navel and Uterus." Leaving the "Land of the Burial Place," they were reborn in the new land—"Te Pito Te Henua"—"The Navel of the Deep." ("Island of Death," P.185.)

Let us recall the story of the Easter Islanders: "They came from a land where the climate was intensely hot, so much so that the people sometimes died from the effects of the heat, and at certain seasons plants and growing things were scorched and shrivelled up by the burning sun." This land was found in the direction of the rising sun. Which land lies in the direction of the rising sun from Easter Island? Is it

not the Peruvian Coast of the South American Continent? Then the question of the "hot, dry land," from whence came the Easter Islanders, arises. Could this describe Peru or other parts of South America? I will give you an extract from "City of the Sacred Well," by T. A. Williard, who is one of the outstanding authorities of Ancient America. This is an extract from a story of the ancient inhabitation of South America:

"Within the province of Mani the water-holes, the 'satenejas', were dry. For weeks no rain had fallen and the growing corn had withered and died. The people were perishing of hunger and thirst and Ah Pu'a Zia, overlord of the province, saw something must be done, and swiftly, or the tribe of Mani would be no more."

Here we find evidence of a drought on the South American Continent. I am not saying that this is the one that the Easter Islanders fled from, but I am just saying that there are droughts there. Again, in "Ancient America and the Book of Mormon," by Milton R. Hunter and Thomas Stuart Ferguson, we find more evidence of droughts in South America:

"A difference is noted as to the nature of the 'third calamity'—Ixtil-xochitl specifying earthquake and volcanic eruption while the 'Book of Mormon' designate drought. Later it will be pointed out that the 'Book of Mormon' mentions certain animals, such as horses, which were in Ancient America in Jaredite and Nephite times. It should be observed in the foregoing extract from that record that the 'flocks' were eaten, the people devouring them 'until they had devoured them all.' Thus these droughts may have resulted in the extermination of certain animal species in Ancient America."

Here is an extract from the "Book of Mormon," Ether 9:30, during the

time of the Jaradites: "And it came to pass that there began to be a great dearth upon the land, and the inhabitants began to be destroyed exceeding fast because of the dearth for there was no rain upon the face of the earth." And again, in "City of the Sacred Well," Williard points out the use of the sacred well of the ancient May's and Aztec's civilizations. When a drought came upon the land all the people would gather to the Sacred Well, where a beautiful young girl would be sacrificed—thrown into the well to be the wife of the "Rain God," to appease him so that he would again bring to the people the rains. It is also a well-known fact that in the high plateaus of Peru that there are frequent droughts. We know that along the western slopes of Peru that it is covered with clouds for six months of the year but they only have a two-inch rainfall annually.

I have shown you that the South American Continent suffered droughts, and that they seemed to be quite regular in their occurrence. If the Easter Islanders claim they came from a land towards the "rising sun" where they were plagued with droughts, I can see no other place of their origin except South America, along the coast of Peru. The striking similarity between the huge stone carvings found in Easter Island and those found in Peru, around Lake Titicaca, only further proves that they came from Peru, bringing with them their culture, which reappears on Easter Island, Pitcairn Island and the Marquesas Islands. I will reserve further detail of the similarities of the two cultures—South America and

Polynesia—for my forthcoming articles. Thor Heyerdahl showed us how these people migrated and these marked cultural affinities indicate that such a migration was carried on from Ancient America into Polynesia. Thus we gain insight into the true origin of the early Polynesian races.

We can now trace two different migrations into Polynesia from South America, the first being that described in "Kon Tiki" which probably landed some where in Tahiti or in the Marquesas group, as is suggested in "Kon Tiki": "Tiki," the old man said quietly, "He was both God and chief. It was Tiki who brought my ancestors to these islands where we live now. Before that we lived in a big country beyond the sea." This statement was made to Thor Heyerdahl by an old chief on one of the islands of the Marquesas group. Thus we can see that Tiki could have landed there first, while King Hotu-Matua (first migrator to Easter Island) landed at Easter Island. We can also see the reason why these people migrated into the Pacific. Kon Tiki left South America and turned his face to the sun because of warfare. And King Hotu-Matua and his followers left for reasons of drought and starvation in their homeland, and they also turned their gaze to the west into the islands of the Pacific.

E Koutou e te iwi maori me titiro mai koutou ki tenei tuhituhinga na nga mea o koutou tupuna onamata.

(To be continued.)



Evidence Within

(PART TWO)

By ELDER REECE L. GLINES

“AND other sheep I have, which are not of this fold; they also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. (John 10:16.) This passage Jesus quoted to the people of Palestine and is contained in the Gospel of John. Many diversified and misconstrued opinions have been promulgated as to the meaning of this passage. This, to us as Latter-Day Saints, is one of the most clear passages of scripture in this particular Gospel, because we have the clear and undisputable record of Christ's ministry to the Nephite people, which record is contained in what is known as the “American Gospel,” comprising for the most part Chapters 8-28 of 3 Nephi. This Gospel is comparable to the four Gospels which are contained in the New Testament. Let us, for a few lines, consider some of the more important things which are contained therein.

Before we reach the 8th Chapter of 3 Nephi, we must consider just a few verses from Chapter 1 (3 Nephi 1:4-21). The essence of these few verses is not lost through translation, and they give us the glorious details of the signs that came among the Nephites prior to the birth of the Saviour. If we will reminisce just a little bit we will be sure to bring the prophecies of Samuel, the Lamanite, to recollection. He prophesied that there would be no darkness for a “day and a night and a day, as if it were one day and there were no night.” He also said that a new star should arise in the Heavens as a further sign of the birth of the Saviour. In 3 Nephi these things are attested to with a literal fulfilment.

The main part of the “American Gospel” is contained in the chapters comprising Chapters 8-28. These re-



cord, for the most part, the ministry of the Saviour among the people of Nephi.

Our first division of the Gospel to the Nephites is of Chapters 8-10. Since the death of Christ came before His ministry to the Nephites, these conditions are told of early in the record known as the “American Gospel.” Chapter 8 deals with the cataclysms—the tempests, earthquakes, whirlwinds, and fires—that took place at the time of the crucifixion of the Saviour. We can remember from our reading of the “Book of Mormon” the great destructions which were wrought by the hand of God upon the face of the earth. Cities were swallowed up, and others were drowned in the depths of the sea. Chapters 9 and 10 give us the story of the voice of the Saviour as He told the people the reasons for such destruction upon the face of the land. For a second time, in Chapter 10, the voice of Christ is heard throughout the land, and His instructions were very much the same as those of Matthew 23:37-38: O ye house of Israel whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart. But if not, O house-

of Israel, the places of your dwellings shall become desolate until the time of the fulfilling of the covenant to your fathers. (3 Nephi 10:6, 7.)

The largest section of the Gospel—and most important—begins with Chapter 11, and runs through Chapter 26, containing the three days' ministry of the Saviour with the "remnant of the house of Joseph." This was His first personal appearance to the people of that land, and is a great dramatic "histoire." The Saviour appeared to the people as they gathered in a multitude near the temple in the land Bountiful. When the multitude saw Him, they were awe-stricken, and "durst not open their mouths." They thought He was an angel of God. Then Christ opened His mouth and spoke many wonderful words to them. The multitude came forth and thrust their hands in His side, and they knew He was the Saviour of the world. "And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus and did worship Him. (3 Nephi 11:16.) He expounded to them the doctrines of baptism and the Gift of the Holy Ghost, which parallel with Matthew 16:18. Many other doctrines were taught by Christ there but time and space will not permit.

The next important division is in the next three chapters. These are comparable to Matthew 5, 6 and 7. Most of us who have read the New Testament, know that these contain the "Sermon on the Mount." The sermon here is essentially the same, but there are minor differences, such as the "Lord's Prayer." It seems rather evident that if Joseph Smith had written the "Book of Mormon," he surely would have included the Lord's Prayer word for word, instead of having the gumption to alter it like it is in 3 Nephi 12.

From Chapter 15 to 19, we discover many miscellaneous teachings of Jesus to them in the "promised land." He told of the Law of Moses being fulfilled with a new a greater law being put in its place. Much to some scholars astonishment, Christ told the Nephites that there were "other sheep" which were not of the American Continent that He would visit.

Not unlike the time He spent in Palestine and vicinity, He healed the sick, blessed the little children, and gave forth a fervent prayer to the Father in Heaven for the people whom He was visiting. "And it came to pass that Jesus spake unto them, and bade them arise. And they arose from the earth; and He said unto them: Blessed are ye because of your faith. And now behold, my joy is full. And when He had said these word, He wept, and the multitude bare record of it, and He took their little children, one by one, and blessed them, and prayed unto the Father for them. And when He had done this He wept again. And He spake unto the multitude, and said unto them: Behold, your little ones. And as they looked to behold they cast their eyes toward Heaven, and they saw the Heavens open, and they saw angels descending out of Heaven as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them." (3 Nephi 17:19-24.) Such was the love Jesus had for the people there; and such were the wonderful miracles He wrought among them because of their exceeding faith. Christ instituted the Sacrament of bread and wine to the people there, telling them to partake of it "oft." He gave the Disciples power to confer the Holy Ghost and Baptize. Nephi was baptized and then he baptized all of those whom the Saviour had chosen.

"And it came to pass that my father, Lehi, also found upon the plates of brass a genealogy of his fathers;

wherefore he knew that he was a descendant of Joseph, who was sold into Egypt, and who was preserved by the hand of the Lord, that he might preserve his father Jacob, and all of his household from perishing with famine. (1 Nephi 5:14.) We have seen here that the inhabitants of the American Continent were a "remnant of the house of Israel." Therefore, it is very significant that Christ should teach the Nephites teachings concerning the gathering of the House of Israel. This he does in Chapters 20 and 21.

In the remaining chapters more doctrine of the Kingdom is taught to the people. In Chapters 27 and 28 is recorded his last visit to the people there. He instructed them that His Church should be named after Him. Another true doctrine on which we strongly base our beliefs on salvation, that of faith and works, was taught

to the Nephites by Christ, saying that men would be judged out of the things which "were written in the books."

One of the last things Christ did when he appeared to His Twelve Apostles was to enquire as to their desired. John the beloved desired to tarry until the Son of Man shall come in His glory. Also before His ascension to His Father in Heaven, Christ received the desires of His disciples of the "Book of Mormon" lands. All but three desired to be taken up into Heaven when their time was fulfilled; but the "Three Nephites" desired to tarry and bring souls unto the Lord.

Thus we see the parallelism with the "Book of Mormon" and the Bible depicting the ministry of Christ the Saviour among His people here on the earth. One thing, though, the "American Gospel" makes much more plain those "plain and precious things" which are not in the Bible.



THE PRESIDENT'S PAGE (Continued from Page 268)

Am I saying that one should not inquire concerning these things? Most certainly not. "Seek ye learning, out of the best books, and I would add to that from study in the best circles and conversation with the best people; and when you have once learned by such practice, confirm it by humble and sincere prayer, and when it is once confirmed and your bosom burns with its grandeur, never turn back. Oh, yes, we will be tempted and may fall slightly from the path and that same evil spirit that prompted the deviation from the Truth will be the identical spirit who will whisper, "Try him and see what he will say about it; perhaps he will justify you in your wrong." There is only one justification for the person who has fallen from the path of right, after having felt of the grandeur of its testimony.

And that is???? "REPENT, GO YOUR WAY AND SIN NO MORE."

Yes, your branch president or your district president or your mission president or even your class leader or your brother over the fence will help and counsel, but brother or sister of the Church, please don't tempt your God by seeking to justify that which you KNOW within your own heart is wrong. Rather purge your heart of evil and ask the Lord to make you clean, right the wrong with the person or persons you have wronged and start afresh and the same sweet glow will return and you will stand unashamed in the presence of the Lord and testify to His Great Mercy.

God bless you all with Faith to teach and Charity to forgive and Fortitude to STAND.

WHY RELIGION?

By HUGH R. PIPER

RELIGION or a faith is as old as the human race and has played a large part in the progression of man of all colours, races and walks of life down through the ages. God has been worshipped and thrown aside by mere man. Idols and images have been through a similar process, and even today, strange pagan rites and beliefs persist in some lands. However, every soul who has lived upon this earth will have the opportunity to hear the Gospel of Christ in its fullness, and they will know there is only one God to whom they should worship if Christian teachings are accepted. Even in the hereafter, God's gift to man, "free agency," will not be taken from him. He will be able to choose for himself.

Now, in this mortal life, the question is asked—"Why Religion? What good will it do?" To many people the answer is a matter of habit or tradition handed down from family to family, and going to a church is the thing to do, and about there, religion finishes.

To many others it is the gateway to Heaven or "being saved," works or complete understanding of the scriptures is not necessary. Fear of a kind makes many go to Church and seek religion. This is generally a "one day a week" belief, anything based on fear is shallow and weak.

To a great majority, religion is something to be avoided, like some avoid a plague or politics. Many say religion has failed in its pretexts, but clearer thinking and honest people will admit it is the people who have failed in trying to live up to the teachings of Christianity. In place of love and unselfishness, greed and envy has crept into the common people who are full of pride, and in turn, with virtues lacking, we find ourselves in a state of cold wars and also hot and active wars.

A return to the true and full teachings of Christ is therefore obviously necessary if peace and prosperity is desired. Is this upon the earth today?

The Church of Jesus Christ of Latter-Day Saints does give to the people Christianity in its fullness, a full organization for every day of the week, for every age. It is in fact a way of life and a philosophy that is perfect if we would only follow clearly defined, the straight and narrow way, but not a narrow life—a full and wonderful one.

Religion means to Latter-Day Saints a way of Salvation and progression for which they must work and study—Matthew 10:22 tells us: "He that endureth to the end shall be saved." By works, faith, repentance, love and other virtues practised, eternal life may be gained, but as in any organization, whether of God or man, laws must be obeyed to gain ultimate reward. So it is with the Gospel of Jesus Christ or true religion. We must obey all laws, ordinances and commands clearly given in the scriptures. Let a few be briefly stated here for our good and progress. Faith and repentance first, then going down into the waters of Baptism and being baptised by one holding God's authority, and by a similar person, the laying on of hands for the gift of the Holy Ghost. Thus we have the first step of conversion and a start along the pathway to Heaven.

We must then use wisdom and moderation in all things — eating, habits, behaviour, work, play—in fact, keeping a "tight grip" upon ourselves at all times and depart from the ways of the devil. We should pay an honest tithing—let us not expect to gain great rewards without making sacrifice—do we get high education without payment?

We need to be active and sincere in our endeavours within the Church organizations and be an example of a true Latter-Day Saint outside the Church and at all times be prepared to "stand up" for our principles. Promulgate the Gospel but have respect for the other man's beliefs.

Thus we find that the Church of Jesus Christ is a definite way of life

to be enveloped by a law of love. But Christ warned—"And ye shall be hated of men for my names sake" (Matthew 10:22). However, if we strive to live this law we will become better citizens and also our children. We will live full and useful lives and help prepare for ourselves a place in one of our Heavenly Father's Mansions, our goal and object of Religion.

A Token of Love and Esteem

A PLEASANT little ceremony was enacted in the Lewis Eady Theatre, after the primary programme, on Saturday, July 5th. The occasion was the presentation of a greenstone Patu Pounamu to Elder George R. Biesinger and his family to be held in common by them forever. It was the property of Bro. George R. Hall, who explained that, according to ancient custom, the Tohunga Builder was entitled to a token of a lasting nature, binding him in memory to those for whom the service was rendered. Since he (Bro. Hall) was the possessor of such a trophy he had no alternative; he was bound by duty and loyalty to these ancient regulations to part with the Oha-Ki and surrender it to a superior and more efficient member of society. There was no option but to

say good-bye, and President Ottley, with joy glittering in his face, made the presentation complete with his usual lovable way.

Belonging to the "Kawakawa" class of greenstone, "Oha-Ki" is considered to be the best of its kind. It is a beautiful thing, a handiwork of nature intended by the creator to last forever.

A mutual understanding was arrived at by which the Saints and friends of Tonga, Samoa, and other islands of the sea, became identified with the giving, as also the Saints of Auckland and all Aotearoa. Thanks to Brother Chote of the Auckland Branch Presidency and his counsellors for the facilities allowed.

Saying "No"

By ELDER MONTE C. SCOVILLE

VIRTUE is the most sure foundation we can build our lives upon. It is the bulwark or defense of life—that impenetrable fortress of truth that wards off all attacks from the evil enemy, temptation. By seeking always to follow the path of goodness, we build up a resistance against our foe; however, it would appear that many of our defenses are weak. At times, perhaps, we wish we were strong enough to say "no" to questionable situations; we wish that we possessed the courage to follow the dictates of our own conscience, instead of giving into the base imitations of happiness. Yet, at the moment, there seems no harm in having a little fun. Then, too, those things, or friends, inviting you to follow them usually offer you the opportunity to forget the "grind of life" and have a good time. But that so-called "good time" you had, does not always give a feeling of joy when the event is recalled in memory; instead, present, may be a pang of remorse, a source of discomfort and anguish to remind you of your mistakes. It may also bring added worry troubles to the daily life routine; and make it more difficult to refuse the next temptation falling into your path. Have you ever asked yourself why it is that one activity of pleasure brings a sweetness to the mind, while another leaves a sharp feeling of regret and sorrow? Why is it that always after we wish we would have exerted the intestinal fortitude, and not given in? Why is it that after, when the wound of conscience smarts and brings us misery, do we wish we would have adhered to that old adage, "prevention is better than a cure?" Surely one would much sooner be innoculated against a communicable disease than

to suffer while being cured of it. Yet, oftimes we fool ourselves by thinking that a self-injection of virtue into our lives is not necessary—that we will be strong when the crisis arises. This sometimes turns out to be a costly error of judgment of our native capabilities; for would not one be much safer immunized against the destructive allurements of Satan than to ignorantly depend upon his own weak ways in thinking he'll just take his chances? Like disease, temptation by evil forces is no respecter of persons. As the resistance of the body's health determines whether or not a disease will be contracted, so the degree of power built up by living a virtuous life will determine whether we will be strong enough to resist the disease of vice and its enticements.

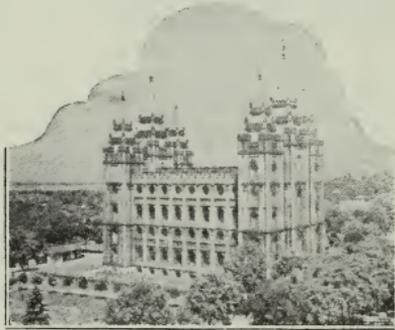
"The world," says Henry Drummond, "is not a playground; it is a school room. Life is not a holiday, but an education." If each of us could realize this purpose embraced in life—that of learning truth in the instruction room of every-day living—would it not be to our advantage to pay more attention to our teacher of happiness (the Spirit of God), and less attention to our distracting playmates of false pleasures (sensations manufactured by the devil)?

The next time, if there is any uncertainty in our minds regarding anything which could lead to evil, perhaps we would be wise to say "no" and have no regrets after; to hearken at first unto the voice of conscience may require self-denial; but the price we will pay for that initial sacrifice will be far less than the price of unhappiness we will be required to pay after.

Cultivate the habit of smiling hardest when things look blackest.

Look Up at the Spires

By OSCAR A. KIRKHAM



Delivered at Semi-annual General Conference October 1, 1949

WHILE coming over to this meeting this afternoon, I had quite an impressive incident happen to me. I greatly admire these grounds. I often chat with the men who make the flowers grow and bloom. Today I met a familiar brother. I said: "Well, I see you are working today."

"Yes, Brother Kirkham." "Don't you ever get tired? I see you here early in the morning, and I have seen you here late at night." "Oh, yes, I get tired once in awhile, but the people enjoy the flowers, and once in awhile they look up at the spires."

I would love to put it into the heart of every man and woman in this Church that they must not grow weary. Way out in your own private lives, in service in the Kingdom of God, it may be that at times you may be weary, but I bear humble testimony because of what I have seen throughout the stakes of Zion and especially in the missionary field, that men with whom you have patience and with whom you patiently work, often "look up to the spires."

I am sure with many of the words of warning that have come to us during this conference, and as we do face

a world of great uncertainty, so great, and so fraught with possible destruction, we are almost frightened to speak about it at times, or they who know most about it are silent, and yet, in my humble thinking, I say, be unafraid. If we are living as we should live, then there need be no fear. Our faith in God will give us strength, assurance, a sense of safety and security. We need have no fear.

One of our great American thinkers has said: We do not need to fear these things. We need to fear whether man has faith in God. All my life I have laboured with youth, in the out-of-doors, largely. My humble illustrations come largely from that field. I know that deep within youth there is greatness. It is a natural law that the Lord will preserve the right and the truth, and soon you and I will pass this on to the hands of a great generation of youth.

I stood a few years ago with a group of youths in Holland where the tulips grow. There were about a hundred and fifty young American youths about me. We went down to see the loveliest tulip beds in the world. Flowers were not blooming in

abundance then, but here and there and in the hot-houses there were some fine specimens. An elderly Dutch gardener came out when he saw we had arrived. I remember he held up a brown bulb and said: "This will be my prize-winner at the fair."

All we saw were the brown husks of the tulip bulb, but he saw beyond that. He saw the prize bulb at the Holland fair.

I appeal to you, do not neglect your duty to youth but have faith in them. They may look like brown bulbs today, but they will be prize-winners tomorrow. They are marching into the greatest world and are the greatest generation, in my humble opinion, that the world has ever seen. That is my faith. I only wish that I might march with them and be a lad of twelve years. The Lord will be with them and strengthen them. They are magnificent. It is thrilling to catch their spirit and their hope and their devotion to the service of the Lord.

Out in the Zuni Indian village one day I followed the runner who went out to give his daily ceremony to the coming of the sun. On the hilltop he stretched forth his arms and chanted. When he started to return to the village, I walked over to him and said, "It is cloudy this morning. Do you always come?"

And then he said, "Oh, the sun is always there." That is it. "The sun is always there." Let us have faith and know that the sun is always there. I would like to read one verse from Timothy: For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. (II. Timothy 1:7.)

This thought I would like to suggest in connection with our own lives: There are many things that will give us inspiration and guidance. It is astonishing when you hear men frankly and freely bear their testimonies—when the message came to their hearts,

that was the moment when the Lord spoke to them. I pray that the Lord will quicken the best within us. We are likely to refer to it as conscience. I believe that men and women who live humbly and prayerfully may have within themselves the blessing of the Spirit of God, the gift of the Holy Ghost, a power that will guide them, protect them, reveal to them truth, give them knowledge throughout their days, for their own blessing and protection.

"Somehow we must get back to God," said a great American, "and that is very difficult for modern minds who have lost simplicity." I shall read a few verses from the Nineteenth Psalm: Return, O Lord . . . satisfy us early with thy mercy; that we may rejoice and be glad all our days . . . Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us. (Psalm 90:13-14, 16-17.)

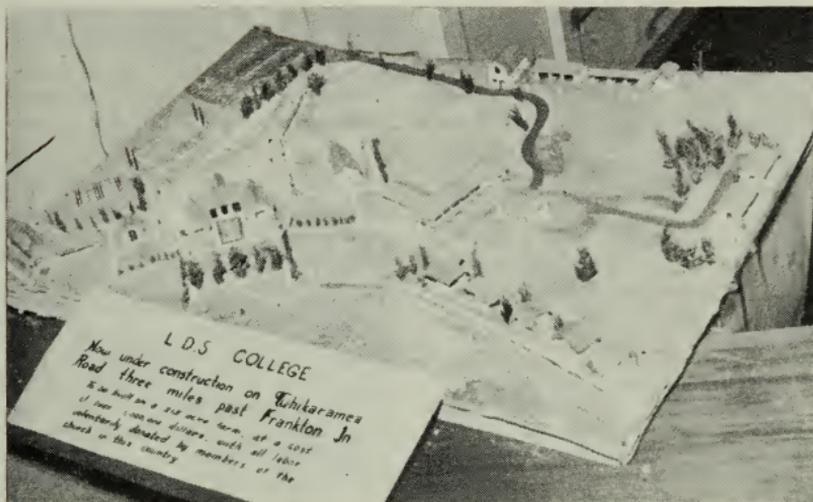
I pray that this spirit of a voice within, the Lord trying to speak to us and guide us, may be with us. It is a very personal affair. We do not need to wait for any great occasion depending on someone else to assist us. His Spirit will be with us every day, at all times, if we serve God humbly and pray for His guidance.

This delightful experience came in the form of a testimony out in the mission that I recently visited. A young missionary bearing his testimony of what it meant to the family for a young man to go on a mission, and how the Lord truly provided, recited this incident:

When I left home I didn't know whether father would be able to make it or not in keeping up the expenses, but he and mother said, "Go, we'll do the best we can for you, Son."

I came into the missionary field. We had been getting along all right, and last week I received a letter from

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The Voice of the Waikato

THE greatest activity in New Zealand right now is centered around the missionary system working to construct the new College. People all over this area are curious about it, and they wonder about it. To us, this is a mark of the typical accomplishments of this Church to offer to all people the opportunity to prepare themselves to be a power for good in this life. Joseph Smith once made the statement that, "The Church must be cleansed, and I proclaim against all iniquity. A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth." The lack of proper knowledge enslaves man to weakness and wrong doing. It forces him for lack of greater perspective and understanding to be content with ignorance, sorrow, and with living a much lesser law, when he could be appreciating a much higher law. Whereas the thirst and acquiring of knowledge makes him equal to

understanding through hope, faith, the blessings of the higher law, and it kindles within him an emotion which motivates an honest man to obtain the higher heights on the scale of progression. In the Doctrine and Covenants it says: "For all kingdoms have a law given and they who are not able to abide the law of the Celestial Kingdom cannot abide a Celestial Glory." Since we are all striving for a Celestial Glory, which is a perfect Glory embracing all things, it would immediately place upon all of us a deep responsibility to learn the laws governing the evidences of creative work whether they be man himself, building a house, the stars in the universe, harvesting a crop, or anything else. The Prophet confirms these statements by enlightening us that this is the Glory of God. Or, in other words, "The Glory of God is Intelligence," which is, of course, the wise use of knowledge of truth. With this as a fact, then our existence and purpose of it—if we are to eternally progress—is to gain knowledge and use it intelligently. This then is the purpose for

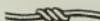
building the New Zealand College of the Church of Jesus Christ of Latter-Day Saints. For this school will be an institution of learning. This then is the motivating factor behind the sacrifices of the many who are giving up so much to come and be missionaries to build the college. Though none of them will ever attend the school and perhaps many of their children won't either, their knowledge of the perfect law—that of love of service, the great creator of good—has kindled within them an emotion which has sprung them into action.

Realizing the great work of teaching and being taught, and being touched by the sacrifices of so many, we missionaries, when extended an opportunity to run a stall in the annual Waikato Winter Show, adopted the theme "The Glory of God is Intelligence" to portray to the public that the work on the college made a perfect affect to display our theme. We did this by making a plaster of Paris plaque of the finished college and a poster card on which was printed part of the Thirteenth Article of Faith, which reads, "If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things." We created this affect by

building the contour of the college with layers of cardboard. We then covered this with plaster of Paris. We carved all the buildings out of plaster of Paris which we set in a mould along with the finished school and grounds.

The stall was run in shifts by missionaries, and our efforts informed many passing people of the great project the Church is undertaking right here for the Glory of God, and also of the Christ-like spirit of those who are heeding the call as workers on the project. On various nights of the running of the stall, all the missionaries then on the farm assemble inside the booth and sung hymns which attracted crowds, who were passed tracts by other missionaries.

The stall proved for us to be a great proselyting campaign. Our bold statement that the Glory of God is Intelligence, our portrayal of ways to gain intelligence with our earnestness to seek after these things, did a lot towards impressing some people in this area, with a sense of their responsibility to learn and accept the laws of truth and thus gain a knowledge of the truth about the Gospel of Jesus Christ and its message of Glad Tidings.



LOOK UP TO THE SPIRES (Continued from Page 282)

Father. He told the story that they were working hard, and they had harvested a good crop, and then he told the story of my little brother, eleven years old.

Dad said, "I have been giving your brother work on the binder. We were giving him fifty cents an acre to run it. He had done very well; he had worked early and late. Then the day came when we were to pay him. The neighbours had sent in their cheques and I was going to pay him. I asked him: 'Now, Son, what are you going to do with the money?' Your brother said: 'Well, Father, I want a pair of Levis, and I want to go to the County

Fair, and the rest I want to send to my brother on his mission.'"

He enjoyed that voice within. The Lord was guiding him in his tender years. He had caught the spirit that his brother had in missionary service.

With the same feeling I bear my testimony: have patience wherever you are called to labour, that those for whom you work may "look up to the spires," and receive inspiration and comfort. Oh, listen to the voice within, that it may guide you safely on the way. Do not be disturbed by the scare lines of papers and commentators on the radio. Know that you have God with you if you but do His will.

Greetings To All Our Genealogy Workers

JOSEPH HAY, Mission Genealogy Supervisor
MURIEL C. HAY, Secretary

WHY GENEALOGY?

OUR objective in doing this work is to obtain for ourselves and our forefathers Eternal Happiness. Happiness is what we are all seeking and is what our Father in Heaven desires for us. However, we can only obtain it by being obedient to the commandments of God, and so to obtain Eternal Happiness or Eternal Life, which entitles us to live with God, and become like Him, receiving a full and perfect exaltation in the Celestial Kingdom, we MUST comply with certain ordinances, such as baptism by immersion, Temple Endowment and the sealing for time and eternity, whereby parents and children are linked together in an eternal family union.

In Malachi 4:5, 6 we read: "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord. And He shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." When Moroni visited Joseph Smith on September 21st, 1823, he quoted these verses with slight variation: "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the Prophet, before the coming of the dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at His coming."

Following the dedication of the Kirtland Temple, April 3, 1836, the Savior, Moses, Elias and Elijah appeared separately to Joseph Smith and Oliver Cowdery, and this is what Joseph Smith had to say concerning Elijah's visit: "Another great and glorious vision burst upon us, for Elijah the Pro-

phet, who was taken to Heaven without tasting death, stood before us, and said . . . "Behold the time has fully come, which was spoken of by the mouth of Malachi, testifying that he, Elijah, should be sent before the great and dreadful day of the Lord should come. To turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the whole earth be smitten with a curse. Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors (D. & C. 110: 13-16). Joseph Smith and Oliver Cowdery explained the new and strange doctrine (strange as far as the people of that time were concerned) of baptism for the dead, and made it plain that children here upon the earth can be baptized for their loved ones who have passed away without enjoying this privilege. Baptism of the living, for the dead, is performed in the Temples of the Lord, erected to His name and at His command in this dispensation. At the present time there are eight Temples where this work is being performed, and there is no doubt that as this work grows, Temples will be erected to take care of the work. Having had the privilege of doing endowment and sealing work in five of the Temples, I realize more fully than ever the importance of this great work, and the joy and blessing it brings to one who is privileged to participate in such work. We cannot all go to the Temples, but we all can collect our genealogy. There are so many people who are anxious to do the work for us, if we will but send the compiled sheets over. Get in touch with your Branch Officers who will be happy to help you in compiling your sheets. DO IT NOW!

THE SUNDAY SCHOOL IN NEW ZEALAND

By ELDER GARTH LOW

GREETINGS from the Sunday School to each and every one of you. Truth is marching, time is passing and every moment that passes will never come again. Are you making the best of your time?

Over the last few weeks I have had the opportunity of visiting many of you in your own districts and branches and seeing just how you are doing and where you could improve. I also see many of the stumbling blocks that you must face and overcome, and with this thought I would like you to remember that we cannot know the sweet without the bitter and what a dry world this would be, without a little opposition to make us realize the sweetness of overcoming obstacles. "The battle is not to the swift and sure, but to he that endureth to the end."

In the visit of the South Island in the last of May and the first of June, I was very happy to visit with the Saints and partake of the spirit that emanates from your meetings. I know that you are few in numbers, but if you meet together often to worship and learn, the Lord will be with you and help you to grow. I trust that by now you have the teacher's aids in use and are making ready the library where you can keep these things. To make these, takes but a very little time and it helps so very much in the teaching of the Gospel. If you have not made these things yet and have put it off, don't do so another day; start now to get together teaching aids, take time out to do the Lord's work. Do you have the class books now for your individual classes? If there are questions that you cannot find the answer for in your handbooks, I will be only too happy to help you out. You are not forgotten just because there is a lot of miles between us, and before a very

few weeks (sometime in October) I will be down to see how you have advanced.

To all of you wherever you are over the Islands of New Zealand, who are in the Sunday School work, I would exhort you to strive harder to prepare for your meetings; start on time, see that everything is in order that no time is lost, that the spirit of the Lord may be with you in your meetings. Remember that the letter killeth, but the spirit giveth light. Have order and reverence, greet the people with a smile and let the Gospel light shine forth from you.

I still find that there are many of you who are using the old lesson books. These are of no value to you, as they will be taken in their turn and by the use of them you will cause us to order incorrect numbers of books, thus causing a shortage of books throughout the year. At the present time we still have a partial shortage of certain articles. Why? First because reports were not sent in; second, old books were used; third, classes were not called by their correct names. These all went to cause a shortage. Let us not have a shortage again, let's correct our situation now!

I received an order of books from Zion yesterday and hope to get another very soon. At the present time we have all the necessary information on the teachers' training class and a representation of all books in the class departments.

Now, for your quarterly reports. Some of you are sending in your reports a little better. Some are sending them in on time and others are still not sending them at all. Once again I will tell you how to send them in. First send the white and blue sheets to the Mission Office, the yellow one

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World Wide Church

Flood Provides Test of Church Welfare Programme

With five Salt Lake City Ward areas almost wholly under water, and hundreds of families marooned because of encroaching flood waters from rampaging mountain streams, the machinery of the Church Welfare Programme is being put to a crucial test and is responding magnificently.

Rapid erection and maintenance of sandbag levees, orderly evacuation of members from partially submerged homes, survey of housing facilities for displaced families and care of the aged and sick found in the danger zones and a multitude of kindred tasks have been carried forward in an organized and orderly fashion under the direction of bishops and their ward welfare committees, supervised by stake presidents in the areas affected.

Ward and stake officials in the flooded areas have the assurance of directors of the General Church Welfare Programme that all the assistance within the gift of that great organization is at the disposal of the needy upon call of bishops and stake presidents.

Wards most seriously affected to date are Jefferson, Thirtieth, Fifth and Arbor Wards in Temple View Stake and Cannon Ward and a part of Jordan Park Ward in Pioneer Stake with the possibility that others will be inundated by the creeping flood waters.

On May 1st, 1952, Church officials headed by President J. Reuben Clark, Jr., made an inspection tour of the Jefferson and Thirtieth Ward areas, the first attacked by the swirling canyon flood streams, and on into the Cannon Ward. Members of the party included President Joseph Fielding Smith, of the Council of the Twelve, Elder Harold B. Lee, of the Council of the Twelve and managing director of the Church Welfare Programme,

Elder Marion G. Romney, also of the Council of the Twelve and assistant managing director of the Welfare Programme, President Fred W. Schwendiman, of Wells Stake and chairman of the Pioneer Welfare Region, President A. Lewis Elggren, Liberty Stake, President Adiel F. Stewart, Temple View Stake, and President Fred H. Peck, Jr., Pioneer Stake and coordinator of the Pioneer Region. The party was piloted by Bishop LeGrand Dowdle and his counsellor, W. Wayne Prince, aboard a high-wheeled Army carry-all.

Soon after the disastrous flood struck, a meeting with the managing directors of the Welfare Programme and the regional chairmen concerned was held to determine a plan of procedure in giving succor to those suffering from the catastrophe. Underlying principles of the programme were recapitulated and local leaders instructed in their responsibilities and prerogatives.

Statistics on Flood

Statistics available as of Tuesday, May 6, on the flood situation in the wards of Temple View, Pioneer Riverside, Wells and Liberty Stakes are as follows:

Homes affected to any considerable extent, 647. Families evacuated, 435. Number working on flood projects, 2,661. Man-hours spent during flood, 19,373. Trucks offered for emergency, 103. Number reporting Monday for typhoid immunization shots, 2,200.

Indian Royalty, Jonas Poweshiek, Convert to Church

Jonas Poweshiek, the first member of the Sac and Fox Indian tribe of Tama, Iowa, to accept the restored Gospel, was baptized recently at a service held in the newly constructed chapel at Ames, Ia.

Jonas gained a rich family heritage from his ancestors. His great-grandfather was the famous Chief Powe-

shiek for whom Poweshiek County, Iowa, was named. His father, James Poweshiek, was the last chief of the Iowa Sax and Fox. His father introduced the tribal council system of government which is in use at Tama today.

He was born in a wickiup, February 16, 1894, on the reservation at Tama, Ia. His Indian name means "Monster Bear." He is a member of the Grizzly Bear Clan which is the highest in the tribe.

Jonas attended several different schools. He went first to the Chilocco Agricultural School in Oklahoma. He later attended Haskell Institute in Lawrence, Kan., and Carlisle Institute in Pennsylvania. While at Carlisle he was a classmate and close friend of Jim Thorpe, the great Indian athlete.

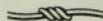
Upon the completion of his schooling, Jonas enlisted in the United States

Army. He served in the Army for 23 months from 1917-1919.

Jonas was first contacted by the missionaries who were labouring on the reservation at Tama, Ia. One of the elders gave him a Book of Mormon and told him that there was a branch of the Church in Des Moines. Jonas met one of the members of the Des Moines Branch who referred him to the missionaries there in the city. They began meeting with him in the summer of 1951 and held regular meetings, systematically discussing the Gospel, until September of 1951, when he was baptized.

Since joining the Church, Jonas was recently ordained to the office of a deacon in the Aaronic Priesthood.

Jonas is a much respected person among his people, and is sure to be an influence for good among them.



THE SUNDAY SCHOOL IN NEW ZEALAND (Cont. from Page 286)

to the District President, and the pink one you can keep in your own branch. The two that are to come to the Mission Office should be in by the first Sunday of the month that follows the quarter.

As a gentle reminder these are the Sunday Schools that have not reported this month. This will be incorrect if you have already sent in your report by the eight of July.—Awakino, Awarua Cambridge Rd. Home, Cleveland Home, Dunedin, Gordonton Hamilton, Horotu Home, Hangatiki, Hiona, Hoe O Taninui, Horoera, Hutt Valley, Judea, Horotui, Kaiakohe Home, Kaituku, Kohunui, Mahinepua, Mahoenui, Maketu, Mangakino, Mangamuka, Manunui, Maroa Home, Matakowhai, Muriwai, Nelson, Ngaruawahia, Ngawha, Nuhaka, Oniti, Okautete, Omaha, Omapere Home, Opoutama, Pakotai, Palmerston North, Papiwai Home, Porangahau, Porirua, Portland, Puke Hou, Puke Hou Home, Puke Tapu, Rotorua, Ruatangato, Tahawai Home,

Tahaenui, Ta Kahua Home, Te Arai, Te Hapara, Te Harihana, Te Huake, Te Horo, Te Hue Hue, Te Kuiti Home, Te Ngae Home, Thames, Timaru, Uawa, Uriwha Home, Utakura, Waikiekie, Waipawa, Waitangi, Wanganui, Wellington, Whakaki Home, Whangarei, Warkworth Home, Whirimaki Home, Maturi Bay Home, Okaikau Home, Auckland, Waiomia, Opuawhanga, Themas, Tamaki, Nawa.

Eighty-five out of 120 have not reported. This is very poor.

In your reports, please do not abbreviate the words or days of the month.

May the Lord bless you in your work.

SACRAMENT GEM (July and August)

*Help us, O God, to realize
The great atoning sacrifice:
The gift of Thy Beloved Son,
The Prince of Life the Holy One.*

L.D. Prophets Speak . . .

Power of the Priesthood

By **ELDRED G. SMITH, Patriarch to the Church**

I HAVE always been impressed with the assemblies in these conferences, ever since I was a small child. I have enjoyed very much especially the priesthood meetings, and as I look out over this audience here today and see this gathering of men in the body of the hall who are all holders of the priesthood, backed by their wives or their sweethearts, or the other members of their families, I am inspired with the power that lies behind them. We have been reminded of the power of twelve men who in the earlier days did a powerful work upon the earth. Today we have twelve men with the same power and the same authority, the same message, the same responsibility given to them. Not only do we have twelve men but we also have thousands and hundreds of thousands of brethren in the Church holding the same priesthood, the same power to go out and gather the people of the earth and give to them that same power, that they may receive a testimony of the divinity of the Gospel, that they might also catch the spirit of the Lord and progress and work out their salvation.

This power of the priesthood is more than that, it is the power to represent Jesus Christ, and all that the men do within the authority and power of that priesthood is just the same as if Jesus Christ Himself were there personally doing it; that means in all the administration and all the ordinations and in all the other activities which they perform. We readily accept it when we tell the deacons and the priests and those of the Aaronic Priesthood that they are representing Jesus Christ when they administer the sacrament and pass it to the congrega-

tion. We readily accept it in the various ordinations performed by those holding the Melchizedek Priesthood; but to me the power of the priesthood reaches much farther than that. We have also the patriarchs who are sitting over there, who are a representation of the patriarchs in the Church. I think we have about a third of the patriarchs, maybe less, represented in this group, who also have the power to lay their hands on your heads, if you desire it, and pronounce blessings upon your heads, and with such power that the Lord will accept of those blessings, and, through your activities and through your efforts to fulfill those blessings, the Lord Himself shall sanction those blessings to your good. It goes even farther than that, to me. We have had many in our Church who have prophesied, told us of things to come in the future and which have come to pass. We have heard much during this conference of the prophecies of the Prophet Joseph Smith, which have been true prophecies, and prophecies are being made all the time today, not so outstanding probably as those that Joseph Smith gave in the beginning, but we are given warning, and are given counsel and advice and told that if we don't follow it, we will reap the penalty or reward in accordance to our actions and our deeds. To me the power of the priesthood goes even farther than that. The power of the priesthood is the same power which Christ used in creating the earth. The limits of the power of the priesthood are endless. The power of the priesthood, if used correctly, under the proper inspiration, may command the elements, and they shall obey in accordance to the will of the Lord.

Miraculous Healings Through Priesthood

Last Wednesday we heard several of the mission presidents bear testimony in the temple meeting, of the ministrations which have been miraculously accepted, that healings were made almost immediately, some were immediate, that the power of the Lord is being poured out upon this people all over this earth in the same manner. Through the administration of those who hold the priesthood even the elements of the earth obey. The power of the priesthood is the power of Christ, which He had to create the earth and all that lives on it. Now if Christ has delegated that power to us, and we use it correctly with faith, then why should we hesitate to administer to the sick? Why should we hesitate to call upon His help? Why should we hesitate to call upon the elders at any time we need the power of the Lord with us?

Experiments With Atomic Bomb

We have taught since the beginning of this dispensation the doctrine of the indestructibility of matter, and during the war I had the experience of working in the plant which produced the materials for the atomic bomb. We were working, you might say, with an invisible ray, because we took the material, put it through a certain process which made it invisible to the eye. Then it was caught again in a separated condition, separating the U235 and U238 and other elements of uranium. As a result of using those materials, elements of the earth were dissipated into the air. The steel tower for instance upon which the first atomic bomb was exploded, vaporized; that steel tower was dissipated into the atmosphere. We didn't return it, but none of it has been destroyed. It has just been broken up into a different form. The atmosphere is full of materials, and wherever there is one law given, there is a reverse law or

contrary law. We have learned the law that we may break up the elements of the earth to a great extent.

Priesthood Exercised Through Faith

The power of the priesthood is the power to call upon God who knows the reverse law, and in accordance to His will, He will exercise His power to call together the elements or to put them into action for our benefit. By such process beyond our mortal control and beyond our knowledge, the sick can be healed; the blind can be made to see; the deaf can be made to hear. God has those powers, and He has given them to us through the power of the priesthood. How can we strengthen that faith which we have that will help us to use that power, for we cannot use the power of the priesthood correctly without faith.

Our faith and our testimony are strengthened day by day in our actions and in our deeds. We have had called to our attention, during this conference, many of the ways by which we can strengthen our testimony and strengthen our faith. We will go away from this conference remembering little of the words that were spoken, but if we can instill into ourselves the desire to get out and do more for our fellow men and our fellow workers, we have gained the purpose of these conferences, and with the help of the Lord we shall work harder and go farther and progress faster in the work of the Lord here in the earth.

I bear you my testimony, my brothers and sisters, that I know this is the work of the Lord and that this power of the priesthood which has been given to this people is truly the power of God. If we will continue to live as He has taught us, it shall be a source of happiness and joy to us all and shall enable us to accomplish the duties required of us from day to day in our lives. I bear you this testimony in the name of Jesus Christ. Amen.

Here and There in the Mission

More Missionaries Arrive

Elder Guy B. Christensen arrived in Auckland on the S.S. Alameda on the second day of June, along with Elder Charles A. Rice. An Elder Larsen was with them but he went on to Australia.

Elder Christensen holds the office of a Seventy in the Logan 18th Ward and has filled a Stake mission, also a mission in California, between 1929-1930. He has been Stake M-Men Advisor and a Temple Officiator. So you can see that he is certainly well qualified to preach the Gospel of Jesus Christ. He has been assigned to the Whangarei District.

Elder Charles A. Rice has been assigned to preach the Restored Gospel

arrive in the mission field, was not too well versed in the scriptures, but he understands the importance of his mission which is the main thing. We find in modern day revelation just how important our callings are. And the voice of warning shall be unto all people, by the mouths of my disciples whom I have chosen in these last days and they shall go forth and none shall stay them for I the Lord have commanded them. (D. & C. Sec. 1:56.)

We say to Elders Rice and Christensen, "Kia Kaha Korua Ki Te Mahi O Te Rongo Pai."

For the fortnight ending July 8th we have enjoyed the presence of Elder Hilton who was on his way from Tahiti (where he spent thirty-three months as a missionary for the



Elder Rice

of Jesus Christ to the people of the Wairarapa District. Elder Rice is a Seventy from the Clinton Ward, Clearfield, Utah. Before coming on a mission he spent four years in the Navy as a radio operator. Elder Rice, like the most of us when we first



Elder Christensen

Church) to New Zealand and so on around the world. He is intending on stopping in Scotland where his mother, father and sister are serving as missionaries. Together they will journey to Oakland, California, where they will be residing.



Modesty in delivering our opinions leaves us the liberty of changing them without humiliation.

Featuring the Districts' News

BAY OF ISLANDS DISTRICT

By George Randell

Again I bring to you the events and happenings of the Bay of Islands District for this month. There has been a trail of Hui Pekas following the annual sustaining of the officers of each branch. Elder Mendenhall and his district officers visited the following Branches: Utakura, Mataraua and Mangamuka, and established them with officers for the ensuing year. A very brief visit was given us by Elder Biesinger during this past month. The old man Winter is here with us and he is sure holding up the activities of Bro. Ivan Joyce and his band of timber workers.

KING COUNTRY DISTRICT

By Howard Osborne

The King Country Hui Pariha was held at Otorohanga on the 21st and 22nd of this month. That sounds a cold statement, but if you were there you would appreciate the fullness of that note. The weather—well, it was a winter-time—but the coldness and rain probably brought us all closer together than we may otherwise have been; and there was some disturbing noises from work being done nearby, but these factors could not remove the warmth of the spiritual fellowship and of the wonderful counsel that was given above the din of rain and hammers.

On Saturday evening the Primary and M.I.A. entertained an assembly of about 80 persons to an enjoyable programme of songs, recitations, hakas, action songs and playlet. The canteen was a favourite resort during the evening, nothing being left for the cleaners.

Forty-one members of the Priesthood answered the roll call at the Priesthood meeting held on Sunday morning. Instructive, inspiring and encouraging talks were attentively received by those present. Much progress was reported, the Gospel being well received by many people, and the building programme is well advanced but worthy of increased support.

In the morning and afternoon meetings some wonderful testimonies and worthwhile instruction were given. The growth of the islands missions was reported on favourably by President Ottley and other speakers.

NEWS FROM THE COLLEGE

By Sona Seldwyn

T.K. Reporter for the College Boys

Ko te neo tenei. Tuhikarama te mihi atu nei kia koutou e nga morehu ote whare e Iharaira, kote tenei, te Mihana o Niu Tirenī (or, in other words, Hello, folks!)

For the first time throughout the history of the universe our *Te Karere* receives a report from the boys at the New Zealand College for the Church of Jesus Christ of Latter-Day Saints. There are about 45 of us here working now and we all send our greetings to the members throughout the Mission and especially to our mothers and families, informing them that we are all well, very happy and thankful to be chosen to help do this wonderful and necessary work.

We thank the Branches and Districts for their very ready support, for they have helped us beyond measure. We thank each individual who has in some way assisted us in the work here. We appeal to you all that if you think you can help us in any way

individually or collectively, do so by all means, for this College will be for the benefit of your children and ours in the future, also a monument to the Faith and Work of the members of this Mission.

We should continually thank our Heavenly Father for restoring the Gospel in these last days and for giving us the privilege of free agency and through this free agency we seek to strengthen our testimonies. E hoa ma, truly our testimonies have been strengthened. With these words we leave you until next month.

WELLINGTON DISTRICT

By Karanga Wineera

Greetings, especially to our folks in Auckland and on the College in Hamilton. A special greeting is extended to Brother Raha Wineera, Sisters Christina Enoka, Pauline Selwyn and Patricia Elkington who are patients in the hospitals.

Brother Joseph Parata has been appointed President of the Porirua Branch following the release of Elder L. Lewis who is our new District President. We have lost three more of our members, Brothers Emeron and David Elkington and Sister Huia Elkington who have moved to Auckland.

A successful Bazaar was held on the 28th of June by the Porirua Primary Association. On June 29th a special evening was held at Porirua in remembrance of the date of the Martyrdom of the beloved Prophet Joseph Smith. To honour this occasion the Priesthood, under Elder L. Lewis, produced a pageant, reliving the Prophet Joseph Smith's Martyrdom. We were honoured with a visit from Tumuaki Ottley and Elder Low in the latter part of June.

News has been received of the marriage of Lyman Bond of Salt Lake, one of our former District Presidents, to Patricia Millar of Salt Lake City.

Statistics:

Births in Porirua: Bro. and Sis. Robert Kite, a daughter. Bro. and Sis. Piri Parai, a daughter. Bro. and Sis. Luke Kohe, a son.

OTAGO DISTRICT

Greetings from way down south! Owing to an acute shortage of manpower down this way we are unable to send any missionaries on the College Building Programme. However, varied activities are being planned within the Branches to supplement the weekly contributions by the members, to support those who are able to go. An activity such as the social evening conducted by the Christchurch M.I.A. on July 1st, has been proven to bring very favourable results.

In Dunedin the Church is represented by an eager men's basketball team. At the beginning of June they were top equal with "Taxes," but on the 25th of the month they played against them and lost 21-19. The papers called the game the best of the year and made special mention of Elders W. Fryer and L. Stevens who have been picked to play in the trials for the representative team. These players are certainly succeeding in making the Church better known by their efforts.

NEWS FROM TIMARU

The organ that has been sitting idle in the corner for so many months has been mastered by Elder Card and the sweet strains that proceed from it each Sabbath have been the means of increasing the attendance and bringing in new investigators. We also have a new chorister in this Branch. His name is Derek Workman, a recent immigrant from England.

Recent departures from the District are Elder G. Ursenbach, from Dunedin to Auckland; Elder W. Brown, from Christchurch to Rotorua; Sister Anne Donaldson Law and her husband, to-

gether with Sister Hana Blair, from Christchurch to Nelson; Bro. and Sis. Tom Read, with their three children, from Christchurch to Auckland; Bro. James W. Costello, from Christchurch to Ireland (just for a visit).

The above-mentioned are all greatly missed by the friends they had left here. The following persons have arrived to take up their lot with us:—Elder R. Hunsaker, to Dunedin; Elder D. R. Kerr, to Christchurch; Bro. Ta Strickland, from Rarotonga, who is attending Art School in Dunedin.

Statistics:

Baptisms.—James William Costello, June 13, 1952, by Elder J. Pitcher and confirmed by Elder N. Broadhead (Christchurch).

Death. — Sister Minnie Murray Bailey, June 27th at Dunedin.

Marriage.—Sister Anne B. M. Wixon to Charles G. Donaldson-Law, May 31st (Christchurch).

Blessing. — Sandra Faye, infant daughter of Bro. and Sis. Bob Currie (Dunedin).

WAIRARAPA DISTRICT

By Rongo Paki

Time marches on and the Wairarapa District has been blessed by having another Hui Pariha scheduled to be held on the 23rd and 24th of August, 1952. Preparation has been going along in leaps and bounds. The aim is to make this Hui Pariha the best, and if we all do the will of the Lord, it will be. This time we are doing away with marquees and renting halls for all Huis in the future, because they are more convenient for everyone.

In the Te Harihana Branch we are hard at work planning for raising money towards an assembly building

as we find that where meetings are held at the present time too small. A plot of land has been donated by one of our brethren for the site of our building. Elder King, our District President, feels that this building is the beginning of Apostle Cowley's prediction, concerning Wairarapa District eventually becoming the largest in the Mission. God moves in a mysterious way His wonders to perform.

At the Hui Pariha we are endeavouring to render our own choir pieces instead of depending on other Districts as has been the usual thing. The choir has been doing quite well considering that we are all learners and live far apart. As a choir we are going to sing during intervals at the "Martinborough Picture Theatre" as an advertisement for our Hui Pariha, as well as members of The Church of Jesus Christ of Latter-Day Saints. These choir numbers will be rendered at the theatre, a week before Conference, two nights in succession. We pray that the Spirit of the Lord may be with us, so that we may accomplish the things He would have us do in accordance with His Holy mind and will. We will see you at our Conference on the 23rd and 24th August.

Statistics:

Ordination to Deacon.—At Gladstone, William Porourangi Naera, April 23rd, by Elder James H. King.

Blessings.—Baby blessed and named at Masterton, Leo Martin Hans Pederson on June 19th; Father, Leo Ernest Cecil Pedersen; Mother, Piki Kahakaha Whakaka.

Death.—At Masterton, Hinerangi Haeata Kuku Raniera, on July 1st, 1952.



Some people are too tired to give a smile. Give them one of yours.

NGA POU-TOKOMANAWA O ROTO I TE HITORI O TE HAHĪ

(Essentials
in Church History)

WAHANGA TUATORU

Translated by GEORGE R. HALL



Etahi Atu o Nga Whakakitenga Whai-tikanga

I TE mutunga o te hui, ka whakakitea mai ano e te Ariki tetahi tikanga hei whakatikatika, e tika ai te ahuatanga mo enei tangata ara mo Ohana Haira (Orson Hyde), Ruka Tionihana (Luke Johnson) Raimana E. Tionihana (Lyman E. Johnson) me Wiremu E. Makerini (William E. McLellan), na ratou hoki te ui ki te Atua kia whakamaramatia mai te ahuatanga mo ratou; me te apiti mai ano i etahi kupu tohutohu, i etahi kupu whakahau, ki te hunga katoa kua noho i roto i nga rohe o Hiona (Tirohia Ako-Kawe 68). He maha o te hunga nei kua totohu ki roto i te mangeretanga, kua kore i whakaaro ake he mahi ano tetahi mea. No reira ka whakahau te Ariki kia mau ratou ki te ra hapati, kia mahara tonu kia ratou inoi, kia kua e whakahawea ki te ako ki a ratou tamariki i nga tikanga o te Rongopai, kia iriiria ratou i te taenga ki te waru o nga tau te pakeke I roto i enei tikanga kei te paheke whakamuri ratou, a kei te whaka-pa pouri ki te Ariki. I tukua iho ano hoki etahi korero tohutohu mo te tohungatanga, me nga mana o reira, hei arataki i te Hahi. I tukua ma Oriwa Kautere enei korero e kawea atu ina tae ki te wa e hoki ai ia ki Hiona.

I te toru o nga ra o Noema, ka huaki iho i te Ariki te whaka kitenga nui, hei kupu apiti, e mohiotia nei i naianei ko te "Tapiritanga" Ako-Kawe 133.

Te Whakawhaititanga i Nga Whakakitenga

Kua takoto te korero ma Oriwa Kautere e kawea, ara e mau nga whakakitenga ki Mihiuri a ki reira ka perehitia. I roto i enei rangi, kua piki haere rawa te nui o nga raruraru, nga tautetanga o Hohepa Mete, i te mea hoki kua rite ko te tekaumarima o Noema te ra haere mo Oriwa. Ko te korero tenei a te Poropiti i roto i ana tuhituhinga, "I warea katoatia ahau ki te ata titiro ano i nga tuhituhinga o nga whakahau iho ate ariki me taku noho ano i roto i nga karakia o te Hui, i roto o nga wiki e rua. No te mea i te tahi ki te tekaumarua o Noema, e wha rawa nga hui i taunahatia, hei huinga mo matou." Ko te tau tenei 1831.

Te Wariu o Nga Whakakitenga

I te hui whakamutunga o nga hui i tu nei ki Hairama i te kainga o Hoani Tionihana (John Johnson) i tukua nga mema kia pooti i te whakatau o ta ratou wananga tanga i nga whakakitenga kua whakaaturia ake nei. Ko tenei te taturanga o ta ratou whakatau. "Ko enei Whakakitenga

kua waiho hei taonga nui mo te Hahi, e wariutia ana i runga noa atu o nga mea katoa o tenei ao."

Ko nga painga katoa e pa ana ki te hahi, a e horapa atu ana ki te ao katoa, i puaki mai nei ma roto i te Pukapuka a Moromona, i puaki ake ano hoki no roto i nga whakakitenga kia Hohepa Mete, i mania katoa ki roto i te reo wananga o te hunga i pooti nei, tapatahi tonu ta ratou whakaotinga i ta ratou whakatau, "I roto i te matauranga nui o te Ariki, i a Ia i whakapuare nei i te huarahi ki te oranga tonutanga, mo tona iwi, oira mo te Hahi katoa, kia ngakau nuitia.

Te Whakatapu-tapaetanga i Nga Whakahaunga Iho

I pootitia kia tu ko Hohepa Mete hei tapae i nga tuakana-teina nei, i a Oriwa Kautere, i a Hoani Whitima me nga tuhituhinga tapu i tukua ki roto i o raua ringaringa tiaki ai, hei tapae ia raua me enei tuhituhinga, ki te Ariki. I whakataungia ano e ratou i raro i taua mana pooti tenei whakaotinga; "I runga i te manawanui i te kaha, o Hohepa Mete, o Oriwa Kautere o Hoani Whitima, me Hirini Rikitona ki te whakawhera—whera kia marama te katoa, i runga i te aroha noa o te Atua, i ngoto ai ki te katoa enei mea tapu, me whakatuturu enei tangata hei kai tiaki i enei mea, kia rite ki ta nga ture o te Hahi, ko o ratou whanau kia whakawhiwhia papatuputia (inherit) ki te whenua o roto i ngarohe o Hiona, ko nga whanau o Ha'rama Mete o Karaitiana Whitima, Pita Whitima, Hakopa Whitima Ha'rama Peeti, Rawiri Whitima, Hamiora Mete, Wiremu Mete me Tona Karohi Mete (Don Carlos Smit), me whakamahara atu ki te Pihopa o Hiona kia whaka whiwhia ki te whenua papatupu o roto o Hiona Na Hohepa Mete tonu i whakatutuki te hangaitanga o tenei motini. I muri tata iho i te hui, ka whakatika a Oriwa Kautere raua ko Hoani Whitima ka haere kite whakatutuki i te haere i tohia ma raua.⁷⁵

Nga Tautetanga i Waenganui o Te Hoa Riri

It te tahi o nga ra o Tihema ka tae mai te whakahau kia Hohepa Mete raua ko Hirini Rikitona, kia huaki raua i tetahi mihona, pohiri i nga iwi katoa o te ao; a, e ai ta te Ariki, whakapohehetia o koutou hoa riri, pohiritia ratou kia ahu mai kia koutou, ki nga wahi e marama ai ki te katoa, ki nga wahi takitahi ranei. A ki te piripono korua, ka kitea nuitia te mumuratanga o to ratou wakama. No reira tukua ratou kia kawe mai i a ratou wakahe kaha mo te Ariki. Ko te putaketanga o tenei whakahau i ahu mai i te whakatakatunga a Etera Putu, he tangata kua taka ki waho o te hahi, a kei roto ia i nga rohe o Rawena (Ravenna), Ohaio, e panui haere ana i ana korero teka mote. Hahi I te taenga mai o te whakahau nei, ka whitiki a Hohepa Mete raua ko Hirini Rikitona i a raua, haere ana ki te whakatutuki i te karanga a tenei whakakitenga mo raua, ko te toru tenei o nga ra o Tihema. He roa tonu te wa e kauwhau haere ana raua i nga wahi o Katirana, o Herawira (Shalersville) o Rawena, me etahi atu wahi, whakamarama i nga tikanga, i pohehe ai te hoa riri, i kite ai hoki raua i te eke nga ki te tika, o nga kupu whakaari mai kia raua. I whakawhiwhia raua ki te homaitanga o te Wairua o te Ariki, i kite hoki raua i te mutunga o ta te hoa riri me te whakahipanga i nga korero whanoke i perehitia ki roto i te nupepa "Ohio Star," i te taone o Rawena.

Te Hui i Amahere

I te 25, o Hanuere 1832, ka tu te hui ki Amahere Kauti o Rorena, Ohaio. (Ameherst, Loraine County, Ohio.) He maha rawa nga take i oti o tenei hui, i tau nui iho ai te Rangimarie o te Wairua whakakotahi. I tautokongia ake a Hohepa Mete hei tumuaki mo te Tohungatanga Nui Ko te whakakitenga e mohiotia nei ko wahanga i nga Ako. Kawe i huakina mai i

tenei hui, i tonoa ai nga kaumatua kia haere a tokorua i nga wahi o te nuku-o-te-whenua, puta noa nga rohe maha.

Te Whakakitenga o nga Kororia

I te mutunga o te hui nei, ka timata ano a Hohepa Mete raua ko Hirini Rikitona ki ta raua mahi whakatika-tika i nga karaipiture. I a raua e mahi ana i tenei wahanga o a raua mahi, ka totoo ake te mohiotanga o roto i nga karaipiture; o tenei korero, "ka whakautua nga tangata katoa kia rite ki nga mahi e mahia ana e tena, e tena; ko te "Rangi" kua rite noa ake hei kainga mo te Hunga Tapu he rohe e karapoti ana a kei roto i taua rangi nga Kingitanga maha e karapotia ana.

Ia Pepuere 16, 1832, i a raua e wananga ana i te "Rongopai a Hoani," i te mutunga o ta raua inoi, ka kowha te rangi kia raua, ka huaki, ka kite raua i te "Matua," i te "Tama" ano hoki. Ko te whakamaramatanga o tenei whakakitenga kei roto i tekiona 76 Ako-Kawe. Ka kitea iho, ko tenei tetahi whakakitenga whaitikanga, o nga whakakitenga katoa i huakingia mai ki te tangata. Whaka-waipuke ana te maramatanga whakaatu mo nga wa mutunga kore, mo te huanui e takahia e te tangata e matau ai ki nga mahi tohu a te Matua Aroha tonu, e whakao-ra nei Ia i nga mea katoa na Tona ringa i hanga, a i mawehe mai i nga kino; kaore i whakatete atu ki te maramatanga, a kaore hoki i ripeka ano i te "Kai Hoko" kia rite ki o ratou whakaaro. Kua rite moa ake he kainga mo tena mo tena i roto i te Whare Nui o te Matua, i muri i te murunga kia ma o ratou hara; he huanui ra tenei ki te whaka oranga i takoto mai i mua noa atu i te hanganga o te ao, e ai ki ta te whakakitenga i kowha mai nei. Ka wawau noa iho tatou ki te tino paeke rawa i nga korero e tiaho ai te maramatanga mo tenei take, te mana, te nui o te aroha noa o te Ariki, e kore rawa e taea te korero, e kore e kitea he kupu e

tino marama ai ki te mohiotanga o te tangata.

Ta Te Poropiti, Mo Tenei Whakakitenga

Ko te whaikupu a te poropiti mo tenei huakitanga mai o nga rangi i korerotia e ia. Ko tana kupu tenei, "Onga mea katoa i tuhituhia e ia, kaore he tuhituhinga i nui atu te whakakoa ki nga hunga tapu, i tenei. E whakaatu mai ana i nga tikanga i whakaotia mo roto i te rangatiratanga o te Ariki, i tiaho ai te maramatanga ki te ao katoa. Nga ture nga whakahau, nga kupu taunaha, pono me nga take katoa i pa ki te tutukitanga o te tangata ara ki tana tupu haere i te ao, e whakaaturia ake nei i a "Kenehi" 'tae noa ki nga "Whakakitenga a Hoani," o nga wahi karaipiture katoa kaore i poke i nga mahi hianga a te tangata, e whakaako ana i nga mohiotanga (theories) o nga tino wananga (o nga Kororia o te ao-amua). Katoa enei kua wherahia mai nei no roto i nga tuhituhinga o te Ao Mutungakore." Te Ataahuatanga o nga whakaaro i puaki ake; te tangi auriki o te reo; te whanui o te wahi hei koringa; e kore e kitea te mutunga mai; kia whai wa ai te hunga katoa mo ratou nei te orangatonutanga, hei huringa mai mo ratou ki te whaki, ka piri pono ratou ki te Ariki, ka piko o ratou turi ki a Ia. Nga homaitanga ki te hunga katoa i piripono, nga whiu mo te hunga hara i teitei ki runga noa atu i nga whakaaro whaiti o te tangata, i ngunguru ake ai a roto—"Iahu mai enei mea, i te Atua."

Nga Ropu Tukino i Roto o Hairama

I mua o te haerenga ki Hairama, Ohaio, ki reira noho ai raua, i tango a Hohepa Mete raua ko tana wahine i etahi tamariki mahanga, hei whangai ma raua na te kaumatua na Hoani Matoke (John Murdock) nga tamariki nei; i mate te whaea i te whakawhanautanga. No te ra i whanau ai enei mahanga i whanau ai hoki nga mahanga a Ema Mete, otira, i mate a

Ena, tango ana ia i nga mahanga a Matoke maana. Ia Maehe, 1832, i te ekenga ki te tekau matahi marama te pakeke o nga mahanga, ka pangia e te mihara (measles); ka pa tenei hei potatu kia Hohepa raua ko Ena i te ponana ki te tiaki i a raua mahanga. I te po o te 24, ote marama nei, kua takoto te whanau nei ki te moe ka rongong ake kua karapotia te whare e tetahi ropu o te hunga whakatoi, kaore i roa kua wahia mai te kuaha, kua uru mai, kua nanao ki ta ratou tangata e kinongia nei e ratou, ki te poropiti,

toia atu ana ki waho. Ia ia e toia atu ana ki waho ka matara tetahi o ana waewae e mau ra i te hoa riri, whanaia ana e Hohepa tetahi o te hoa riri, hinga ana tera ki raro. Ka puta i konei nga kangakanga, nga korero kohukohu, ki te whakatete tonu a Hohepa ka kohurutia ia e ratou. I natia tona korokoro, hemo rawa, i tana ohonga ake ko Hirini Rikitonu kei reira tahi he mea to mai i tana kainga, e takoto ana ko te manawa anake e heahea ana kaore he mohio tanga ake ki te tangata.

TRUTH FOUNDATION OF ALL RELIGION

OUR hope of salvation must be founded upon the truth, the whole truth, and nothing but the truth, for we cannot build upon error and ascend into the courts of eternal truth and enjoy the glory and exaltation of the Kingdom of God. That cannot be done.

We believe in righteousness. We believe in all truth, no matter to what subject it may refer. No sect or religious denomination in the world possesses a single principle of truth that we do not accept or that we will reject.

We are willing to receive all truth, from whatever source it may come; for truth will stand, truth will endure. No man's faith, no man's religion, no religious organization in all the world, can ever rise above the truth. The truth must be at the foundation of religion, or it is in vain and it will fail of its purpose.

I say that the truth is at the foundation, at the bottom and top of, and it entirely permeates this great work of the Lord that was established through the instrumentality of Joseph Smith, the Prophet.—President Joseph F. Smith.

Our religion is nothing more nor less than the true order of Heaven—the system of laws by which the gods and angels are governed . . . Our religion measures, weighs and circum-

scribes all the wisdom in the world—all that God has ever revealed to man. God has revealed all the truth that is now in the possession of the world, whether it be scientific or religious. . .

Our religion is simply the truth. It is all said in this one expression—it embraces all truth, wherever found, in all the works of God and man that are visible or invisible to mortal eye.—President Brigham Young.

It is, in fact, the same Gospel that have been taught to man in every age and dispensation, as there is but one Gospel and that Gospel is adapted to the wants and conditions of all men. It is the gospel of truth and truth alone can make us free, free from sin and from the power of the adversary. And this is the Gospel which we have received and which we take the liberty of preaching to our fellow men . . .

If any man has truth that we have not, we say, "Let us have it." I am willing to exchange all the errors and false notions I have for one truth, and should consider that I had made a good bargain. We are not afraid of light and truth. Our religion embraces every truth in Heaven, earth or hell; it embraces all truth, the whole Gospel and plan of salvation, and the fulfilment of the whole volume of revelation that God has ever given.—President Wilford Woodruff.

Be Prepared When The Master Calls

By E. E. BROWN

*In the land where we are going,
When our earthly life is o'er,
When our tired hands cease to striving,
When our weary hearts ache no more,
In the land of light and beauty
Where no sadness ever came,
To our hearts it's perfect glory
What shall be our angel name.
In the land of light and beauty
Where no shadows ever fall
To our souls it's perfect glory,
Will the spirits that await us,
Meet us at our entering their within?
With what name of love and rapture
Will our welcoming there begin?
For our souls so dimmed with earthly strains
Linked with thoughts of grief and blame,
Now the one which Mortals call us,
Will not be our angel's name,
For the angels will not call us
By the name we bore on earth,
They will speak a nobler language
Where we had our holier birth,
There in heavenly music,
Sweeter far than earthly claim,
Very gentle pure loving,
Such will be our angel name,
It has thrilled our spirits often,
In the noblest of our dreams,
But its beauty lingers near us,
Only till the morning beams,
Weary of the jarring discords
Which the lips of mortals frame,
When shall we with joy and rapture
Answer to our angels name?*

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THE MESSENGER



SEPTEMBER :: 1952

MONTHLY MAGAZINE OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS MISSION IN NEW ZEALAND

Religion

Religion is telling the truth in your trade,

Without even counting the cost

And having the courage to stand by the right,

Though fortune and friends may be lost;

Religion is thirty-six inches per yard,

And sixteen full ounces per pound,

And sixty whole minutes of other men's time—

Not watching these minutes roll 'round.

Religion is giving a bright word or two

To those whose dark clouds hide their sun.

If you've got the kind of religion I mean.

You'll find your day's labours well done.

—Anonymous.

ABOUT THIS MONTH'S COVER: From these rich grazing lands come New Zealand's livelihood for its two million inhabitants, its basic industries being primarily farming or the processing of farm products. New Zealand's place in the world economic set-up is supported by the cow and the sheep. New Zealanders should be very grateful unto their Heavenly Father for being born in such a beautiful land, where little or no poverty exists.

Te Karere

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Sidney J. Ottley	Tumuaki Mihana
Joseph Hay	Kaunihera Tuatahi
George R. Biesinger	Kaunihera Tuarua
James A. Larsen	Hekeretari o te Mihana
Albert J. Wiley	Mission Recorder
David T. Briggs	Etita
George R. Hall (Hori Hooro)	Kaiwhakamaori



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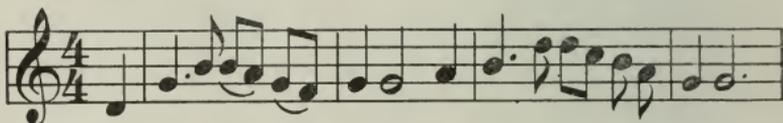
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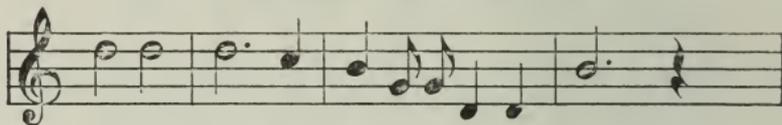
The President's Page

By SIDNEY J. OTTLEY

HE KUPU AROHA



Be—fore you make a promise Con—sid—er well its importance



And when made en—grave it up—on your heart

FRIENDS, Brethren and Sisters, this little melody is a-round. Learn it—sing it—teach it to your children—everybody sing it—read the words again—then sing it again.

What is a promise? Is it what the Americans call a Brush Off; just something to get rid of a person or a situation? Is it a passive assent, without any intention of fulfilling its requirements?

To a friend, it is the assurance that it will be done as spoken. To a business man, it is a bond. To God, it is a covenant.

Mary says, "I'll meet you at the corner of X St. at 11.45. We will go to the shop and buy that Sunday School material and we will have lunch together and you will have time to return to your job, on time." "Fine, I'll be there," says Sally.

Sally asks her manager for the privilege of leaving work fifteen minutes early to keep her appointment with Mary, and her genial boss, knowing that Sally devotes her extra time to Church and child service, is happy to allow her the extra few minutes of time.

On the corner of X St. it is raining and Sally has no umbrella. Twelve and twelve fifteen and no Mary. Sally is wet and very unhappy but she must wait; a promise you know and after all, Mary might be ill, or, "I hope she hasn't had an accident. Besides, we must attend to this job so that Mary can prepare these things for Sunday School."

Twelve forty-five—Sally is wet and miserable and no Mary. Twelve fifty, and Mary alights, nonchalantly, from

(Continued on Page 306)

Women's Corner

By SISTER ALICE W. OTTLEY



SEARCH the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (John 5:39.)

In the Relief Society we have been given a reading course to complete this year. How many of us are taking advantage of this opportunity? For it is an opportunity when a certain amount of reading is given and a time set in which to do it to reach a certain goal. The General Board has done this to help us become more interested in searching the scriptures and becoming better acquainted with the *Book of Mormon* as our study course. We should not expect the class leader to do it all for us. If we do, she is the one who is gaining and making use of this wonderful opportunity. We are the losers, and it shows that our faith is not very strong.

In the D. & C. 88:118 we read, "And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith."

We cannot all be teachers or preachers but we can all be readers. It is surprising what can be accomplished by reading just one chapter a day and that could be done at night, even after retiring. When we get started on the *Book of Ether*, I don't believe we can be satisfied with one chapter.

Before we realize it we have read two or three and wish we could stay awake to read more.

Pres. McKay says: "It is well to know, we as individuals seldom use more than a small part of our ability." This can be applied to reading as in many other things we do. We don't know how much we can do until we try it out and when we give it a fair trial we find we can accomplish more than we thought at first.

Let us see to it that our name shall be among the number of women who have completed the reading course when this report is called for, not just to make a good report but to be counted among the number who are learning and improving themselves. This report will be called for sometime in December.

At the end of September the Relief Society sisters will have finished the lessons as outlined in the magazine, if they have kept right up to date. Then they will have the month of October to finish up any handwork, bazaar work or any lessons they may have missed. The first Sunday night in November will be Relief Society Conference (the programme will be sent to you), and some of the time in October can be used to prepare this programme. Then you may adjourn until the last week in February, if you wish, except for meeting once a month for work meeting.

If you wish to carry on right through the year that will be permissible, but there are no lessons outlined. You may study something else if you desire. It is our hope that we can all start together in February, 1953, on

the second year's *Book of Mormon* lessons and all keep together to make the work uniform. It makes it much easier for us to send you instructions if we have uniformity and work together.



THE PRESIDENT'S PAGE (Continued from Page 304)

the tram and says, "I hope you haven't been waiting long. You know, I was reading the most interesting novel and I forgot all about the time."

In ten minutes, they hurriedly look through the shop and make the purchase (all they have time to look for at this late moment), but it will have to do. Sally gets no lunch and is wet and miserable, and she walks back to her office, ten minutes late, to be met with a very unapproving glare from her boss, and knowing full well that there will be fireworks if she should ask for extra time off again. "Is it worth while for a working girl to try to teach a Sunday School class? Sometimes, I wonder." And Mary?—Oh, she gets a sandwich at the milk bar and then decides that she will go to a show for the afternoon. The work for Sunday School class can wait.

Mary, Mary, you have broken faith with your dearest friend and co-worker; you have broken faith with your Sunday School children whose anxious little minds are going to be disappointed because teacher is unprepared; you have broken faith with your God, for didn't He say, "He who hath offended these little ones, hath offended Me?" You didn't realize what you had done, did you, Mary?

Several busy men decided to hold conference on a matter of business, at the office of Mr. A. at ten thirty. Mr. A. was already at his office at that hour and B. and C. arrived on time. It was necessary that they be on time as they had other appointments in an hour. D. and E. arrived ten minutes late. A., B., C. waited ten minutes (30 minutes lost). F., G. and H. arrived twenty minutes later (60 minutes lost). The meeting was called to order and the business hurriedly and nervously taken care of and adjourned.

Three men waiting in the outer office for Mr. A. had wasted 60 minutes. Five men with whom B. and C. had appointments were held up 100 minutes. The men who were waiting for F., G. H. failed to wait for them and the business was off. Over four lost hours accounted for and who can tell how many more, in the course of the day, developed ulcers and inefficient work? Why? Because men failed to keep a simple promise.

SHALL WE SING ONCE MORE BEFORE WE LEAVE? BEFORE YOU MAKE A PROMISE, CONSIDER ITS IMPORTANCE. AND WHEN MADE, ENGRAVE IT UPON YOUR HEART.

Obedience! The First Law of Heaven

AN ancient sage once wrote: "Obedience to truth known is the king's highway to that which is still beyond us." Scientists and seekers after further truth, have observed the truths which they knew of, and have found that through obedience to these laws, the elements can be brought into subjection and be made to work for man's benefit. But if these laws are broken, in the subjection of the elements they can destroy man. Electricity, when brought into subjection through obedience to the laws of electronics, becomes a means of warming, lighting and cooking for man. While we are speaking of electricity at this point an example could be inserted: Imagine, if you can, a person who has never seen an electric light; think of him being brought into your home fitted with modern conveniences. He tells you of the primitive conditions existing in the place from which he has been brought. 'Tis evening; the dusk is deepening into darkness. The only artificial illuminants he has known are candles or crude oil-lamps. You lead him to the wall, and direct his attention to the push-button. You bid him press the button, telling him that if he will do so the room will be immediately lighted up, with brilliancy beyond all he has ever known indoors. He is sceptical, suspicious, perhaps; he thinks that you may have arranged some kind of trap for him; he refuses to do your bidding and remains in darkness. Now, if he would have closed the circuit, the room would have immediately been flooded with light, whether he understood just how it all came about or

not. The same can be applied to Baptism or any other ordinance of the Gospel, whether we understand fully how the blessings can come through complying with these commandments, they do come as many can testify. The Lord says do so and so, and I will bless you. John 7:16-17 gives a promise to those who would like to know of the Gospel and its teachings: Jesus answered them, and said, My doctrine is not mine but his that sent me. If a man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. It is a contract if you will do so and so, I will do so and so. It is also expressed in modern revelation to the Prophet Joseph Smith a contract between God and man: I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.—D. & C., 82:10.

We find that down through from the beginning of time man learned to be obedient. Adam learned obedience and complied with the commandments given unto him by God. Even though he didn't know why he was to comply with certain ordinances, he complied with them anyway because God had commanded it. "And after many days an Angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded it." Through Adam's obedience, the Lord saw that it was now necessary for Adam to be told why he was to offer sacrifices, that he might teach his Sons and Daughters

of the Gospel plan. "And Adam and Eve in that day blessed the name of God, and made known all things unto their sons and their daughters." (Moses 5:6, 12.)

We find that Enoch was so faithful in keeping the commandments of God that he was taken into Heaven without tasting death. Noah was also obedient to the commandments of God and was the means of saving his wife and family from destruction. Abraham was faithful and obedient in keeping the commandments of God, even to the offering up of his only son as a sacrifice. "And the Angel of the Lord called unto him out of Heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast withheld thy son, thine only son from me. And the Lord said, unto Abraham, And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Genesis 22:11, 12, 18.) And Samuel said unto Saul, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (1 Samuel 15:22.)

The account of the Widow's oil being multiplied is a good example of obedience and the blessings derived. "Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord; and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? Tell me, what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; bor-

row not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, God, sell the oil, and pay thy debt, and live thou and thy children of the rest. (11 Kings 4:1-7.) The materialist or sceptic might say, "I don't believe such a thing could happen." Which is to say, they take upon themselves an attribute that belongs to Our Heavenly Father alone, "Omniscience." They blaspheme against God, in limiting His powers to the mere knowledge of puny man. I believe that the Second Book of Kings is a valid history of God's dealings with man at that time.

The most perfect example of obedience was expressed in the actions of the Saviour during His duration upon the earth. "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared. Though He was a Son, yet learned He obedience by the things which He suffered. And being made perfect, He became the author of eternal salvation unto all them that obey Him. (Hebrews 5:7-9.)

One incident occurring in the life of the Saviour which expressed obedience and was pleasing in the sight of His Father, was His baptism. To give us an idea of what took place at that time let us review this ordinance. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I

have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when He was baptized, went up straightaway out of the water: and lo, the Heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: And lo a voice from Heaven, saying, This is My Beloved Son, in whom I am well pleased." (Matthew 3:13-17.) And why was God well pleased with His Son? Because His Son was being obedient to the Plan which was set forth in the Great Council in Heaven, before the world was. Though perfect, He recognized the necessity of setting the example unto those who were to follow Him in the Gospel Plan.

From reading and studying the Holy writ, we understand that baptism by immersion in water was and is performed (in the Church of Jesus Christ) for the remission of sins. Now the sceptic and unbeliever might say, "How can being immersed in water take away one's sins and make one clean? Has the water any cleansing power?" No, it isn't the water that cleanses one, but it is being *obedient* to the commandment of the Lord, that casts off the old body of sin and causes a rebirth or newness of life. Being immersed in water is the most perfect example or symbol of being born again; therefore it was instituted in the Gospel Plan. And no matter how simple it may seem, the Saviour in speaking to Nicodemus explained just how necessary it is to our Salvation, "Except a man be born of the water and of the Spirit, he cannot enter into the Kingdom of God. We must be obedient to this commandment!"

"It is impossible for a man to be saved in ignorance," because if he is ignorant of the Gospel Plan how can he be obedient and thus receive the reward of eternal life? We must study and find out just what Our Heavenly Father expects of us, that we may be obedient and thus reap the reward. "The Glory of God is Intelligence." Let us use the knowledge which we acquire wisely and intelligently. Thus being obedient to the truths known, and obtaining freedom, progress and Glorifying Our Father which is in Heaven.

Summed Up In a Few Words:

Only as we learn truth and obey it do we find freedom and progress.

Obedience to the laws of physics frees us from cold, darkness and inability and gives us heat, light and power.

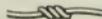
Obedience to the laws of health frees us from distress and disease and gives us vigour and comfort of body.

Obedience to the laws of learning frees us from ignorance and superstition and gives us knowledge and wisdom.

Obedience to the laws of society would free us from strife and contention and give us peace and harmonious living.

Obedience to the laws of the Gospel free us from the grasp of the evil one and give us salvation and exaltation.

Obedience to the laws of God would free us from all opposing powers and give us joy inexpressible and eternal.
—F.L.M.



*Any fool can criticize, condemn, and complain—and most fools do.
But it takes character and self-control to be understanding and forgiving.*

Evidences and Reconciliations

What is the Need of Ordinance

By JOHN A. WIDTSOE

IF a person has faith in God, is repentant and tries to live the moral code, why does he need to be baptized and receive other ordinances of the Gospel? That is an old question.

To this query, usually honestly made, there are several answers.

First: The Church of Christ is divinely organized. It is not man-made. The conditions for membership have been clearly defined by the Lord. Among the requirements are several ordinances, baptism being the basic one. Ordinances are necessary because the Lord has so decreed. The Lord Himself while on earth, as an example to us, submitted to ordinances, as in baptism. There is no other way to membership in Christ's own organization. This, of course, should be a sufficient answer to those who believe that the Church was founded by the Lord, and that in all we do, we conform to His will. We cannot go beyond or around the Lord's Plan.

Members of the Church who ask about the need of ordinances should begin with a consideration of God, His existence, His hand-dealings with man, and His laws for human salvation. If these fundamentals are found to be secure, ordinances become a welcomed activity in achieving the high gifts of the Lord.

In the words of Wilford Woodruff: I have heard many men say no ordinances are necessary, that belief only in the Lord Jesus Christ is necessary to be saved. I have not learned that my-

self from any revelation of God to men, either ancient or modern. But on the contrary, faith in Christ, repentance, and baptism for the remission of sin were taught by patriarchs and prophets and by Jesus Christ and His apostles. Baptism for the remission of sins is an ordinance of the Gospel. Says one, baptism is not essential to salvation. Jesus not only taught it, but rendered obedience Himself to that requirement, not that He was baptized for the remission of sins, but, as He said, "to fulfil all righteousness," thus in this, as in all other respects giving the example for all who follow. When these principles of the Gospel are complied with a man is then a fit subject to receive the Holy Ghost and this holy gift is bestowed today as it was anciently, by the laying on of hands by men possessing the authority to administer in the ordinances of the Gospel. These are the first principles of the Gospel which we Latter-day Saints believe in and teach to our fellow men.*1

Second: The Lord's requirements, never arbitrary, follow logically from principle to principle.

With regard to the ordinances of God, we may remark that we yield obedience to them because he requires it; and every iota of his requirements has a rational philosophy with it. We do not get up things on a hypothesis. That philosophy reaches to all eternity, and is the philosophy that the Latter-day Saints believe in.*2

There are two first principles, faith and repentance, and two first ordinances, baptism and the laying on of hands for the gift of the Holy Ghost in the Church of Christ. These are closely interwoven. Faith is the first principle, upon which other principles rest, and in the end all ordinances are derivatives of faith. But faith must be expressed in human actions, else it cannot be known. A man proves his faith by his works; he has no other means of doing so. The ordinance of baptism for example may be viewed as man's signature to his compact with God, as an acceptance of the leadership of Jesus the Christ, and as a promise to live the law of the Lord—the things that would be expected from one who has acquired faith. Baptism is a logical sequence of faith. Every ordinance becomes in like manner a necessary tangible outward evidence of some phase of that inward conviction called faith. Each ordinance, in its place, becomes a logical acquiescence with some part of the vast territory covered by faith. Each ordinance becomes a witness of man's surrender to his Heavenly Father.

Being baptized into this Church is only like learning the alphabet of our mother tongue—it is the very first step. But having received the first principles of the Gospel of Christ, let us go on to perfection.*3.

Third: Ordinances give life to faith because they require a covenant from those who participate. Faith is a principle that demands action. Whether it is faith in a law doctrine, or plan relative to human affairs, it fails unless it leads to a practice, rite, or ceremony. Otherwise it remains an idle belief, an abstract conviction, a theory. The

moment it is used, as in an ordinance, it flames into life, and leaps into the world of practical affairs, becoming a positive power, helpful in the world of men.

Everyone who receives an ordinance must make a covenant, else the ordinance is not fully satisfactory. He who is baptized covenants to keep the law of the Church; he who is administered to for sickness, and the administrators, covenant to use their faith to secure the desired healings; he who receives the temple endowment covenants to use in his life that which he has been taught; he who is ordained to the Priesthood agrees to honour it, and so on with every ordinance.

That places covenants high, as they should be. Knowledge of itself has little saving power. Only as it is used does knowledge become of value. The man who learns and promises to use that knowledge is of value to society. To accept the plan of salvation without promising to comply with its requirements will result in something worse than ignorance. The world moves forward by the efforts of covenanted people—who keep their covenants.

So, whether from the point of view of obedience to the Lord's command, or of logical necessity, or of giving life to human knowledge for the good of mankind, ordinances are necessary and desirable.

*1Discourses of Wilford Woodruff, p.19.

*2Discourses of Brigham Young, p.152 (1943 edition).

*3Discourses of Wilford Woodruff, p.20.



Hell is the knowledge of opportunity lost—the place where the man I am comes face to face with the man I might have been.

★ Talk given at Maromaku Branch Conference, held on June 29, 1952, by Elder Richard Horsford. Elder Horsford joined the Church of Jesus Christ of Latter-day Saints two years ago, and has been very active in the Maromaku Branch ever since.

Chastity the Guardian of the Home

By ELDER RICHARD HORSFORD



ACCORDING to the Thirteenth Article of Faith we believe in being Chaste and Virtuous, along with other things. Today I'm going to use these two words synonymously. One does not need to be widely travelled to discover what position immorality holds in the world today. It is a fast growing menace and the First Presidency are continually entreating all to be Chaste.

Why should we be chaste? Because God commanded it, is the answer Pres. J. Rueben Clark gives to the question. Anyway, what is there to be gained by being unchaste? We were placed on this earth clean and pure, and given our free agency, yet, many have given up this agency and became slaves to sensuality which is as powerful as any drug.

A growing belief, or perhaps we could call it an excuse, is that sex desire is planted in us solely for the

pleasures of full gratification and that the begetting of children is just an unfortunate incident. Adam and Eve were commanded to multiply and replenish the earth, so we can see how erroneous this belief is. As Pres. Clark said, "Sex desire is planted in us in order to beget bodies to house the spirits and the pleasure and gratification of the desire is an incident, not the primary purpose of the desire."

Another erroneous belief is that a man in his youth may sow his wild oats, yet this same man expects a virgin to follow him up the aisle on his wedding day. No young man has any more right to show his wild oats than has a young girl and he is expected to give the same purity as he hopes to receive at the altar.

This subject is one that is usually addressed to the unmarried people, but Pres. Clark does not draw the line there, but entreats the married to be chaste as well and points out that the prime purpose of sex desire is to beget children and that sex gratification may be had at that hazard. If parents are lax in their morals, what may they expect from their children but unchastity. Unchastity is one of the many reasons for the growing rate of divorces. Marriage is not just a legal contract for sex gratification.

How are we all going to guard ourselves against this enemy? First we must think clean and pure thoughts, for as a man or woman thinketh in

their heart, so are they. We cannot hide our thoughts forever for sooner or later they will make themselves evident in our actions. We are told we must not commit adultery, also if we so much as lust after a woman we are guilty of adultery, so from that we see how important it is that we think cleanly. Pres. George Albert Smith once made this statement, "What a man is at the close of his life will be the sum total of his thoughts throughout it." Thus we can see that our thoughts go a long way towards our success in life.

Some people claim that sex education in schools as well as sex literature be made available to the growing youth as a means of overcoming immorality. This has been tried in some places. Pres. Clark says, "I found that in a lot of cases the teachings only arouse curiosity for experience. Others say that these teachings tell enough about the reproduction of human beings to enable youth largely to escape parenthood. One doesn't need to know all the details of reproduction processes in order to keep clean.

Secondly we must choose our friends wisely. Our lives are determined largely by the influence that various environments have on us. Sociologists have proved that twin boys parted at birth and raised in different environments, one good, one bad, will grow up in accordance with the environment in which they live. A person fighting temptation either grows very weak or very strong, but why take chances? There are plenty of good people to mix with without getting too deeply entangled with the bad.

Probably we have all heard of the girl who had at some time or other been dated by a comparative stranger. To all appearances he seems to be a very decent chap, but she doesn't know whether to accept or not. Sometimes the answer can be obtained from the whispers of "old man conscience," sometimes not, but should she decide to accept, she could be likened to a motorist who wishes to travel an unknown gorge. The motorist knows what a little carelessness, or a little too far to one side of the road or the other may mean an accident that will leave his body scarred for life and so he exercises extreme care, more so than when he is on a road he knows well. So with the girl, if she exercises extreme care with the stranger she may travel another road in life safely, and, who knows, it may turn out to be the main highway in her life. If on the other hand she is a bit forward and inviting, she will not receive as much respect as she may do. Remember that it takes two to make a bargain and if the girls conduct is such that she arouses the boy's passions then she, too, will be held accountable.

To quote Pres. Clark once more with a further word to the young women, "Any man who demands chastity as the price of his love is offering something that is not worth the purchase price. His love will turn to dust and lead you to a life of misery and shame and possibly curse you with a dreaded disease that can reoccur in your future generations."

Better to be clean and have the spirit of the Lord to dwell in us, to guide us, than to be unclean and be turned over to the buffetings of Satan.



In the society of thine equals thou shalt enjoy more pleasure; in the society of thy superiors thou shalt find most profit.

Seek Ye Learning

WHAT CAUSES A FOG?

THERE are various kinds of fog, such as a "ground mist," a "sea fog" and the "pea soup" fog we observe in London and other large cities. Generally, on the land, fog is caused in valleys where the ground is cold and moist, and the air comparatively warm. The absence of wind also helps the formation of fog, and, in fact, except during the summer, in London, a fog is almost bound to follow the disappearance of wind. Sea fogs are formed like clouds. Warm air containing moisture meets cold sea, and the water condenses into minute drops, which are not big enough to fall as rain. Sometimes at sea, fog is accompanied by a certain amount of wind.

In addition to these fogs, there is "haze," which is almost entirely dust, fumes and similar substances.

The fogs of our great cities, which descend like a black or yellow pall, are bad because of the impurities in the air. Every time we light a coal fire, we contribute to the next fog. The small pieces of carbon, which we call "smoke," travel upwards, float about, and when suitable weather conditions occur, descend like a cloud. One hundred and seven tons of waste matter sent up into the air may fall on a single square mile of land in London every year! It is always cold during a fog, because the particles cut off the heat and ultra-violet rays from the sun. It is estimated that London loses 350 hours of sunshine a year through the contamination of the air.

HOW IS THE WEATHER FORECAST?

LONG before there was anyone to tell us on the wireless what weather we are to expect, there were ways known to sailors and farmers of foretelling the weather. They were not written in books, but were told by word of mouth. There were rhymes which were handed down from father to son.

"A red sky at night—Is the shepherd's delight; A red sky in the morning—Is the shepherd's warning."

"Seagull, seagull, sit on the sand—It's never good weather when you're on the land."

That seems to show that birds as well as men may be weather wise.

There were long ago in the ancient world men who were able to read the skies; and to this day, if you are in

the country and want to know whether it is safe to plan a picnic for to-day, you cannot do better than ask an old shepherd. He watches the skies. He knows that if the distant hills are very clear, we may expect a wet or a windy day. He looks at the flowers, some of which are very sensitive to the atmosphere, and close up when it is dull. And there is nearly always in his cottage some seaweed, which is a very useful guide to tell us how much moisture there is in the air. The air has more moisture than it can carry, so that it gives some to the seaweed, and it is damp. This makes it likely that it may rain, but there are other facts to be borne in mind.

There is over all things on this earth the atmosphere, which presses down upon us with a greater or less weight.

In order to measure what that pressure is, we have the instrument known as the barometer. That tells us only the weight of the atmosphere, but nothing about the moisture. When we look at the barometer, we say that it is high or low, or that it has risen or is falling. Sometimes even, we read on our barometers the words "rainy" or "fine" against certain marks which show how the column of mercury is, for a barometer is really a column of mercury which registers the heaviness or lightness of the air.

But when we know what the pressure of the air is, and what the moisture is, we do not know yet all that we need to know.

Speaking generally, it is more important to notice changes in the column of mercury, and that is why, when we tap the barometer, we say that it is rising or falling, and we know a little of the weather that is coming. The movement on the glass tells us not so much of what is, but of what is coming. But today, thanks to the discovery of wireless and the services of the B.B.C., we know far more positively than our fathers did what the weather is going to be.

At the great wireless stations, they can receive reports from East and West, North and South. Ships on the Atlantic can tell what is the direction of the winds. On the waves of the air there comes messages from Iceland and the Azores and elsewhere. Learned men make a map of the winds, and this we can see in our daily papers. Promptly, when the news begins on the National or the Regional, we hear the announcer tell us that there is a high ridge of pressure over Iceland or that an anticyclone is approaching from the Atlantic, and afterwards he tells us what weather we are to expect. Farmers, more than all people, listen for this report, because

it means much to them to choose the right day, for example, to begin the harvesting of the corn. But there are few of us who do not listen-in for the "weather."

These prophets of the weather are always using the words "cyclone" and "anticyclone," and we do not need to listen to them often before learning that when they say a cyclone is coming, they go on to tell us that the weather will be unsettled or rainy. And when they report that an anticyclone is on the way, we are prepared to hear that the weather will be fine. The cyclone in some countries is a tremendous force sweeping away all things in its paths; but it need not be like that. We can see the real character of it on our roads when little eddies of dust blown by the wind become like a funnel whirling round and round and going upwards; these are cyclones; but when we think of the weather, we have to think of a cyclone covering miles and miles of the sky; they come often from a great distance. An anticyclone is, as its name shows, the opposite of a cyclone. It has a central area with high barometer, a cyclone has low barometer. Some of the air round an anticyclone descends, getting warmer and drier as it reaches the ground, whereas there is considerable ascent of air which produces rain in a cyclone. When there is an anticyclone, the weather, whether it is in winter or in summer, becomes dry. The cyclone brings a falling barometer, the anticyclone a rising one.

In this country it is very useful to have these forecasts of the weather, but there are countries in which it may make a difference of life and death to know that a tornado or cyclone is coming. And sailors on the sea know how much it means to have warning of weather conditions. Today, if they have their wireless, they are much more rarely taken by surprise.

Church Leaders Advise on Temporal Matters

TO the Youth of the Church . . . we plead with you to live clean, for the unclean life leads only to suffering, misery, and woe physically—and spiritually it is the path to destruction. How glorious and near to the angles is youth that is clean; this youth has joy unspeakable here and eternal happiness hereafter. Sexual purity is youth's most precious possession; it is the foundation of all righteousness. Better dead, clean, than alive, unclean.

Times approach when we shall need all the health, strength, and spiritual power we can get to bear the afflictions that will come upon us.

We renew the counsel given to the Saints from the days of Brigham Young until now—be honest, truthful, industrious, frugal, thrifty. In the day of plenty, prepare for the day of scarcity. The principles of the fat and lean kine, is as applicable today as it was in the days when, on the banks of the Nile, Joseph interpreted Pharaoh's dream. Officials now warn us, and warn again, that scant days are coming.

WE RENEW OUR COUNSEL, and repeat our instructions: Let every Latter-day Saint that has land produce some valuable, essential foodstuff thereon and then preserve it; or if he cannot produce an essential foodstuff, let him produce some other kind and exchange it for an essential foodstuff; let them who have no land of their own, and who have knowledge

of farming and gardening, try to rent some either by themselves or with others, and produce foodstuff thereon, and preserve it. Let those who have land produce enough extra to help their less fortunate brethren.

The Welfare Plan should be carried forward with redoubled energy that we may care for the worthy, needy poor and unfortunate, and many of us may hereafter enter that class who now feel we are secure from want.

AS THE CHURCH has always urged since we came to the valley, so now we urge every Church householder to have a year's supply of essential foodstuffs ahead. This should, so far as possible, be produced by each householder and preserved by him. This course will not only relieve from any impending distress those households who so provide themselves but will release just that much food to the general national store of foodstuffs from which the public at large must be fed.

The utmost care should be taken to see that foodstuffs so produced and preserved by the householder do not spoil, for that would be waste and the Lord looks with disfavour upon waste. He has blessed His people with abundant crops; the promise for this year is most hopeful. The Lord is doing His part; He expects us to do ours. (Message of First Presidency, April, 1942.)

It's not what others do for us that builds us up, but rather what we do for others.

THE SUNDAY SCHOOL IN NEW ZEALAND

By ELDER GARTH LOW

ONCE again we meet in the *Te Karere*, another month is gone and we have either progressed or retrogressed. Which have you done, in your Sunday School?

First a few points of interest to you all. We now have all Sunday School books but the Superintendent's Hand Book, which will be some time yet in coming. The projectors I have spoken to you about, are not obtainable, also films, much to my sorrow, so we will have to forget about them for now.

"Fares, Please," is something that I hear on the tram most every day, yes, fares that will pay your way to the end of the line. There is another kind of fare that I am thinking of and that is the one that we will have to pay or have paid before the end of our life. As we move along the path of life we find many obstacles that must be surmounted and many are the trials that must be endured. Maybe we try hard or at least we think we are trying hard. Then again we just sit back and let the other fellow think about how to overcome the problems.

At times we think that everything is against us, we complain bitterly if we have to put forth a little effort on our part. And often times we think that the Lord should do everything for us, while we just ask for help and never do anything to help ourselves. Then for a while we do put our shoulder to the wheel, and work hard for the Lord; we take on new jobs that the Lord has for us and do our best for a little season, but then once again we find the road a little tough



so we become sluggish and fall into the background. Let us be consistent at all times; the Lord dislikes a servant that is lukewarm. Let us take up the cross and do our share. Don't leave it to those always faithful few; put your shoulder to the wheel and push along; be valient sons of God and worthy of the name. The faithful few never complain because they work so hard that they don't have time to think about complaining. They are the ones that endure to the end and blessed are they. Many of us fit into one of these groups. I wonder which one it is? Which one do *you* fit in? I am not trying to point my finger at any one person in particular at all. I just want you to think you are doing what is best for yourselves, your children, and in the building up of the Kingdom of God here in New Zealand. The Lord has work for us to do and there is not too many to do the work. So if you have the opportunity to serve the Lord, do so with all your heart.

We need more willing men and women working in the Sunday School. We need to help the Lord's work to

(Continued on Page 326)

Greetings to Our Genealogy Workers

By MURIEL C. HAY, Mission Genealogy Secretary.

LAST month I explained "Why Genealogy?" Have you done or are you doing anything about it? Have you some "Personal Records, Pedigree Charts, or Family Group Sheets?" If not, these may be had from the Mission Office, if your Branch or District Committees have no supplies.

Where there are Branch Committees organized and functioning, hand your completed Family Group Sheets to them, when checked, who in turn hand them to the District Committees. Here they are checked again and, if correct, they are sent on to the Mission Office for further checking and indexing before being sent over to the Genealogical Society in Salt Lake City.

Once again I stress the necessity of using correct names—use the names you were blessed and baptized with. For instance, *don't* use "Wi" when in the Church records it is Wiremu. Incorrect names and dates are apt to hold the work up and we don't want that. Your dead ancestors are probably waiting anxiously for the work to be done for them. So please be just as careful as you can in compiling your records.

If it is possible try and check to see that some other person hasn't already done the work. We receive quite a number of duplications here in the office.

Quite a number fail to give baptism dates and this means a lot of research work for Sister Davies and myself. That is why I stress that every baptized member have a personal record so that when it comes to compiling Family Group Sheets, you have all the necessary data.

Start your research work right in your home and it is surprising how, when you do that, other avenues are opened up whereby you can branch out.

Please study your hand book. If you haven't one these can be purchased from the Mission Office for 2/6. These have been specially prepared for help in Branches and Districts throughout the many missions of the Church.

I am sure you will all be interested to learn of the response to the Genealogy assessments. Up to the 31st of July, 6 people in Auckland have paid, 12 in Bay of Islands, 7 in Bay of Plenty, 1 in Hauraki, Hawkes Bay 6, King Country 1, Mahia 2, Manawatu 1, Otago 2, Poverty Bay 7, Taranaki 0, Waikato 1, Wairarapa 6, Wairau 2, Wellington 6, Whangarei 82.

Congratulations, Whangarei. That is a wonderful effort, and I want you to know it is appreciated by the Mission, and those of your ancestors who are waiting for this work to be done. To all members who have paid their assessments we say "thank you." In a very short time we hope to have our filing system working. May God bless you all in this very important work.



A good laugh is sunshine in a house.—Thackeray.

World Wide Church

Former New Zealand Mission President Dies

Ezra T. Du Fresne Stevenson, 87, of 170 Third Ave., died Thursday morning, July 17, in a Salt Lake hospital of complications following surgery.

An active member of the Church of Jesus Christ of Latter-day Saints, he had served for 32 years in the old Eighteenth Ward before its division. At the time of his death he was a High Priest in the South Eighteenth Ward.

Mr. Stevenson was secretary of the Melchizedick Priesthood committee of the Ensign Stake. He had served two missions for the Church to New Zealand, the first in 1887 and the second in 1898. During his second mission he served as president of the New Zealand Mission.

He was born October 29, 1864, in Salt Lake City, a son of Edward and Elizabeth Du Fresne Stevenson.

A lifelong resident of Salt Lake City, he was a graduate of the old Deseret University, now the University of Utah. He was a member of the Emeritus Club of the University.

On July 18, 1901, he was married to Rhoda Richards in the Salt Lake Temple.

Surviving, in addition to his widow, are three daughters, Mrs. Eldon R. (Mary) Martineau and Mrs. A. W. (Amelia) Brunt, both of Idaho Falls, Ida., Mrs. Charles W. (Rhoda) Thomas, Geneva, Switzerland; Dr. Ralph R. Stevenson, Washington, D.C., and Heber John R. Stevenson, Cincinnati, O., and 20 grandchildren.

The funeral services were held Saturday, July 19, 1952, at the South 18th Ward Chapel. Elder Ernest L. Dee, Board Member of the New Zealand Missionary Society, was the principal speaker.

Former New Zealand Missionary Dies in Salt Lake City

Heber C. Jex, 80, President of Jex and Company, a local outdoor advertising firm, and Jex Lumber Company, Spanish Fork, died Saturday morning in Salt Lake City of causes incident to age.

A member of the Church of Jesus Christ of Latter-day Saints, he had served a mission to New Zealand, following which he served a special mission for the Mutual Improvement Association. He later served as a missionary in the Bureau of Information of Temple Square.

A native of Spanish Fork, he was born August 12, 1871, the youngest of 11 sons and daughters of William and Eliza Goodson Jex, early pioneers. On December 22, 1898, he married Emeline Bird in the Salt Lake Temple. Funeral services were held Wednesday at 12:15 p.m. in the Capitol Hill Ward Chapel, Third North and Columbus St.

Elder Matthew Cowley's Baccalaureate Address

Elder Matthew Cowley, of the Council of the Twelve, delivered the Baccalaureate address to the graduates of Brigham Young University in the fieldhouse, Sunday, June 1, 1952. In his address graduates are urged to keep faith and in his concluding remarks he says: "This Institution belongs to you because your obedience to the Gospel supports and maintains it. Do not forget to honour the Lord with the substance which you acquire when you go forth from this Institution of learning, because from that source and that substance God will be able to finance this, His great University, which is destined to be the greatest of all Universities of its kind or of any kind in all the world."

"Keep the testimonies of the Gospel which you now have, and which many of you have acquired here at this school. Another senior bore his testimony of the divinity of the *Book of Mormon* here."

"Why, that is worth all the sacrifice and effort which that young man has made to come to this school. The testimonies of your teachers should ring



Elder Matthew Cowley

true and carry conviction in your hearts and anchor you to your faith as long as you shall live upon this fair earth."

"Be faithful to your ideals. Be loyal. Be active in the Church of Jesus Christ of Latter-day Saints. The Church needs the vigour and vitality of your youth. It received its first great foundation from youth. The average age of the First Quorum of the Twelve in this Dispensation was only 29 years."

"You young men bear the Priesthood of Almighty God. Exercise that Priesthood for the building up of His Kingdom. His power can come through you. Healing may be in your hands, and will be if you will claim from God the power which your Priesthood entitles you to claim from Him."

"I leave a witness with you that I know with all my heart that God lives, that man is made in His image. I know

that you who have studied science some day will listen to your professors of science beg your pardon for having taught you things which have become obsolete, because science may change from day to day."

"But the truths of the Gospel of Jesus Christ, the words of the Oracle of God, are always new and always fresh, and they never change."

"Be actuated in your lives by a sincere testimony of the truth of the Gospel. You are supposed to be missionaries as you go forth, whether you be men or whether you be women. What the world needs today is a message from Heaven. They are crying out for such a message. They want to hear the voice of the Oracle."

"You carry that message to your friends, to your neighbours, and you will be engaged in that service which will bring about the regeneration of the souls of men, and which will enable them to dwell with you in the Celestial presence of our Father in Heaven."

"As I stand here in the presence of these men of God who occupy these seats, these great men who have been called from their vocations and their professions in life to be your servants, I want to testify to you that they are God's chosen servants, that they do represent Him, that they will never lead you astray if you will listen to them, because through them the Oracle of God continues to speak."

"Let all who look upon them learn to fear God. Let all who look upon you learn to fear God, and may His Spirit be your guiding companion and direct you in all you undertake to do, and may I repeat again, so live as if you were going to marry a pure man or a pure woman within a month. Be humble before God and He will magnify you before men."

"God bless you in your future activities in life. May your worthy desires be realized. May the hidden desires

of your heart which are righteous come to you, and come they will if you will invoke the aid of your Father in Heaven whose Spirit permeates this great university. Thus I pray for you and for us all, in the name of Jesus Christ. Amen."

From Rags to Blankets is Marvel Wrought at Church Welfare Factory—By Lee Bingham

"Wanna see 'em make a 'silk purse out of a sow's ear' so to speak? Then go down to the newly acquired Deseret Woollen Mills near Murray on State St. and ask genial Stewart Eccles, the new manager, to show you the works."

"He is pleased with his new assignment and proud of the Church-owned blanket factory and has an interesting 'yarn to spin' which is matched only by the busily whirring machines."

We began in the basement and worked up as he explained the process of blanket manufacture from A to Izzard, but the most surprising thing to us was the transformation that takes place in a bundle of rags as it is shredded and combed and carded and spun and woven into handsome woollen blankets that is guaranteed to warm your very soul.

The story as we were able to piece it together from Manager Eccles' recital goes something like this:

Bales of discarded woollen clothing and materials are furnished the Welfare by the Deseret Industries which are shredded into a fibrous mass by an ingenious "rag picker." Rags form 75 per cent of the finished product, to which is added 25 per cent of virgin wool. Incidentally, a very large part of the wool is furnished from Church Welfare projects also.

Each new "lay" is formed from a layer of rags, then a layer of wool, alternating until the stack is several feet high. Each layer is well saturated with wool oil and permitted to stand overnight to separate and process the strands preparatory to spinning them into yarn. Warp for the blankets is strengthened by adding rayon rags to the lay while the filler or woof is made of the residue.

When the new and old materials are thoroughly mixed in a special machine used for that purpose they go through successive processes of carding, spinning and weaving into one long rough fabric.

After another series of finishing operations of burling, fulling, washing and napping, the fluffy blankets are cut into proper lengths ready for edging, labelling and inspection.

A force of 16 skilled workmen direct the various operations turning out about 80 blankets a day, which is a fraction of the capacity of the factory. On the first day the mill operated as a Church Welfare unit, 100 blankets being manufactured, all of which were inscribed with coloured yarn, "Deseret Woollen Mills, First Day, 5-5-52."

The newly-acquired plant, formerly the Utah Woollen Mills, is located in Murray, Utah, on a five-acre tract fronting on State Street and running west to Main Street. It consists of a building of brick construction equipped with modern machinery which can be used in the manufacture of blankets and similar fabrics.

In charge of the operation of the mill is a sub-committee named by the General Church Welfare Committee, composed of Walter Stover as chairman, with Bishop Carl W. Buehner of the Presiding Bishopric, Howard Barker and Briant S. Stringham as members.



Eagerness to earn bread and butter overshadows many a golden opportunity.

L.D. Prophets Speak . . .

“’Tis Not Vain to Serve the Lord”

By **SPENCER W. KIMBALL**, of The Council of The Twelve.

I PRAY for the spirit of the Lord to accompany my remarks. My brothers and sisters, my heart goes out to you who are attempting to live the commandments of the Lord. The “strength of the hills” is with you.

It is a great joy to me, and my heart is overflowing with gratitude, to shake your hands, to look into your smiling faces, and to feel your spirit.

I heard this morning that seventeen thousand newly converted people are today enjoying the blessings of the Gospel of Jesus Christ, are pointed in the right direction, and are on their way toward eternal life and exaltation. Ten thousand foreign and stake missionaries have been instrumental in bringing the message to them. These new members are here because these thousands have borne witness and testimony to them.

To all the millions of good, honourable people who live among us, we extend an invitation to investigate the Gospel of Jesus Christ, for it is the power of God unto salvation and to exaltation. It is the pearl of greatest price. It is the most glorious, the most far-reaching, the most wonderful programme in the world. It is not conceived by men, but is conceived by God, our Eternal Father.

Some time ago a sister said to me, “Why is it, Brother Kimball, that those who do the least in the building of the kingdom seem to prosper most? We drive a Ford; our neighbours drive a Cadillac. We observe the Sabbath and attend our meetings; they play golf, hunt, fish, and play. We abstain from the forbidden while they eat, drink, and are merry and are un-

restrained. We pay much as tithing and for other Church donations; they have their entire large income to lavish upon themselves. We are tied home with our large family of small children, often ill; they are totally free for social life—to dine and to dance. We wear cottons and woollens, and I wear a three-season coat, but they wear silks and costly apparel, and she wears a mink coat. Our meagre income is always strained and never seems adequate for necessities, while their wealth seems inexhaustible and wholly adequate for every luxury obtainable. And yet the Lord promises blessings to the faithful! It seems to me that it does not pay to live the Gospel—that the proud and the covenant breakers are the ones who prosper!”

Then I said to her: “As I remember, Job in his greatest distress made a statement which parallels yours.”

But Job answered (Zophar) and said . . . Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. Their bull gendereth, and faileth not; their cow calveth and casteth not her calf. They send forth their little ones like a flock, and their children dance . . . They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? (Job 21:17-11, 13-15.)

And the Prophet Jeremiah asked the same question: Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously? . . . How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? (Jeremiah 12:1, 4.)

And again Malachi quotes the Lord as saying: Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. (Malachi 3:13-15.)

The parable of the wheat and tares is the Lord's answer . . . The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay: lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. (Matt. 13:24-30.)

And the interpretation of the parable given by the Lord Himself makes clear that the books are not balanced daily

but at the harvest time. The time of reckoning is as sure as is the passage of time and the coming of eternity. All who live shall eventually stand before the bar of God and be judged according to their works. The final assignments will constitute rewards and punishments according to deserts. Read Malachi further:

Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not. (Mal. 3:16-18.)

For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My Name shall the Sun of Righteousness arise with healing in his wings. (Ibid. 4:1-2.)

The Lord admonishes His servants to remain faithful always and Watch therefore: for ye know not what hour your Lord doth come . . . But and if that evil servant shall say in his heart, My Lord delayeth His coming; and shall begin to smite His fellow servants, and to eat and drink with the drunken: The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall he weeping and gnashing of teeth. (Matt. 24:42, 48-51.)

And the Prophet Zephaniah interprets the way of the Lord:

And it shall come to pass at that time, that I will search Jerusalem with candles (speaking for the Lord), and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness . . . And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung.

Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy. (Zeph. 1:12-15, 17-18.)

Then I said to the disconsolate sister, "You have many blessings today. For many rewards you need not wait until the judgment day. You have your family of lovely children. What a rich reward for the so-called sacrifices! The great boon of motherhood is yours. With your limitations, a great peace can fill your soul. These and numerous other blessings which you enjoy cannot be purchased with all your neighbour's wealth."

Then I reminded her of the parable of the net and the fishes:

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." (Matt. 13:47-50.)

No one will escape the reward of his deeds. No one will fail to receive the blessings earned. Again the parable of the sheep and goats gives us assurance that there will be total justice.

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: And these shall go away into everlasting punishment: but the righteous into life eternal." (Ibid. 25:31-34, 41, 46.)

If we can walk now by faith, if we can believe in the rich promises of God, if we can obey and patiently wait, the Lord will fulfil all His rich promises to us:

. . . 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. (1 Cor. 2:9.)

The blessings following righteousness are enjoyed both in mortality and in eternity. Hear the words of the Saviour:

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. (Matt. 19:29.)

And ponder upon the great promises made for us even in this life:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts. (Malachi 3:10-12.)

Extravagant rewards are offered. Blessings beyond one's understanding will come. The land will yield bounteously and peace shall abound. The unfaithful, proud, and wealthy can never enjoy the sweet savor of the rewards for fasting and dispensing to the poor:

"Then (if you live these commandments) shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am . . . then shall thy light rise in obscurity, and thy darkness be as the noon day: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. (Isaiah 58:8-11.)

What more could one ask? The companionship of the Lord, light and knowledge, health and vigour, constant guidance by the Lord as an eternal, never-failing spring. What more could one desire?

Again rich promises:

And (they) shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint. 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. D. & C. 89:19-21.)

Think of it! Knowledge—testimony—spiritual strength—physical vigour and immunity from the destroying angel! Remember also that here comes protection from that more deadly destruction:

And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. (Matt. 10:28.)

But the Lord knows the weakness of men, and He says in the 58th section of the Doctrine and Covenants:

I command and men obey not; I revoke and they receive not the blessing. Then they say in their hearts: This is not the work of the Lord, for His promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above. (D. & C. 58:32-33.)

The Lord promises again:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

Great shall be their reward and eternal shall be their glory. (D. & C. 76: 6.) But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. (Matt. 6.33.)

To those who live for tomorrow, the rewards are beyond their conception. And even though some of the blessings are for future enjoyment, is it not far better to enjoy the spiritual luxuries of tomorrow, which is an eternity, rather than to revel in the physical comforts of today?

Peace, joy, satisfaction, happiness, growth, contentment, all come with the righteous living of the commandments of God. The one who delights in all of the worldly luxuries of today, at the expense of spirituality, is living but for the moment. His day is coming. Retribution is sure.

The Lord gave us the impressive parable of the prodigal son. This squanderer lived but for today. He spent his life in riotous living. He disregarded the commandments of God. His inheritance was expendable, and he spent it. He was never to enjoy it again as it was irretrievably gone. No quantity of tears or regrets or remorse could bring it back. Even

though his father forgave him and dined him and clothed him and kissed him, he could not give back to the profligate son that which had been dissipated. But the other brother who had been faithful, loyal, righteous, constant, retained his inheritance, and the father reassured him: "All that I have is thine."

When one realizes the vastness, the richness, the glory of that "all" which the Lord promises to bestow upon His faithful, it is worth all its costs in patience, faith, sacrifice, sweat and tears. The blessings of eternity contemplated in this "all" bring to men immortality and everlasting life, eternal growth, divine leadership, eternal increase, perfection, and with it all—Godhood.

May God bless us all that we may live His commandments more faithfully, more perfectly day by day, I pray in the name of Jesus Christ. Amen.



THE SUNDAY SCHOOL IN N.Z. (Continued from Page 317)

grow; the missionaries do all they can, but you must do your part. Please don't sit back and let everyone else do all the work. We need you, the Lord needs you, but most of all you need to be in the service of the Lord, that when He comes we may be like Him and that He might say, "Well done, thou good and faithful servant: thou hast been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy Lord."

The quarterly reports still need your fullest support. They still are not coming in the way they should. Let's

make a record this month, and every month throughout the year. I will be looking for your reports in on time this month. Okay?

May the Lord bless you to do your best in all you do.



SACRAMENT GEM (September and October)

*Just a tiny piece of bread,
While I eat I bow my head;
Now I sip of water clear
To show I love my Saviour dear.*

Here and There in the Mission



More Missionaries Arrive From the Centre Stake of Zion

The Pan American Strato-Cruiser came to a perfect landing at the Whenuapai Airport, on the afternoon of July 18th. Elder and Sister Bill Childes, having enjoyed a pleasant journey from Salt Lake City to Auckland, were met by the Mission car and brought to the Mission Home. They have been called by the First Presidency on special missions to help with the building programme here in New Zealand.

Elder Childes is a High Priest and was Sunday School Superintendent in his ward at the time of his mission call. He has been engaged in construction work most of his life and is very well known all over the United States. Sister Childes has been very active in Relief Society work and in Stake Missionary activities. I am sure that the members of the Waikato District

(where I understand they are soon to be stationed) will find these new missionaries greatly beneficial to the missionary work, as well as the building programme in that District.

Haere-ra Elder Wallace L. Berrett

Elder Berrett arrived in the mission field in November, 1950, along with seven other elders. He was sent first to the Bay of Plenty District to labour. After being there a short while he was called by President Young to be the editor of the *Te Karere*. This necessitated Elder Berrett transferring to the office. During his duration at the Mission Office, he acted, besides editor of the *Te Karere*, Superintendent of the Mission Sunday Schools. He laboured for seven months in the Otago District, mostly in the Dunedin area, one and a half months in the Hawkes Bay District before and after Hui Tau, then Niue Island was Elder Berrett's next field of labour until an



Elder Berrett



Elder Bigler



Elder Paget

unfortunate accident necessitated his coming to Auckland. Upon arrival here the doctors advised him to get treatment in America.



Elder Christensen

Elder Richard A. Bigler, one of our accomplished Maori speakers, has been called to labour in the Cook Islands. His ship sailed on August the 13th amid cries of haere-ra and good luck in his mission to Rarotonga.

Elder George Paget has been assigned to a new field of labour. He has been called to take Elder Bigler's place in the Poverty Bay District. We say to Elder Paget, "Kia Kaha," in learning the Maori language and in preaching the Gospel to the people in their own tongue.

Elder H. T. Christensen has been called from his labours in the Mahia District to labour in the newest district in the Mission, "Niue Island."



IT'S ALL IN THE STATE OF MIND

If you think you are beaten, you are,
If you think you dare not, you don't,
If you'd like to win, but you think you can't,
It's almost certain you won't.
If you think you'll lose, you're lost,
For out in the world you'll find
Success begins with a fellow's will—
It's all in the state of mind.

Full many a race is lost
Ere even a step is run,
And many a coward fails
Ere even his work's begun.
Think big, and your deeds will grow;
Think small, and you'll fall behind;
Think that you can, and you will—
It's all in the state of mind.

If you think you're out-classed, you are;
You've got to think high to rise;
You've got to be sure of yourself before
You can ever win a prize.
Life's battles don't always go
To the stronger or faster man;
But soon or late the man who wins—
Is the man who thinks he can.

—Author Unknown.

Featuring the Districts'

News

WAIRARAPA DISTRICT

By Bro. Ruanui H. MacDonald

Kia ora engā Hunga Tapu. The month of July has indeed been a very busy month for the Wairarapa District. Sister N. M. Paki has been very busy forming a District Choir which will participate at the Hui Pariha to be held at Martinborough, 23rd and 24th of August, 1952. The same Choir will be singing at the Martinborough Town Hall as an advertisement for the forthcoming events. Bro. W. Naera, D.P. of the Genealogical work, has also been very busy organizing Branch Genealogical committees.

Week-end missionary work started in the Wairarapa District in the month of May. The names of those who have given time to this great work are as follows: Brothers E. K. Paki, R. H. MacDonald, T. Kawana, S. Scirkovich, W. Aspinall, Sisters M. Haeata, R. Kawana and R. Madsen. We hope and pray in the near future that more Saints may take interest in this great work.

Sister N. M. Paki is now District Recreational Supervisor and we pray for her success in her new position.

Good news for those who know and love her: Sister Christina Enoka, of the Wellington Branch, who was a patient in the Wellington Hospital, is staying at Pirinoa. After her long term of illness we are glad to say that she is on the road to recovery.

Sister Piki Kawana has returned to the District and we are glad to have her back to help with the work of the Gospel.

Last but not least we are thankful to our Father in Heaven for the two fine Elders we have in our District, and for their unwavering service in the work of the Lord. With the co-operation of the District Presidency, the Elders, and the Saints, we hope in the near future to fulfill the prophecy made by Apostle Cowley. That the Wairarapa District will rise once again to the position it once held as one of the leading Districts of the New Zealand Mission.

BAY OF PLENTY DISTRICT

News in brief as follows:

The Rotorua Saints farewelled the Ramsay Joyces who returned to Mata-raua, Bay of Islands, to help with the Church sawmill there. Our sincere regards go with this fine couple and their family.

A Home Sunday School with Te Whana Airi Maihi as Superintendent and Class Teacher was formed at his home near Tokoroa. Phyllis Barnett Maihi is Secretary and Chorister. May the Lord bless you in your humble endeavours.

During the Hui Peka at Wairoa several changes of officers were made in the various organizations. Those released will, I am sure, be blessed for the work they have done, however small or great, while new officers must spur themselves on to higher efforts in this building up of God's Kingdom.

The many District officers who attended Hui Peka at Mangakino helped to make this an inspirational one. Also in attendance were four of the College missionaries who delivered such good

pep-talks that immediately one local Brother "packed his swag" and hiked off to the College. Kia ora koe,, Bro. Ruru!

A special Hui Peka was held in Rotorua as on that day Tumuaki Ottley paid us a visit. With him was Bro. Hay and their presence and wonderful sermons I'm sure fired us all with the desire to really live the Gospel Plan. Among our many District visitors were the Colleg foursome, youngest being Master Joseph Wharekura whose theme song is "Let's go to M.A.C."

The local brethren are so envious (I could be wrong), they're all rushing to Hamilton next Saturday to pour concrete.

Special announcement! Gold and Gren Ball to be held September 5th in Matthews Hall at Judea, Tauranga! And a Hui Pariha to be held September 6th and 7th at Wairoa, Tauranga!

Statistics.—Ordination to Priesthood: Te Whana Airi Haihi was ordained a Priest, June 15th, 1952, by Elder Vernon Lowry at Tokoroa. Blessings: Taoitekura Jean Thompson, Judea, June 8th, 1952; Darryl Anne Briggs, Teteko, July 11th, 1952; Kenneth Rerekau Jones, at Ngongotaha, on July 23rd; Raymond William Rangī Haumata Jones, at Ngongotaha, July 23rd; Ngaraka Gay Withers, at Ngongotaha, on July 23rd, 1952. Marriage: Donald Dawson and Muriel Halberg (non-members) of Mangakino, July 24th, 1952, by Elder Vernon Lowry.

Corrections.—Ella Emere Waerea was christened and blessed by Elder Glen L. Nielsen, May 4th, at Rotorua. Janet Puawananga Rogers was baptized and confirmed by Elder Vernon Lowry, May 4th, at Rotorua.

POVERTY BAY DISTRICT

Greetings, e hoa ma. Once again we bring you the report of our activities.

Of the Horoera Branch, the Sunday School is the most organized auxiliary and is held regularly in the local Marae.

On the 6th of July Elder Ruwhiu and Elder Aspinall blessed and gave a name to the daughter of Mr. and Mrs. Te Purei of Horoera. The name given to the baby was Rito Te Purei.

On the 18th of July Elder Bigler and Elder Clarks blessed and gave a name to the son of Brother and Sister Hale. The name given to the baby was Tamanui Kenneth Hale.

We are happy to report of the success of our Sunday School concert which was held in the Rongomaitapui Memorial Hall, Te Araroa. Many thanks to the timely appearance of Sister Mere Korohina who had come on a school holiday from the Hukarere High School, also of Bro. Hemi Ruwhiu who is now getting read to go on a mission at the College in Hamilton. To these two we give credit for the success of our concert which brought the total of £56. All proceeds are to help our local missionary on the Hamilton College.

We also had Bro. Sid Crawford here on a flying visit. There were also four of the Elders here at our concert, Elders Bigler, Cosgrove, Clark and Llewellyn.

MAHINEPUA BRANCH

Sister Rea Wehi Heta, a faithful Relief Society worker in the Mahinepua Branch at Matapouri Bay, passed from this life on July 3rd, 1952, at the age of 54 years. The funeral was under the direction of Bro. Ruru Hohaia, who also performed the burial ceremony.

Many of the late Sister Heta's relatives attended to mourn over the passing of their beloved Sister.

(Continued on Page 334)

NGA POU-TOKOMANAWA O ROTO I TE HITORI O TE HAHĪ

(Essentials
in Church History)

WAHANGA TUATORU

Translated by GEORGE R. HALL



Kua Kaha Te Kino o Te Hoa Riri

KUA korerotia ake ra te whakaekenga o te hoa riri ki te kainga o Hohepa Mete, i te po, te nanatitanga i te poropiti, hemo rawa, Itoia e ratou ta ratou tangata ki ahua tawhiti atu i te whare, ka tu ratou ka wananga me pewhea ta ratou mahi ko etahi i mea me patu a Hohepa kia mate ko etahi i tahuri ki te kuhu i te pounamu pahana ki roto i te waha, otira i pakaru te pounamu i te akinga atu ki nga niho. I tahuri ano ratou ki te whakainu i te poropiti ki te taa, i to ratou kore kaha ki te whakahamama i te waha tahuri ana ratou ki te tihae i ana kakahu, kia takoto tahanga te tinana o te pononga a te Atua, pania ana e ratou te taa ki te kiri o Hohepa, me te aki atu ano hoki i nga huruhuru manu ki te taa e piri mai ra i te tinana o Hohepa; i muri o tenci ka tahuri te iwi nei ki te akiaki ki te patu i a Hohepa, mahue iho ana i a ratou ki reira takoto ai. Ka roa e takoto ana, ka tae mai te ahua kaha kia Hohepa ka nana ki te tu ki runga, ka hinga ano ki raro; kia roa rawa ka maranga, ka hoki mai te kaha, haere ana ki te kainga. . . .

I penetia ano a Hirini Rikitona, a he maha tonu nga ra e hurirapa ana nga mahara i roto i a ia i te kino o te kohuru a te taua rewera. Note taenga

o Hohepa ki te kainga, pau katoa te po e mahi ana nga hoa ki te muru i nga huruhuru i tona tinana, ki te horoi hoki i te taa i tona kiri. I te hapati i muri mai, ka tutaki ia i te iwi, i te haora ano e tika ana ka whai-korero kia ratou. I tae mai etahi o te hunga kino nei ki tenei karakia, ko Haimona Raita (Simonds Ryder) he tangata tenei i taka atu ki waho o te Hahi a ko ia hoki te kai arahi te kai akiaki i te taua nei. Ko Makenetiki (McClenctic) ko Wheretia Arena (Felatiah Allen), na Arena te kaaho wihiki i mau mai ma te hunga whakatoi, hei whakakaha i a ratou, kia toa ki te whakatutuki i o ratou whakaaro kohuru. I te wa e kohurutia nei a Hohepa raua ko Hirini ka paangia tetahi o nga mahanga e te maatao, e whia hoki nga ra i muri iho ka hemo.

Haerenga Tuarua Ki Mihiuri

I te tahi o Aperira ka whanatu a Hohepa Mete ratou ko Nuere K. Witini me Tiche Koohi (Jesse Gause) ka haere ki Mihiuri ki te whakarite i nga tikanga o te whakakitenga e mau ake nei i roto i te wahanga 78; o nga Akoranga—Kawenata: he tikanga enei e hangai ana mo nga painga o te toa mo te hunga rawakore me te whakata-punga i nga taonga. No muri mai ka hono atu a Hirini Rikitona ki to ratou tira, haere tahi ana ratou. I te huarahi

ka hokona e ratou etahi pukapuka i Wiiringi (Wheeling Virginia) mo te whare perehi i Hiona, no te 24 o Aperira ka tae ratou ki Itepeha (Independence). E rua nga ra i muri iho, ka noho runanga te Kaunihera Nui o te Hahi, a i konei ka tautoko te Hunga Tapu i a Hohepa Mete hei Tumuaki mo te Tohungatanga Nui; he tautoko tenei i te whakatau a te hui i tu ki Ameheti (Amherst) i te 25, o Hanuere 1832.

Ko Hiona Me Ona Teike (Stakes)

I te wa e tu ana te hui i korerotia i runga tata ake nei, i puta he whakakitenga mo nga kaumatua, he whakahau i a ratou kia uru ki roto i tetahi "Kawenata Tapae" he kawenata e kore e taea te wahi kia pakaru. Ite mea ko Katirana ka meinga hei Teike mo Hiona, "no te mea kua tapaea e ahau te whenua o Hainana (Shinehah), Katirana i roto i nga wa i tohungia ai e ahau nei ano, kia Pumau ki te Hungatapu a te Runga Rawa, hei Teike i roto o Hiona. No te mea ka nui haere a Hiona, a ka piki i roto i tona Ataahuatanga, me tona Tapu; ka nekehia rawatia ona rohe kia whanui ka whakakahangia anohoki ona Teike; ae ra he pono taku e mea atu nei kia koutou, ka ara a Hiona, ka kakahu i ona kakahu whakapaipai no reira ka hoatu e au tenei ture kia koutou, kia here koutou i a koutou ki roto i tenei Kawenata, a ka meinga kia rite ki nga ture a te Ariki."

Te Hokinga Ki Katirana

I peka a Hohepa ratou ko nga taainatuakana ki te torotoro i te Hungatapu o Korewira, i te taone o Kaa (Kaw), i tino koa ai te tangata whenua i to ratou taenga atu. I noho kaunihere ratou i te tahi o Mei, whakaotia ana kia toru mano nga kape o te pukapuka o nga ture e perehi, kia ata tirohia marikatia te tuhituhinga o nga whakakitenga, ma Oriwa Kautere ratou ko Wiremu W. Wherepi (W. W. Phelps) me Hoani Whitima e whaka-

tikatika kia hangai nga tuhituhinga mo te wa e perehitia ai hui atu ki nga Himene i tongia e Ema Mete kia perehitia. I te mea ano ka oti enei me etahi atu take te whiriwhiri, ko te hokinga o Hohepa Mete me ona hoa ki Katirana. No tenei haere i pa ai te mate Paihana kia Hohepa Mete; i whara ai a Pihopa Witini, i te whatiinganga o tana waewae, he maha rawa nga wahi i whati ai tana waewae me te raparapa o tona waewae; i whakorangia raua e te mana kaha o te Ariki. *He kupu whakamarama—"Ko te ingoa Teike i ahu mai i te kupu pakeha 'stakes' ko tenei te ingoa o nga poupu o waho o te Tapenaakara, o te teneti ranei i te koraha. Ko Hiona te teneti, ko nga wahi katoa kua kainga tangata, e tu ana e karapoti ana i Hiona kua huaina ko nga teike o Hiona ara ko nga poupu o Hiona."*

UPOKO 18

TE WHAKATUUNGA O TE "TUMUAKITANGA TUATAHI O TE HAHI" 1832-1833

Nga Whakakitenga Whaitikanga

Ite timatanga o te hotoke 1832, a uru noa ki te Ngahuru maha tonu nga whakakitenga whakamiharo i huaki iho o te rangi, hei arahi hei mohiotanga hoki mo te Hahi; mohiotanga o nga mea ngaro (science) kaupapa whakaro (Philosophy); ture hei akonga, nga mea pono anohoki o te taha Wairua, i whakakitea mai. . . .

I te 22, 23, o Hepetema, i runga i te maha o nga uiui a nga kaumatua o te hahi, ka whakaaturia mai te Hitori me te Mana o te Tohungatanga (Tirohia Ako-Kawe 84). Nga taumahatanga i utaina atu ki runga i te hunga i tapaea mo nga turanga maha, i ata whakamaramatia; nga kupu taunaha, whakaari ranei mo te hunga katoa i piripono, ka whakawhiwhia ratou ki te purenatanga o nga manaakitanga e totoo ana mai no roto i te Rangatira-

tanga o te Matua—Naana ano i whakaatu, i roto i Taana kupu oati, i Taana anohoki i Kawenata ai, o roto i te Tohungatanga; i whakatuturutia ano hoki te whiu mo te hunga e wahi, e takahi ana i tenei kawenata, a e huri ke ana ki wahi ke, oti atu ki reira, kaore mo ratou he murunga hara i tenei ao i te ao ranei e tu mai nei; i ata whakamaramatia enei take; te waahi e tu ai te temepara nui, awhea hangaia ai, etahi atu take e pa ana ki te whakawhaiti tanga mai i te hunga tapu, te whakaarahanga e hangaia ai, e hokona ai hoki a Hiona. . . . No te 27, O Noema ka puaki mai te whakitenga i Ako-Kawe 85. Ia Tihema 6, ko tekiona 86; I te ra Kirihimete, te whakapuakitanga mai i te poropiti—tanga mo te whawhai, tekiona 87 (Kua tutuki tenei poropititanga); e rua nga ra i muri iho ka kowha iho ko te whakakitenga whakamiharo e mohiotia nei ko te “Rau Oriwa” Ako-Kawe 88, he koha ki te Hahi. I roto i tenei huakitanga iho, te whakaaturanga mai o enei take e mauake nei. . . . Ko te maramatanga o te Karaiti te maramatanga o te “Pono”: ko taua maramatanga ano te maramatanga o te ra e whiti iho nei o nga ao maha o nga whetu o roto i te “Kiko Rangi,” me te Kaha ano hoki i oti ai enei mea katoa te hanga; i hihiko ai ano hoki te matauranga i roto i nga whakaaro o te tangata. Ko taua maramatanga ano te mataापuna o nga mea ora katoa, te ture whakatikatika i nga mea katoa; a, e hou atu ana ki roto i te hohonutanga o te Kikorangi. Kua hoatu he ture mo tena Rangatiratanga mo tena Rangitiratanga, a e karapotitia ana e ona tikanga i roto i ona rohe, a kaore he wahi watea o roto i te “Kikorangi,” he wahi i kore he rangatiratanga i roto; rangatiratanga rahi, iti ranei. . . .

Ko nga Ao kua whakanohia ki o ratou turanga i roto i te “Kikorangi” kua meinga hei kainga mo nga tamariki a te “Matua Kaha Rawa.” He manawa ora tonu kei roto i te whenua e nohia nei e tatou, a kei te tu mai te wa e mate ai tenei ao, a i muri iho, ka ora mai ano tenei ao, ka whakaahia ki te “Kororia Tikitikiorangi” a ka meinga hei kainga mo te hunga Tikitikiorangi. Ko te hunga i whakaaro kore ara kaore i piri pono, ka huia atu he ao ke he kainga mo ratou, kaore hoki ratou i totika hei noho i roto i te “Kororia Tikitikiorangi.” Ko te hunga katoa e ara i te aranga mai o te hunga mate, ka riro ma te “Kororia” kua rite mo ratou e whakaoho, e whakahihiko. Kote hononga o te wairua ki te tinana te whakaotinga o te manawa ora o te tangata. Ko te matenga o te Karaiti te hokonga me te whakaoranga o taua manawa ora, e kiia nei he tangata. Ko te Aranga mai o te Karaiti i te Mate, te aranga e ara ai hoki te manawa ora o te tangata. Kei muri o nga whakaaturanga a nga kaumatua, e Huaki mai ai nga whakaaturanga a nga “Whakarite Whakawa.” Konga tohu kua whakaaria mo mua i te haerenga mai o te Kai-whakaora, kei te mohiotia; te hapainga ake i te hunga tika; te whakangaromanga i te “Hahi Nui, whakarihariha ano hoki,” te tutukitanga o te hunga kino kei roto katoa i nga korero pono i whakaaturia mai o roto i tenei whakakitenga. . . .

Ia Pepuere 1833, ka hoatu e te Ariki kia Hohepa Mete, te ture o te Kupu Matauranga (Word of Wisdom) (Tirohia Ako-Kawe 89) hei taangamanawa mo te tangata, i roto i te kikokiko. Ia Maehe 15, 1833, te whakaaturanga mai i tenei e mau ake nei i “Ako-Kawe 93.”



Many a person who prides himself on having an open mind merely has a vacant one.

FEATURING THE DISTRICTS' NEWS (Cont. from Page 330)

HAWKES BAY DISTRICT
(Cont. from last month's report.)

STATISTICS

Blessings:

Torrance Tito Jnr., son of Torrance and Phyllis Tito.

Peter Nukunoa Hapi Onekawa, son of Peeti and Mihi Onekawa.

Josephine Ann Hapi, daughter of Ivan and Miriama Hapi.

Eruera Murray Taurau, son of Raniera and Rangirangi Taurau.

Donna Te Amohaere Poutu, daughter of Watene and Rangimoana Poutu.

Stephine Hinemoa Puriri, daughter of James Rose Puriri.

Baptisms:

William Leon Watene, Waimarama.

Stella Metuakare Williams, Heretaunga.

Joyce Randell, Heretaunga.

Hoori Raymond Paewai, Tamaki.

Ordinations:

Edgar Mohi, Deacon, Waimarama.

Peter Robert Matiu, Deacon, Waimarama.

Marriages:

Heta Mita (non-member) to Te Atatuhi Timu (member) by Elder James H. King at Te Hauke.

Ranui Parahi (member) to Nancy Hariata Mete at Korongata by Elder James H. King.

Deaths:

Ben Scott of Apia, Samoa, husband of Grace Williamson Scott, died May 29th, 1952, at Napier Hospital of heart trouble. Buried at Korongata Cemetery May 31st, 1952, after a fine service in the Korongata Chapel.

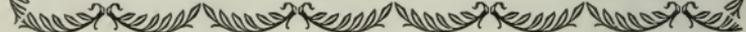


Announcement . . .



Ka tata te Poo, Ka tata te ao;
He rongo ra i turia;
Kia tu wini wini, kia tu Wana wana;
Kia tuu, whakaputaina ki waho,
Kite whei ao, ki te ao marama;
Tihee Mauri-ora.
He reo karanga tenei na te Pei whairangi,
(Bay of Islands) Ka tu te Hui Pariha ki
Te Awarua B. of I. 20 me te 21 ongara
O Hepetema—Haeremai—Haeremai.

ELDER MENDENHALL, D.P.



Worth of Time

Taken from the Church Section of the
Deseret News (Editorial)

WHAT IS YOUR TIME WORTH?

Most people think of the value of time in terms of so much money per hour put in on a job. Some seven shillings an hour, some make ten or twelve shillings per hour; others make a good deal beyond that. And when these persons figure time that is what they consider it to be worth.

But what is time really worth?

Time is the thing of which eternity is made. Sometimes we think that in eternity, time will cease to be counted and that may be—in the terms we now know. But the fact remains that we are living in eternity right now—the hours and the days of our mortal lives are part of an eternal existence, and are of such a value that we hardly know how to measure it.

Our time in mortality is given us at a probationary period. It is also a time of preparation. We are told that if we wisely use this time we can prepare ourselves for the highest of blessings hereafter.

In a very real sense we are filling out an apprenticeship in mortality. Our goal is to become perfect, even as our Father in Heaven is perfect. We are given the rules and instructions pertaining to this objective, and are expected to apply them here and now, learning the ways and the hows of perfection.

When an apprentice tradesman figures the worth of his time spent as an apprentice, he does not think in terms of the few cents an hour he is paid while he learns his trade. He thinks in terms of the income he will receive as a journeyman craftsman at the end of his training period. Should we not learn to figure the value of all of our time in just that way—looking toward our great objective, of some time becoming like God?

If we should thus consider the value of time, would we ever waste it? All ways by which we spend our time would be planned in such a way as to contribute to our reaching as quickly as possible the objective of our existence. Our work would be done in such a way as to encourage perfection in it. Our time spent with our families would have a similar end in view. Our time spent in recreation would not be wasted. Even recreation can be directed to help us grow and develop.

We can rest and enjoy recreation in wholesome ways; or we can spend the same time in activities which are degrading.

In connection with this theme, the late President Joseph F. Smith at one time said: "Read good books. Learn to sing and recite, and to converse upon subjects that will be of interest to your associates, and at your social gatherings, instead of wasting the time in senseless practices that lead only to mischief and sometimes to serious evil and wrongdoing; instead of doing this, seek out of the best books knowledge and understanding."

"Read history. Read anything that is good, that will elevate the mind and will add to your stock of knowledge, that those who associate with you may feel an interest in your pursuit of knowledge and of wisdom."

"We hear of card parties here and card parties there, and entertainments where the playing of cards is the principal amusement, and the whole evening is thus wasted."

Let us place a high value on our time. Let us remember that everything we do affects our character, and that the great objective of our lives is to develop a Christ-like character. If we value our time highly, if we use it wisely, we will make the most of it and will devote ourselves to righteous living, whether in work or in play. If we regard our time in such a way, we should also be considerate and regard the time of others as just as valuable.

Are You Numbered Among the Lost?

The undermentioned are members of the Church whose records are in the Lost Membership Book. It is very important that these members be found, so that their records may be taken out of the Lost File and put into the various Districts of the Mission. If you, your relations, friends or some of your family's names are listed below would you please contact or write me so that I may be able to take care of them. Your help will be greatly appreciated.

ELDER ALBERT J. WILEY,

(Mission Recorder),

514 Remuera Road, Auckland, S.E.2.

AUCKLAND DISTRICT

Portman, Jennie Olive Young

BAY OF ISLANDS

Kaitiaki, Iritiana
Poumou, Sison
Takitiosio, Teirei
Waiatapu, Teira
Waiatapu, Ripeta, Huhia
Waiatapu, Kataraina, Taia
Waiatapu, Aarimo, Waiatapu, Waiatapu
Waiatapu, George, Teirei

BAY OF PLENTY

Gosnell, Eira, Timiana
Gosnell, Jeyrouhi
Waiatapu, Teira

HAWKES BAY

Hokanga, Aroeta, Tanihau

KING COUNTRY

Punaka, Te Ao, Mairi
Wetere, Annie

MANAWATU

McCluskey, David James
Mauka, Rabera
Mauka, Meri
Mauka, Hui, Takiwa
McGregor, Korshoke
Mepham, Lilliver Jay
Nopera, Kauwharu, Pinesha Potete
Rackard, Gordon Harold
Randel, Keita Karipiti
Te Kauru, Tama Wheti
Te Hau, Manu
WiNeera, WhareIna
WiNeera, Pirihira
WiNeera, Matoe Joseph

MAHIA

Hepi, Clara
Hata, Tokokaraung
Hatawa, Keoka
Maehe, Te Hirata, Watere
Te Kauru, Haliaua
Waka, Horia, Whaiti
Waiatapu, Teira, Hui, Kiora

TARANAKI

Harman, Teira
Hawker, Dorina, Alice, Te
Awhitara
Karepa, Uru
Kore, Makara, George
Re, James, Kaahu
Waiatapu, Urohaka
Waiatapu, Ruliana, Teira
Waiatapu, George, Teira
Waiatapu, Teira
Waiatapu, Miki, Kiora, Margaret
Waiatapu, Kiora
Waiatapu, George

WELLINGTON

Chamberlain, George
Downs, Marie Edna
Ihara, Katarana
Marshall, Edith Lillian

WHANGAREI

Baldwin, Caroline Alice Maddox
Baldwin, Rachel
Clark, Alice Melbourne Broadbent
Conley, William
Frost, Mabel Mary
Hetaraka, Wiki, Teira
Penoti, Henare
Pure, Hemi Teahi
Thornton, Eva, Harriet Baldwin
Tiki, Jaira
Tebuati, Robert Henry
Wehi, Hemi Hemi

Te Karere

*W. P. Naera,
Editor
Wairarapa*

THE MESSENGER



OCTOBER :: 1952

MONTHLY MAGAZINE OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS MISSION IN NEW ZEALAND

Loyalty to Friends

I see no faults in the Church, and therefore let me be resurrected with the Saints, whether I ascend to heaven or descend to hell, or go to any other place. And if we go to hell, we will turn the devils out of doors and make a heaven of it. Where this people are, there is good society. What do we care where we are, if the society be good? I don't care what a man's character is; if he's my friend—a true friend, I will be a friend to him, and preach the Gospel of Salvation to him, and give him good counsel, helping him out of his difficulties.

Friendship is one of the grand fundamental principles of "Mormonism"; it is designed to revolutionize and civilize the world, and cause wars and contentions to cease and men to become friends and brothers. Even the wolf and the lamb shall dwell together; the leopard shall lie down with the kid, the calf, the young lion and the fatling; and a little child shall lead them; the bear and the cow shall lie down together, and the sucking child shall play on the hole of the asp, and the weaned child shall play on the cockatrice's den; and they shall not hurt or destroy in all my holy mountains, saith the Lord of Hosts (Isaiah).

(Teachings of Joseph Smith.)

Te Karere

(ESTABLISHED 1907)

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October, 1952

Sidney J. Ottley Tumuaki Mihana
Joseph Hay Kaunihera Tuatahi
George R. Biesinger Kaunihera Tuarua
James A. Larsen Hekeretari o te Mihana
Albert J. Wiley Mission Recorder
David T. Briggs Etita
George R. Hall (Hori Hooro) Kaiwhakamaori

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The President's Page

By SIDNEY J. OTTLEY

HE KUPU AROHA

"LET'S SPEAK OF ALL THE BEST WE CAN"

IF mankind would abide that simple rule of life, there would be no war, no contention and no sorrow. If half of mankind would obey that lovely practice, the other half would have no power over them.

Do you know of ONE THING in life that hasn't a little bit of beauty in it? I don't. The rain and mud is merely a promise of grass and flowers; the steep hill is but an indication that we can coast down the other side; the spell of illness reminds us that we will appreciate health so very much, when we regain it; the meeting with a cruel and unreasonable person makes one appreciate, more fully, the kindness and love of his brother who is kind and considerate; the dark depression of discouragement makes the dawn of a new day and the glow of God's comforting Spirit feel more glorious than it ever did before, and a bitter word fades away in the echo of a beautiful anthem or a lovely poem.

"I would that ye be one, even as I and My Father are One," is the admonition of the Saviour. The two-edged sword of bitterness and discontent is the greatest divider that Satan ever devised. If he can divide the followers of the Saviour, his demonic task is completed, but he can't do so entirely for there will always be those who love Peace and Harmony and Love and who will despoil his Satanic plans.

But what of those who love a lie and love to see men fall before his vile sword of hatred and backbiting? If they do not repent, they will destroy themselves. The Work of Love will go on and those who love it will progress and pass on to their reward with joy and contentment, while the vicious and contentious will enter that pit of misery that they have digged for themselves.

We are human. Our fellow men are human. If we belittle our fellow men, we belittle the race to which we belong. We are members (weak or strong) in the Restored Church of the Gentle Master. If we backbite and vilify a fellow member, we weaken the whole structure, and the progress of the whole Church is retarded by the faulty timber of our self pity and silly false pride.

God bless that person, whether he be Maori, Pakeha, Jew or Gentile, who does not let the sharp little needle of talebearing, bitterness or backbiting to sear his soul, and who looks straight ahead and finds beauty in the most common and menial things. That person who sees the silver in the dark cloud, the wealth behind the flood and the Eternal Joy beyond the trials and vicissitudes of life, to his community and his Church.

"LET'S SPEAK OF ALL THE BEST WE CAN."

May the Lord bless you all, in righteousness.

Women's Corner

By SISTER ALICE W. OTTLEY



THE word "Prepare" means, according to Webster, to qualify beforehand, to get ready, to put in order.

We all know what this means, but do we believe it? Is it worth a little time and effort before conducting a meeting to be prepared and to have at least one or two things in mind as to how that meeting should be conducted?

No matter what organisation we are working in, the advice given to us by those who know and have had much experience is, to hold a prayer meeting before the general assembly, to check over the things that are to be done and to ask our Heavenly Father to aid us in the conduct of the meeting of *that* day. It would save much time and eliminate much confusion.

Class leaders of Relief Society would do well to qualify beforehand to get ready for their lesson hour, long before the day of their *lesson*. Think of the responsibility you have. Other women who are as busy as you, leave their work and family to come and listen to you, hoping to be uplifted and to gain strength and courage from you, to carry on when they return to their homes. If you have nothing to give them, their time is wasted and so is yours.

A task well begun, is half finished, so let us begin, before the eleventh hour, to be *prepared* when the time comes. "Procrastination is the thief of time," and only makes one's task the harder to do.

As soon as one theology lesson is given, it is time to prepare to give the next one, if you are to give it intelligently and keep the interest of your class. The other lessons, likewise.

We often hear the quotation, "Order is the first law of Heaven"; an unprepared lesson disrupts the order of the organisation, especially when the lessons are to be given in proper sequence, one tying in with the other as outlined in the magazine.

So let us make a greater effort to be prepared, whether it be the class leader, the chorister, or the work director, or the presiding officer or any member who is responsible for a special assignment. Remember, we are to be held accountable for our acts. If we do what we know to be right, there is surely a blessing awaiting us. Not a material blessing, perhaps, but the blessing of peace of mind and the joy of a task well done.

"For God is not unrighteous to forget your work and labour of love, which ye have shewed toward His

(Continued on Page 348)

A Knowledge of the Personality and Attributes of God are Necessary in order to Have True Faith in Him

THERE are very few beings in the world who understand rightly the Character of God. The great majority of mankind do not comprehend anything, either that which is past, or that which is to come, as it respects their relationship to God. They do not know, neither do they understand the nature of that relationship, and consequently they know but little above the brute beast, or more than to eat, drink and sleep. This is all man knows about God or His existence, unless it is given by the inspiration of the Almighty.

If a man learns nothing more than to eat, drink and sleep, and does not comprehend any of the designs of God, the beast comprehends the same things. It eats, drinks, sleeps, and knows nothing more about God, yet it knows as much we, unless we are able to comprehend by the inspiration of Almighty God. If men do not comprehend the character of God, they do not comprehend themselves. (Taken from "The King Follett Discourses," by Joseph Smith the Prophet.)

What is Theology? It is that revealed science which treats of the being and attributes of God, His relation to us, the dispensations of His providence, His will with respect to our actions and His purpose with respect to our end. (Bucks' Theological Dict., p.582.)

And the first principle in this revealed science is Faith. As it tells us in Hebrews 11:6, "Without Faith it is impossible to please God." Now there is two kinds of Faith, namely, False and True. A false faith is of giving

credence to false evidence: A true faith, the result derived from true evidence.

In order to raise ourselves above the brute Beast, we must strive diligently to seek out the true evidence of the attributes and being of God, that we might have true faith and thus gain the rewards derived therefrom, especially the reward mentioned in John 17:3—"For this is life eternal that they might know Thee, the only true God and Jesus Christ whom Thou hast sent."

The simple story told by the Prophet Joseph Smith of the interview with the Father and the Son makes it easy to understand the teachings of the Bible relating to this important matter. It must be remembered, however, that this knowledge was not obtained by the Prophet through a study of the Bible. Although a study of the Bible proves that the Prophet's story harmonizes perfectly with the teachings contained therein. As we now shall consider, in our search for true evidence,

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26, 27.)

One wonders after reading this scripture, just how the learned men, throughout different ages, could have

fouled up their conception of Deity so much, when it is stated so very plainly. And how so many people in the world who have read the Prophet Joseph's simple story concerning his first vision, could possibly persist in staying in darkness when the light is brought forth to them.

The following scripture gives us a clearer idea as to what *our image* and *our likeness* meant as stated in the First Chap. of Gen. . . "And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth. (Gen. 5:3.) We find from these scriptures that we are literally in the image and likeness of God and Jesus Christ, as Seth was in the likeness and image of his Father, Adam. Therefore we see that Our Father which is in Heaven has a body of flesh and bone, parts and passions. Now to continue with more scriptural evidences.

Moses and Seventy of the Elders of Israel were privileged to be able to see the God of Israel, who is the God of this earth.

Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the Elders of Israel:

And they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. (Exod. 24:9-10.)

And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses.

And all the people saw the cloudy pillar stand at the tabernacle door; and all the people rose up and worshipped, every man in his tent door.

And the Lord *spoke unto Moses face to face, as a man speaketh unto his friend.* (Exod. 33:9-11.)

Does anyone need to be told how a man speaks unto his friend? The same happened when the Father and the Son appeared unto Joseph Smith. "They spoke with Joseph face to face, as a man speaketh unto his friend." And there is only one thing that made this possible and that is the fact that God did create man in his own image and likeness.

Paul's Testimony of the Personality of God gives us further evidence to build our faith on. He tried to make clear the personality and attributes of God by telling us that His Son Jesus Christ was the brightness of His glory, and the express image of His person, and that He sat down on the right hand of the Majesty on high. (Heb. 1:3.) Our Heavenly Father must have had a form for the Saviour to be able to sit to the right of His Father.

Stephen's Testimony of the Personality of God is as valid and faith-promoting as any in the scriptures because of the fact of his being stoned at the time of his testimony, and the last words which he spoke. "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on right hand of God.

And said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:55-56.)

From this we find out that he saw two separate and distinct personages. One the Son, standing on the right hand of the other, the Father. Also in John 14:9 when the Saviour was asked by Philip that they might see the Father, and Jesus said unto him: He that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father? This coincides with Paul's description of the Father and the Son as he explained it in his Epistle to the Hebrews, as the Son being the brightness of his glory, and

the *express image of his person*. Now that we have found out that the Saviour and God the Father are two separate and distinct personages possessing tangible bodies of flesh and bone, let us study a few more of the references found in the revelations which He has given to the human family.

A useful God must possess the following: A mouth, or he cannot speak to us. "And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever." (Exod. 19:9.) He must possess ears, or he cannot hear prayers. "Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me." (Ps. 27:7.) He must possess passions, or he cannot love, hate, be angered, be long-suffering, merciful and gracious, and he does possess these attributes as further scripture states, but due to the scarcity of space, I will refrain from bringing them forth at this time.

God Himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds

this world in its orbit, and who upholds all worlds and all things by His power, was to make Himself visible, I say, if you were to see Him today, you would see Him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with Him, as one man talks and communes with another.

It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another, and that He was once a man like us; yea, that God Himself, the Father of us all, dwelt on an earth, the same as Jesus Christ Himself did. (Teachings of The Prophet Joseph Smith.)

Let us study out of the best books that we might be edified and be able to strengthen our testimonies of the truthfulness of the Gospel and the plan which it provides. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.)

Notice . . .

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Evidences and Reconciliations

What is the Meaning of Salvation?

By JOHN A. WIDTSOE

BEFORE the Church was organized, the Lord said to the Prophet Joseph Smith, "There is no gift greater than the gift of salvation" (D. & C. 6:13). This was repeated in several later revelations. On another occasion, also while the young Prophet was receiving his preparatory training, the Lord further declared that "eternal life . . . is the greatest of all the gifts of God" (D. & C. 14:7). It would appear, therefore, that salvation is eternal life; or that to obtain salvation, one must win eternal life. In the Bible and Book of Mormon, also, eternal life, or everlasting life, is promised those who accept the Lord and His Son, Jesus Christ. Life and salvation are forever intertwined. Indeed, our own Church leaders have spoken and speak of the "gospel of life and salvation."

This conception of the meaning of salvation requires a definition of life. Man had a pre-existent state, and will live on throughout eternity. He is immortal. It becomes necessary, therefore, to distinguish clearly between life as mere existence, and life as something greater that may issue from existence.

Brigham Young has furnished a definition in thrilling words: "Salvation is the full existence of man, of the angels, and the Gods; it is eternal life, the life which was, which is, and that which is to come." Life, then, is more than mere existence; it is "full existence." Life is active; existence is static. Life is warm; existence, cold. Life uses its powers to secure pro-

gress; it moves upward. Existence is today where it was yesterday, or lower. Life is the increasing realization of man's highest ideals. The Lord Himself has made clear the distinction, for He said to Moses, "This is my work and my glory—to bring to pass the immortality and eternal life of man" (Pearl of Great Price, Moses 1:39). And Jesus, the Christ, made the same distinction when He said, "I am the resurrection, and the life" (John 11:25). Life in contradistinction to existence has always been the objective of Latter-day Saints. Life, implying a future of endless development, is the ultimate goal of the Church.

The Prophet Joseph Smith in his discourses gave added meaning to this definition of salvation. "Salvation," he said, "means a man's being placed beyond the power of all his enemies" (Teachings of the Prophet Joseph Smith, p.301), and "Salvation is nothing more or less than to triumph over all our enemies and put them under our feet. And, where we have power to put all enemies under our feet in this world, and a knowledge to triumph over all spirits in the world to come, then we are saved, as in the case of Jesus who was to reign until He had put all enemies under His feet, and the last enemy was death" (Teachings of the Prophet Joseph Smith, p.297). There is no thought of inertia, mere existence, in such words. Instead, these statements imply action, a battle for triumph over enemies without and within.

The conditions which enable man to win eternal life are included in the plan of salvation. In fact, the plan is but a series of invariable, unalterable laws, obedience to each of which increases man's power to triumph over evil. That means that there is knowledge to be acquired (Teachings of the Prophet Joseph Smith, p.297); principles of action to be accepted; ordinances to be received (Teachings of the Prophet Joseph Smith, pp.12, 331); duties to be performed through life; and the complete acceptance of Jesus, the Christ (John 17:3); that is, full health of body, mind, and spirit to be won. All this that man "might be raised in immortality unto eternal life" (D. & C. 29:43).

The man who uses his powers in obedience to law to fight all enemies of progress, whether ignorance, temptation, appetites, or personalities, rises above existence; he lives; he is on the way to salvation. For him who does not so use his powers, though he exist, life does not function fully; the light of truth is blotted out; the enemy may defeat him; he is retreating from salvation. Salvation, then, is conditioned under the divine plan and with divine help, upon the proper exercise of the will of man. Complete salvation, which is full and eternal life, results from man's full endeavour to conform to the laws of life, the gospel of the Lord Jesus Christ. That is why we often say that men save themselves with the aid of the Lord (D. & C. 29:44, 45).

Since men differ in their obedience to law, there must be stages of salvation. Mankind may win any degree of salvation, from mere inert existence, beyond a kingdom of glory, to the celestial kingdom or highest glory. "In my Father's house are many mansions (kingdoms)" (John 14:2). They who use only a part of their powers, or use them improperly, do not live life fully. Only those who render obedience

to all the duties required of them, who are in process of full living, can expect complete salvation (Teachings of the Prophet Joseph Smith, p.332). They become the sons of God. They will be where God and Christ dwell.

If salvation is eternal life as here defined, it may begin on earth, or may have begun in the pre-existent state of man. To the degree that a person uses his powers for progress on earth, and lives fully under the law, he is daily achieving salvation and in a state of salvation. But, the summation of our efforts will be made on the great day of judgment, and will determine the degree of our salvation, our final place in the hereafter.

This meaning of salvation is simple, easily understood. If the body is to be kept healthy, and fit for the work of life, certain definite laws must be obeyed. If the mind is to render full service, it must be properly fed and exercised. If the spirit is to lift man into joy, spiritual tasks must be performed. Only under such conditions of fully functioning powers can full life be lived. If salvation is to be gained, all the powers of life must be used, under the laws of truth, so far as in man's power lies. There must be a co-ordination of these powers for steady progress. As we seek salvation, an active eternal life, we must prepare ourselves for it by proper activity on earth.

This conception of salvation explains why the activities of the Church on earth enter into every phase of man's life, and why activity must characterize the life to come.

There is much in the Gospel not yet revealed to man, but that which we know is within the easy comprehension of man. Certainly, the revealed meaning of salvation removes much of the confusion surrounding this frequently used term.

The Wily Chief

By LE ROI C. SNOW

(The author of this story is a son of President Lorenzo Snow, and now an employee of the Church Historian's Office. He is well known for his historical writings.—P.N.)

THE first work done by the Church in Arizona was among the Indians. Jacob Hamblin, Ammon M. Tenny, Ira Hatch, Thales Haskell, Andrew R. Gibbon, John S. Brown, George Adair, Samuel U. Adair, Fred Hamblin, and James Pierce, were among the early missionaries to the Lamanites. The first crossing of the Colorado River was El Vado de los Padres (The Crossing of the Fathers) in 1858. Soon thereafter, they visited all the Hopi and Moqui Indian villages, including the noted "Seven Cities of Sebola." Moenkopi was made missionary headquarters.

Moenkopi is an ancient Indian village, built in a mesa above the Moenkopi wash. In the spring of 1876 a large number of missionaries, some with their wives and families, were located here. One day late in May, 1876, they were greatly aroused by an Indian runner who came with the news that a "Mormon" party had met disaster by the overturn of a ferry boat while crossing the Colorado River at the mouth of the Paria, and that the "great 'Mormon' Chief" was drowned. At first it was feared that this might have been President Brigham Young, and there was much anxiety for several weeks, when finally definite news was received of the drowning of Lorenzo W. Roundy, of the Daniel H. Wells' party.

A few weeks later elaborate preparations were made for proper celebration of the 24th of July, Utah's Pioneer Day. On the morning of the 24th, all the women folks were busily engaged preparing the great feast. Most of the men were working in the gardens, down in the wash below the mesa. Sister Elvira Martineau Johnson called attention to a cloud of dust many miles out in the sandy desert. The women were fearful of danger and asked Bro. James S. Brown if it might be a band of Indians. At first Bro. Brown said it was perhaps simply a wind storm out in the desert. Sister Johnson was not satisfied with the answer, and approached Bro. Brown and asked, "Is it not a band of Indians? Tell us, we shall try to keep calm, but we want to know whether it is Indians or not." Brother Brown then answered that he feared it was Indians, but he hoped they might be friendly. He then went to the edge of the mesa and called the brethren from the gardens below. The people were all gathered in Moenkopi, when a large band of hostile Navajos came up. They were led by Chief Piecon, who dramatically thrust forth a youth, saying, "Here he is, take him and do as you please." Brother Brown was astonished, as were the others, and asked, "What do you mean? What has the boy done?" "Punish him," replied the Indian Chief, "be as severe as you wish. Although he is my son, he deserves severe punishment, and we wish you to use him as an example, even though it may mean his death." "But," asked Bro. Brown, "what has the boy done?" It was then explained that the boy had

stolen and killed three cattle belonging to the Saints at the settlement of Sunset on the little Colorado River, that there had been considerable stealing and killing of cattle. The Indian wanted the practice stopped and thought the case serious enough for most drastic punishment.

Brother Brown explained that the act was not so serious, that he would accompany the chief and his party to the Sunset settlement where he believed adjustment could be made by the Indians paying for the three cattle or replacing them. He thought the Saints would require no more. The band of Navajos was accompanied by a band of Putes, who usually did the dirty work for the Navajos. They were armed with bows and arrows, painted and bedecked with war paraphernalia. They strutted about, drawing their bows and threatening the people. They were seeking trouble. Just at this time word was given that the big feast was ready. The chief and others of the Indians were invited to the tables, while food was distributed among all others of both bands. The great feast was enjoyed by all, especially the

Indians, for whom it was a great treat. After the meal all felt much better, and the council was resumed. It was then that the truth was made known by Chief Piecon, who explained that it was not his boy who had killed steers belonging to the Sunset people, but that the "Mormon" settlers of Sunset had killed three animals belonging to the Indians, and the wily Chief had hoped to have Brother Brown pronounce punishment on his son, which he in turn would mete out upon the "Mormon" people. Bro. Brown expressed regret that the "Mormons" had been guilty of killing the cattle, and at his suggestion a visit was made to Sunset where it was learned that the almost starving settlers had run across the stray cattle on the range and, not believing that they would be claimed, killed them for food. The Saints were very willing to make reparation for the damage, and the Indians returned to their home perfectly satisfied with the adjustment. This incident undoubtedly proved to the Lamanites the honesty and good intentions of the "Mormon" people had welded the friendship that was growing between them.



THE WOMEN'S CORNER (Continued from Page 341)

name, in that ye have ministered to the Saints and do minister. And we desire that every one of you do shew the same diligence to the full assur-

ance of hope unto the end; that ye be not slothful but followers of them, who thru faith and patience, inherit the promises."

★

You shouldn't say it is not good. You should say you do not like it; and then, you know, you're perfectly safe.

—L. C. Ingleby, Oscar Wilde, p.67

Evidence Within

By ELDER REECE L. GLINES

EPISTLES, PSALMS, LAMENTATIONS

“PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; Unto Timothy, my own son in the faith.”

Such was the beginning of the First Epistle of Paul the Apostle to Timothy. But, this is contained in the Bible you say! Are we not supposed to be concerned with the *Book of Mormon* and the contents therein? Surely, and if we will just study the book a little closer, we will find such a thing as epistles in the *Book of Mormon*. There are nine of these epistles in that Sacred Record. They are classified into three different groups, namely: pastoral, prophetic, and war.

There are two examples of the pastoral epistles; found in Moroni 8:2-30 and in Moroni 9. Those of the Bible are contained in 1st and 2nd Timothy and Titus. They deal with the duties of the “shepherd” or the presiding officer of a given branch or centre of the Church. The two in the *Book of Mormon* are written by Mormon to his son Moroni, giving Moroni counsel and advice on how to run the affairs of the Church, since Moroni had recently been called into the ministry. The first of these epistles is of utmost importance to every Latter-day Saint. Moroni seems to have been confronted with the idea of infant baptism, and being new in the ministry, was getting instructions concerning the correctness of the doctrine. Mormon assures Moroni that little children need no baptism for they cannot be tempted by the devil, because God has not given Satan the power to tempt them. He also affirms that the Law of Circumcision is done away with in the Lord.



The second epistle to Moroni is not doctrinal. It deals very heavily with the wickedness of the Nephite people. Mormon is very sad with the unwillingness of the people to repent of their sins; but he does not forget that Moroni is still in the ministry, exhorting him to keep true to the faith. An indication also is given that the Nephite people are very “ripe” for destruction.

Our next consideration is that of the prophetic type. Some people have not wished to class the first of these epistles as an epistle, but since it contains instructions to a future translator, it can be truly called a letter. The epistle is very short; of only six verses. The instructions are twofold: the translator is told not to translate the part which is sealed; and second, he should show the plates to only those who “assist to bring forth the work.”

Moroni says that “in the mouth of three witnesses shall these things be established.” It is found in Ether 5:2-4.

The remaining six epistles are all war epistles. The first two are those dealing with the exchange of prisoners

between Ammoron, a Lamanite leader, and one Moroni, a Nephite. These are found in Alma 54:5-14 and 54:16-24. The first is a sharp worded reply of Moroni in answer to Ammoron's request. The second contains Ammoron's reply. Although it might be that he didn't altogether agree with the proposal that Moroni put forth, Ammoron does finally concede.

The third epistle of war is the longest epistle in the *Book of Mormon*. It is written by one General Heleman connecting somewhat with the epistles on the exchange of prisoners. It is very faith-promoting, telling about the "sons of Heleman." It breathes weightily with the confidence those warriors had in God. The fourth is a "jacking up" that the General Moroni gave to Pahoran, the chief judge, for not supporting the armies in the field. He threatens reprisal measures unless something is done about the situation. The ending lines of his letter are very fitting, even in a world of today. "Behold, I am Moroni, your chief captain. I seek not for power, but to pull it down. I seek not for honour of the world, but for the glory of my God, and the freedom and welfare of my country. And thus I close mine epistle" (Alma 60). Epistle number five is Pahoran's reply to Moroni, telling Moroni that he has had troubles of his own but help is forthcoming. The last of the war epistles is an ultimatum for the Nephite governor, Lachoneus, demanding possession of Nephite lands, threatening the people, and telling of avenging wrongs, which he created, that were supposed to have been done to the Gaddianton robbers. It is written by Giddianhi.

Our view is now centered on another type of literature, the psalm. The psalm is a type of literature which has a great deal of religious feeling in it,

along with the personal feelings of the writer. The Old Testament contains a very large number of them; but the *Book of Mormon* has only one to boast about. It is found in 2 Nephi 4:16-35. We cannot report it here in full, but we must include some droplings of it for illustration. It is the yearning of Nephi to praise God. "Awake, my soul! No longer droop in sin. Rejoice, O my heart, and give place no more for the enemy of my soul. Do not anger again because of mine enemies. Do not slacken by strength because of mine afflictions. Rejoice, O my heart, and cry unto the Lord, and say: O Lord, I will praise thee forever; yea, my soul will rejoice in thee, My God, and the rock of my salvation." (2 Nephi 4:28-30.) Read it again, and then turn to the psalms of David. You are sure to find the same rhythmical verse in the *Book of Mormon* as in the Bible.

Lamentation is the name given to another type of literature. It is an utterance of grief by the author, generally for the wickedness of the people, and it also portrays much anguish for them. The lone one is that of Mormon; and he justly had the right to mourn for the wickedness of the people, for shortly after they were wiped from the face of the earth by the Lamanites. Let us quote a bit: "O that ye had repented before this great destructions had come upon you. But behold, ye are gone, and the Father, yea, the Eternal Father of Heaven, knoweth your state; and he doeth with you according to his justice and mercy."

What an education it would have taken to have concocted such literature! Only a scholar could have done so, and at that with many years of learning and hard labour. Do you think Joseph Smith wrote the *Book of Mormon*?

★

He that endureth to the end shall be saved.—Matt. X:22.

POLYNESIA

A Branch of the House of Israel.

By ELDER RICHARD BIGLER

"THE MIGRATIONS"

(The Third and Final Instalment.)

HAWAIIAN chant of how the Hawaiian Islands were formed:
*Come back and dwell in Hawaii-of-the-green-back,
A land that was formed in the ocean,
That was drawn up from the sea,
From the very depths of Kanaloa;
The white coral of the ocean caves
that was caught on the hood of the fisherman,
The great fisherman of Kapaahu,
The great fisherman, Kapu-he'e-au-nui.*

The Hawaiian Islands

Are found in the most northern part of the Polynesian Island groups. It is sometimes referred to as the Sandwich Island group, which is made up of about eight main islands—Hawaii, Maui, Kahoolawe, Lanai, Molokai, Oahu, Kauai, and Niihau. Few of the islands of the Pacific have as much bearing of colourful history as have the Hawaiian Islands. The story of Hawaii-loa is indeed one of the more fascinating stories of migration and discovery that we find on all Polynesia. We will now take up this colourful history to see the possibility of a migration from the Americas into the Hawaiian Islands. As I pointed out in my last article, "*The Book of Mormon*" provides two hints of migrations from the Americas into Polynesia. I showed you first of these hints in my previous article and now we will take up the second mention of a people leaving the South America in *The Book of Mormon*, found in Alma 63:5-9.

"And it came to pass that Hagoth, he being an exceeding curious man, therefore, he went forth and built



him an exceeding large ship, on the boarders of the land Bountiful, by the land Desolation and launched it forth into the west sea, by the narrow neck which led into the land northward."

"And behold, there were many Nephites who did enter therein and did sail forth with much provisions, and also many women and children and they took their course northward. And thus ended the thirty and seventh year."

"In the thirty and eighth year this man built other ships, and the first ship did also return, and many more people did enter into it; and they also took much provisions, and set out again to the land northward."

"And it came to pass that they were never heard of more. And we suppose that they were drowned up in the depths of the sea. And it came to pass that one other ship also did sail forth; and whether she did go, we know not."

I will quote what the "House of Israel" says about this. "This story doesn't mention of the fact that the

Nephites went to Hawaii. It merely infers that one of the ships, the first one built by Hagoth, had landed its cargo safely somewhere in the land northward and returned for another. This doesn't mean that it went to Hawaii, for the particulars of the story conflict with those of the Hawaiians' legend which states that only one man landed there, Hawaii-loa. According to Mr. Bancroft, eminent American Indian historian, there is a tribe of Indians now living in Northern California who tell in legend of the Hohgates (compare this name with that of Hagoth), seven in number, who first came there in a boat. "They built their houses after the style of the white man now. These Hohgates killed many elk on land, seals and sea lions in fishing excursions from their boats. Some of these Hohgates were caught in a typhoon and, swinging around and around, their boat floated steadily into the vast of heaven" (Natives Races—Bancroft, Vol. 3, p.177).

The "Vast of Heaven" to the California Mainland is westward, and it was in that direction that this traditional fisherman-navigator floated. The Californian current flowing down the west coast of North America begins to make its circuit westward at about the same region where the Hohgates fishermen became entangled in a typhoon. While his boat comparatively helpless in the current became subject to the movement of the water and would eventually be carried to the region of the Hawaiian Islands. He could not get across the equatorial drift which runs directly westward through the epicenter of the California and Antarctic currents for the water of the northern current would carry him irresistibly westward.

To some this may be discarded as mere supposition, and without further substantiation. *The Book of Mormon* says that Hagoth built his ships in the 37th year of the reign of the judges

which, when calculated according to *The Book of Mormon* chronology, gives the year 54 B.C. The Polynesians in their pedigrees trace back eighty generations to Hawaii-loa. The generation according to the Polynesian Society averages twenty-five years. This average was established after thorough and exhaustive research into Maori pedigree histories and the heard-of genealogies of other islanders. If we use this as a unit of measurement, multiplying eighty by twenty-five, we estimate two thousand years from 1936, the date of this calculation to the arrival of Hawaii-loa in Hawaii. Taking this number from 1936, we arrive at a negative of 64 years, or 64 B.C., the date of Hawaii-loa's generation. This is only ten years different from the date of Hagoth's ship-building project, so is substantially the same time.

It is so close in fact that it will be readily accepted that there does exist a possibility of it being the same date allowing a margin of error in the Hawaiian tradition or estimate of years per generation. (The House of Israel—436.)

For those who are not too familiar with the story of Hawaii-loa, I will enlarge upon his wanderings and discoveries. Hawaii-loa was the first progenitor of the race of people that we know as the Hawaiians. He and his navigator, Makali'i, made many fishing trips to a sea named "Sea-where-the-fish-do-run." On one of his long trips his very good navigator urged him to sail farther on, and they came to another sea named "Many-coloured-ocean-oh-Kane." They passed on to the "Deep-coloured-sea," where they came to an island. The discoverer named the island after himself—Hawaii. Pleased with his discovery, Hawaii-loa returned to his home and picked up his wife, family and returned, and sailed back to Hawaii, where he became the first settler.

As Whitehead pointed out in his "The House of Israel" there was a direct possibility that Hawaii-loa was one of the Hohgate Indian fishermen who was swept from the coast of America in a large storm out into open sea, where he was picked up by prevailing currents and carried to the Hawaiian Islands. Other anthropologists have placed the homeland of Hawaii-loa at Society Islands, while still another has placed it at Indonesia, to me a fantastic assumption. Where are you going to find a race of Euro-poids that dwelt in Indonesia at the time of Hawaii-loa? I will point out the improbability of the theory that they came from the Society Island group or any other island group in Polynesia in a study of the Manahune.

The Manahune Race

Or so termed Manahune by the early Hawaiian people because they dwelled in some of the islands of Hawaii at the time of the appearance of Hawaii-loa. This is what Peter Buck has to say about the Manahune in "Viking of the Sunrise"—"The Society Islands in the centre of Polynesia were peopled by an early group called Manahune. These were real people referred to both in legend and history, and perhaps belonging to the same period as the Manahune of Hawaii. They could readily pass the Gilberts, through a chain of atolls, such as the Phoenix Islands, Manihiki, Rakahanga, and Penrhyn to drop down into the leeward group of the Society Islands."

The Anthropologist of today knows little about these people, only in myth and tradition can they trace them and their wanderings. But these Manahune were definitely Europoid people like the Polynesians. I believe that they were the descendants of the earlier migrations into Polynesian about 250 B.C. or later. As I showed in my last article, there were earlier migrations from the South American Continent.

If this was the case it is very probable that Hawaii-loa and his generation found that the descendants of these early migrations, when they entered the Polynesian Islands in 64 B.C., almost 200 years later, because the Manahune were people of whom Hawaii-loa had no knowledge. If the Manahune had come from the Society Islands, they would have been a distant relation of some sort and there would have been immediate recognition, which there was not. Consider this statement made by Sir Peter Buck in "Vicking of the Sunrise": The type of terrace with raised platforms and upright stone pillars is reminiscent of the inland temples of Tahiti, attributed to the Manahune people of the island."

"They worked only under cover of darkness. Some of the temples were alleged to have been completed in one night, the workmen stretching in a continuous line between the stone quarry and the temple site, and passing huge stones from hand to hand. A chief of the later people (Hawaii-loa's group) employed a group of Manahune and, when the work was completed, he paid the labourers a single freshwater shrimp."

This bit of information proves two important things. First, it was that the Manahune came from the Society Islands where they learned to build temples and things out of stone, a knowledge that was passed on to them by the first early people of Peru, who taught them the workings of stone. And it proves that Hawaii-loa could not have come from the Society Islands, because Hawaii-loa and his people had no knowledge of the workings of stone like the Manahune, and if they had of come from the Society Islands they would have had that knowledge. No, the group of people brought in by Hawaii-loa came from some other land. I can't see how they came from any other place in Polynesia because they had no knowledge

of the Manahune and the customs of the people in Polynesia at that time. It is also hard to understand how they came from Indonesia and then through Micronesia without leaving more evidence of their journey. Surely, if they had sojourned in Indonesia, as Buck states, there would have been a lot of interbreeding and a certain amount of them that would have remained in Indonesia, and we find no trace of that today in the Indonesian peoples.

The possibility of Hawaii-loa's migration from North America into Hawaii is very aptly put in "The House of Israel." Then we also have Thor Heyerdahl's statement to add with it which is found in one of his articles. "In the Wake of the Polynesians." "I also believe," he added (Thor Heyerdahl) "that some 1000 years ago a second migration to Polynesia took place; this time from British Columbia. This includes the culture of Hawaii and New Zealand, for example, the Maori carving and the fine sea-going canoes of the mid-Pacific Islands." Here Heyerdahl has stated the same thing that E. L. Whitehead has said in his "The House of Israel," the early Hawaiians migrated from the North American Continent. Now we can see, as each year unveils new facts and knowledge, that the great civilization of whites who dwelt on the Americas before and shortly after the time of Christ extended their empires into the islands of the Pacific. But we, as Latter-day Saints, do not have to rely upon the facts and theories of men to know of the lineage of the Polynesian. All we have to do is read the "*Book of Mormon*" which tells us that the House of Israel would be

"And behold, there are many who are already lost from the knowledge

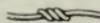
of those who are at Jerusalem. Yea, the more part of all the tribes have been led away; and they are scattered scattered upon the islands of the sea, to and fro upon the isles of the sea; and whether they are none of us knoweth, save that we know that they all have been led away." (1 Nephi. 22:4.)

I have tried to show you in these two articles how there were possibly three different migrations from the American Continent, and also that the "*Book of Mormon*" gives clues to two of these migrations. I am not saying that these are the only migrations that took place, for I believe that there must have been more of which we do not have record, which may come to light in the future.

I will end "The Migrations" now, as I do not want to deal further with the inter-island migrations that carried the early Polynesians all the way into New Zealand. Before I close "The Migrations," I must take off my hat to those early sea rovers of the Pacific, who knew no fear in their relentless search for new land. When I board the large ships of today, with their big engines, and instruments to guide us safely to our destination, I reflect upon those early seamen who, in their frail canoes, set into the unknown waters with nothing but faith, the stars to guide them, and God's protection to preserve their lives. I can not help thinking that we in our large ships are but following the wake of great Polynesia's migration.

No reira kia oho te ngakau Moari mo o koutou ritenga onamata.

—TIKI NUIRA.



When ye depart out of that house or city, shake off the dust of your feet.

HOME - - the Greatest Institution PARENTS - - the First Teachers

By ELDER ROBERT FOX

“O REMEMBER, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God.”

“Yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and withersoever thou goest let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever.”

“Counsel with the Lord in all thy doings, and He will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that He may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day.” (Alma 37:35-37.)

What better instruction could be given by a father to his son, than the counsel given in these verses by Alma to his son, Helaman. Parents hold a great responsibility nowadays as they always have, of teaching and bringing up their children to know right from wrong and to choose the right; also to be familiar with the mission of the Saviour and His teachings. This year's Primary theme states: “And they shall also teach their children to pray, and to walk uprightly before the Lord.” (D. & C. Sec. 68:28.) The Lord states also that if the parents do not teach their children these essential things, the sin will be upon their heads and not the children.

The important point that is to be brought out, then, is the necessity of



good family life and home teachings. Altogether too many parents depend upon teachers to do the work which is meant for them to do. Much good is accomplished through the Church in Sunday School, Primary, and M.I.A. The schools also do a great work, but neither of these institutions can take the place of the home, and no teacher, no matter how well trained, can take the place of the parents. At this point I would like to mention about one of the greatest armies of young men, perhaps the world has record of. I am speaking of Helamen's two thousand stripling soldiers. The main account of their battles can be found in Chapters 56 and 57 of Alma. All of these soldiers were extremely young and without any experience in battle, yet not one of their lives were lost. It was because they had learned how to pray and live clean, wholesome lives while young and the power of the Lord was with them. “. . . yea, they had been taught by their mothers, that if they did not doubt, God would deliver them.” (Alma 56:47.)

(Continued on Page 362)

L.D. Prophets Speak . . .

Definition and Nature of the Priesthood - What is Priesthood?

IT is the rule and government of God, whether on earth or in the Heaven; and it is the only legitimate power, the only authority that is acknowledged by Him to rule and regulate the affairs of His Kingdom. When every wrong thing shall be put right and all usurpers shall be put down, when He whose right it is to reign shall take the dominion, then nothing but the priesthood will bear rule; it alone will sway the sceptre of authority in heaven and on earth, for this is the legitimacy of God.—John Taylor, JD 1:127, August 11, 1872.

The priesthood of the Son of God is the law by which the worlds are, were, and will continue for ever and ever. It is that system which brings worlds into existence and peoples them, gives them their revolutions—their days, weeks, months, years, their seasons and times and by which they . . . go into a higher state of existence.—Brigham Young, JD 15:127, August, 1872.

The Holy Priesthood is the channel through which God communicates and deals with man upon the earth; and the heavenly messengers that have visited the earth to communicate with man are men who held and honoured the priesthood while in the flesh; and everything that God has caused to be done for the salvation of man, from the coming of man upon the earth to

the redemption of the world, has been and will be by virtue of the everlasting priesthood.—Wilford Woodruff, MS 51:657, September 1, 1829.

The priesthood or authority in which we stand is the medium or channel through which our Heavenly Father has purposed to communicate light, intelligence, gifts, powers, and spiritual and temporal salvation unto the present generation.—Lorenzo Snow, MS 2:39, May, 1841.

It is nothing more nor less than the power of God delegated to man by which man can act in the earth for the salvation of the human family, in the name of the Father and the Son and the Holy Ghost, and act legitimately, not assuming that authority, not borrowing it from generations that are dead and gone, but authority that has been given in this day in which we live by ministering angels and spirits from above, direct from the presence of Almighty God . . . It is the same power and priesthood that was committed to the disciples of Christ while He was upon the earth; that whatsoever they should bind on earth should be bound in heaven, and whatsoever they should lose on earth should be lost in heaven.—Joseph F. Smith, CR, p.5, October, 1904.

The priesthood after the order of the Son of God is the ruling, presiding authority in the Church . . . In other

words, there is no government in the Church of Jesus Christ separate and apart, above, or outside of the Holy Priesthood or its authority.—Joseph F. Smith, IE 6:705, July, 1903.

The priesthod . . . is the authority of God in Heaven to the sons of men to administer in any of the ordinances of His house. There never was a man and never will be a man, in this or any other age of the world, who has power and authority to administer in one of the ordinances of the House of God, unless he is called of God . . . unless he has the Holy Priesthood and is administered to by those holding authority.—Wilford Woodruff, JD 16:266, October 8, 1873.

The Purpose of the Priesthood

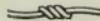
To restore creation to its pristine excellency and to fulfill the object of creation—to redeem, save, exalt, and glorify man—to save and redeem the dead and the living, and all that shall live according to its laws is the design and object of the establishment of the priesthood on the earth in the last days; it is for the purpose of fulfilling what has not heretofore been done—that God's works may be perfected—that the time of the restitution with the eternal priesthood in the heavens (who without us, nor we without them, could not be made perfect), we may bring to pass all things which have been in the mind of God or spoken of by the Spirit of God.—John Taylor, MS 9:321-322, May 7, 1847.

What is the priesthood for? It is to administer the ordinances of the gospel, even the gospel of our Father in Heaven, the eternal God, the Elohim of the Jews and the God of the Gentiles, and all He has ever done from

the beginning has been performed by and through the power of that priesthood, which is “without father, without mother, without descent, having neither beginning of days, nor end of life,” and the administration of His servants holding this priesthood is binding, being the saviour of life unto life or death unto death.—Wilford Woodruff, JD 19:360, June 30, 1878.

God has organized a priesthood, and that priesthood bears rule in all things pertaining to the earth and the heavens; one part of it exists in the heavens, another part on the earth; they both co-operate together for the building up of Zion, the redemption of the dead and the living, and the bringing to pass the “times of the restitution of all things”; and as they are thus closely united, it is necessary that there should be a communication between the one and the other, and that those on the earth should receive instructions from those in the heavens, who are acquainted with earthly as well as heavenly things, having had the experience of both, as they once officiated in the same priesthood on the earth.—John Taylor, MS 9:322, May 7, 1847.

Our Heavenly Father performs all His works—the creation of worlds, the redemption of worlds—by the power of the eternal priesthood. And no man on the earth, from the days of Father Adam to the present time, has ever had power to administer in any of the ordinances of life and salvation only by the power of the Holy Priesthood. You will find this to be the case in the whole history of the prophets of God.—Wilford Woodruff, JD 24:242, July 20, 1883.



Always be kind--remember, everyone you meet is fighting a hard battle.

OUR INTERESTS INCREASE WITH GENEALOGY

By ALBERT J. WILEY, Mission Recorder



HAVE you ever wondered why it is necessary to do Genealogy work? Why the Genealogical Society of the Church was organized? If you have never had the thought enter your head this is a good time to start thinking about it.

First of all let's see what Genealogy means and then we will have a good idea of what we will be talking about. "A record of descent from some ancestor; a list of ancestors and their descendants." Quoted from Webster. Now that we know what it means let's get down to business.

In order to comply fully with the commandments of the Lord it is the responsibility of every Latter-day Saint family to prepare and work on their genealogy. We have the responsibility of seeking for our ancestors and linking up their ancestral lines with each other.

To answer the first question that I asked, that being: "Have you ever wondered why it is necessary to do genealogy work?" I will say this and it will be as brief as possible: we

owe it to the dead. The justice of God has decreed that all shall hear the Gospel; all shall be made acquainted with the mission of Jesus Christ; all who are willing to receive Him and His truth shall be heirs of His Father's Kingdom where He and the Father dwell. Every man shall be judged according to his works, and according to his opportunities to receive the truth, and judgment shall be based on the desires of the hearts of men as those desires have been made manifest through their works.

"Let us, therefore, as a Church and as a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness; and let us present in His holy temple—a book containing the records of our dead which shall be worthy of all acceptance."—Joseph Smith.

Have you ever wondered how wonderful it would be if your ancestors could receive the Gospel and thereby be freed from the bondage of sin and death? This is what Genealogical work can do for you and this is why it is necessary. Of course, this is all based on the assumption that your ancestors receive the Gospel when it is placed before them.

In D. & C. 2:2, "And he shall plant in the hearts of the children the promises made to the fathers," we find that these promises were made to the fathers that their children should do something for them which they could not do for themselves. Now it is a well understood principle that the Lord does not do for man what man can do for himself; but He has done for man all that pertains to man's salvation which man cannot do for himself. This is

why Jesus Christ came into the world and died that we might live. He took the responsibility of redeeming us from the power of death without any act on our part except for one condition, that being our repentance for our sins. Thereby He atoned for our sins. These things Jesus done because we could not free ourselves upon any act of our own; we would all be subject to death otherwise. Every man will have to answer for his own transgression if he does not accept the Gospel and Jesus Christ, for the Lord said:—

“For behold, I, God, have suffered these things for all, that they might not suffer if they would repent. But if they would not repent they must suffer even as I; which suffering caused Myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that not drink the bitter cup, and shrink. Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.” (D. & C. 19:16-19.)

In the year 1894, President Wilford Woodruff had re-emphasized in a revelation that it was necessary, in the completion of temple work, to have the children sealed to their parents and the parents sealed to their parents and so on. The Saints were told to run their family record back as far as possible. “This,” said President Woodruff, “is the will of the Lord to His people.”

Each generation must be joined to the one which went before. This means that each generation, linked to the pre-

ceding generation, becomes a unit in the whole and complete body of Christ, or family organization. This is what is meant when we say that Adam is the “father of all, the prince of all the ancient of days.” (D. & C. 27:11.)

To the Saints in Utah at that time (1894) the answer came through the organization of the Genealogical Society of Utah. Under the sponsorship of the First Presidency of the Church, a number of men interested in Genealogical research.

The organization of the Genealogical Society was organized for the express purpose of gathering one's Genealogy so that he might be able to fulfill the commandments of God and for the purpose of doing that work for the dead in the temples of God. This answers the second question that I asked that of, “Why the Genealogical Society of the Church was organized?” So in summarizing these two questions, we can see how important it is for each and everyone of us to delve into our forefather's past and collect all the names that we are able to.

Our interests increase not only in the furtherance of the work that we have done, but our interests increase in blessings that wait in store for us.

No greater salvation can come to the heart of man than when he obeys the commandments of God.

“Else, what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?” (1 Cor. 15:29.)



Let it be observed, that slovenliness is no part of religion; that neither this, nor any text of Scripture, condemns neatness of apparel. Certainly this is a duty, not a son. “Cleanliness is, indeed, next to Godliness.”

—John Wesley (Sermons, No. xcii, On Dress).

World Wide Church and its Progress

Purchase of Site in Switzerland

An announcement of the purchase of a site in Berne, Switzerland, for the first European Temple of the Church of Jesus Christ of Latter-day Saints was made late Tuesday, July 22, by President David O. McKay.

Pres. McKay made the announcement in Glasgow, Scotland, just a few hours before he boarded a Scandinavian Airlines plane to return to the United States. In his announcement he said that he had obtained the site for the temple at Berne and that full details of the costs and plans of the temple will be discussed later. "The site has been secured at Berne and further negotiations are under way," he said.

Pres. McKay told the United Press in Glasgow that 40,000 of the world membership of 1,370,000 of the Church of Jesus Christ of Latter-day Saints reside in Europe and of that number half lived in Switzerland and Germany. He explained that the temple would serve the entire European area and would become a sacred edifice in Europe where the ordinances of the Church will be administered to the faithful.

As Pres. McKay left the Glasgow Airport he closed one of the outstanding chapters in his long career as a Church leader. It was an eight weeks' tour of all European Missions of the Church. He expressed great satisfaction with the state of the Church in Europe.

M.I.A. Dance Festival

The Dance Festival held on Friday evening, June 13, 1952, offered the lucky spectators who could gain admittance more colourful dance pageantry in its two-hour extravaganza than they could find in a hard week's travelling. Thirty thousand witnessed the great and colourful spectacle in University of Utah Stadium.

So heralded has this festival become and so early did the patrons arrive to be on hand to witness it, that an estimated crowd of 15,000 persons were unable to get through the gates.

From 141 Stakes there were dancing ensembles of Boy Scouts and Bee Hive Girls, Explorers and Mia Maids, M Men and Gleaners, and Special Interest class members. And as large as the greensward of the Stadium is, it, too, was filled to overflowing with nearly 6,000 dancers.

With an astonishing wealth of ideas, the M.I.A. General Board Dance Committee built its festival around the theme "Dancing Through the Ages." And the programme was just that!

For instance, there was a primitive Maori dance entitled "Canoe Song" performed by a group of former missionaries to New Zealand; and there were polkas, mixers, mazurkas, minuets, waltzes, ballets, rumba, tangos, saramba, square dances, and round dances, all with the objectives to give hundreds of dancers fun and thousands of spectators enjoyable entertainment. And in both aims, the festival deliberately succeeded.



Genius is only a great aptitude for patience.

THE SUNDAY SCHOOL IN NEW ZEALAND

By **ELDER GARTH LOW**

PREPARE, Prepare, Prepare, for the time is short; there is only seven short days between Sundays when you may study your lesson to teach in the Gospel. It is to you teachers, leaders and parents that I write this article. "Many are called but few are chosen," and you who have been chosen have a beautiful opportunity, a privilege and a obligation.

Starting in the home as parents you have first been given the care of beautiful spiritual children, who have come and through you taken on a physical body. You have been given a blessing and if you fail, who will stand accountable? That's correct, you who have been given charge. During the week days while at home you must teach your children to "Learn Wisdom in Their Youth," teach them manners, teach them reverence, teach them the Gospel. It is in the home that the foundation is first established, so I ask you parents to co-operate with those who have been called to teach your children in Sunday School. I am certain that you know your duties, but just need to be reminded. As a suggestion of how to develop learning and culture in the home and a close family tie, choose one night at least every week to have as a *family home night*, in which all the family may participate. Then each night study a little from the standard works. Kneel each morning and each night with your children and thank the Lord for the many blessings received. If you do your part in the home then the teacher may do his or her part on Sunday.

Now, you teachers, be patient, kind, and try to make a study of each in-



dividual you teach; try to understand their ways and help them all you can to become stronger in the Gospel. You have a lot of time to study if you only take advantage of all your spare moments. Keep always in mind the fact that you are being relied on to do a good job. Read your lesson over many times before class and know very well the lesson you are to present. Gather all the "Teaching Aids" or pictures you can to make your lessons live. Ask the Lord to guide you, then dig in and study hard, for you have the gravest job of all, the teaching of the true Gospel of Jesus Christ to your brothers and sisters in the Gospel. Make your lesson so consistently interesting that everyone will want to be there.

To you, leaders, parents, and teachers, do you try in your every-day life to prove examples to your fellowmen? As I have been privileged to travel around to the many wonderful spiritual feasts at the Hui Parihas and to associate with you wonderful saints, it has been with much regret that I left at the ending of each Hui. Not that

you don't have weaknesses and any faults, we all do, but I feel each needs help in the various Branches and Districts in different ways. But one thing we all need is co-operation. At the Huis there is co-operation, but is there always; do you live your Gospel from day to day, or just when a Hui comes? Let us help each other and love each other in the Gospel and forget our petty differences. If we as sheep go astray the lambs are sure to follow, and would you want your child or neighbour's child to follow your footsteps? I hope they are headed in the

right direction. If not, let's start now and live the Gospel. Don't start tomorrow, **START TODAY!**

May God bless you all in your duties.

—
SACRAMENT GEM
(September and October)

*Just a tiny piece of bread,
 While I eat I bow my head;
 Now I sip of water clear
 To show I love my Saviour dear.*



HOME THE GREATEST INSTITUTION, ETC. (Cont. from Page 355)

In the home we speak our first words, take our first steps, and learn these other essential things. It should be from here that we pick up traits and habits that stick with us through life. It rests with the parents then to see that these habits are good ones.

All of this responsibility is not with the parents alone, however. After they have fulfilled their duty and taught the children till they have reached the age of youth, so to speak, it is then up to the young people to live the teachings of their parents.

Much then is expected of us as youth also. We are to be future leaders and parents ourselves some day. We hear many of the older people saying,

"When we were young we didn't get to do this or that, we had to work hard, we only got so much spending money, etc., etc." They also say we the younger generation have gone soft and weak-willed and are going to the pack, so to speak. Maybe this is true of the majority of the young people; but let's be different than the majority, and learn wisdom in our youth, and learn to keep the commandments of the Lord while young. Let's take our Heavenly Father into our lives and counsel with Him in our problems and rejoice with Him in our success. Let's show the world that we as the Latter-day Saint youth can live up to the teachings that have been given us, I pray in the name of Jesus Christ.—Amen.



*God and the doctor we alike adore,
 But only when in danger, not before;
 The danger o'er, both are alike requited,
 God is forgotten, and the doctor slighted.*

—Epigrams.

Featuring the Districts'

News

OTAGO DISTRICT

By Noelene J. Thomson

Are you thinking of taking a trip down south? If so, why not make it at the end of October? For Labour week-end, 25th, 26th and 27th, is the time scheduled for our District Conference. Brains are buzzing and committees are coping with plans for this week-end. If you plan on attending just drop a line to Box 1383, Christchurch, and accommodation will be arranged for you.

A Saturday evening once a month is set aside as party night in Christchurch, with each of the auxiliary organisations taking turns in arranging the programmes. A most enjoyable evening was held on the 16th of August organized by the Relief Society.

News has come to hand that the Tabernacle Choir records are playing each Sunday morning over Station 4XD Dunedin at 11:30 a.m. This is a full half-hour broadcast including the "Spoken Word."

Timaru, the central branch in the district, is still buzzing with activities. In the first week in August the 12 missionaries of the district gathered there for their quarterly business meeting. The day culminated in a branch social where numerous investigators were able to become better acquainted with the Church and its members. The highlight of the evening was a delicious supper prepared by the ladies of the branch, which brought an end to a perfect day.

Early in August a party of seven travelled into Central Otago for a day of ice skating. The weather was fine and the ice hard. Some wonderful exhibitions were given of the fall and

rise style of skating. Luckily the ice took all the strain and a most enjoyable time was had by all.

Two of our missionaries, Elders Leetham and Hunsaker, are learning to play the guitar, but as yet no items are forthcoming.

We are fortunate to have Sis. Peterson and her daughter, Sis. Eve Purves, of Hastings, visiting our Branch here in Dunedin and the Branch is profiting from their experience. We hope the stay will be a long one.

Our basketball team is now top equal in the competition here and as we have only two more games to play, we will have to work hard. The team travelled away out in the sticks to play against a country team one night and we were able to make the Church better known.

Quite a number of our members have been ill, but spring is now here and it is causing many rapid cures.

STATISTICS

Birth: A baby daughter to Sister Cosgrove on Friday, August 22nd, at Dunedin.

Baptisms: Derek Walter Workman, on August 16th, by Elder Paul B. Hatch in Caroline Bay, Timaru. Confirmed by Elder Robert D. Card, Aug. 17th. Charles Gordon Donaldson Law, on July 3rd, by Elder D. M. Grant and confirmed by Elder Douglas Kerr, Christchurch.

POVERTY BAY DISTRICT

By Mary Anne Te Maari

Kia ora, here we are again, bringing you our report.

We have been having Home Mutual in the Horoera Branch for the last three months. After the Mutual we have a ping pong competition going.

They are divided into groups as follows: Senior Ladies and Gents, and Juniors. The winners in the Senior group is as follows: Bro. and Sis. Ginger TeMaro first, and Mr. and Mrs. R. Waitoa second. The Juniors: Master Napier Dewes and Miss Lena Dewes first, Master Wallace Ruwhiu and Miss Marilyn Ruwhiu second. We are starting a badminton competition now for the last fortnight.

We are sorry to announce the departure of one of our District Elders, Elder Bigler. We had a lot of Aroha for him and we surely miss him and his good work amongst us. Also of one of our Deacon boys, Bro. Sergent Potae. He has left to make his future home in Hamilton.

On the 17th August there was a officers' meeting in Tologa Bay, Elders Aspinall and Ruwhiu being in attendance. All the Saints here send their friendly Kia Ora to you all.

WAIRARAPA DISTRICT

By Bro. W. P. Aspinall

Hui Pariha Conducted by Te Harihana Branch

The Hui Pariha held in Martinborough on the 23rd and 24th of Aug., 1952, was a great success as I know the Saints who were at that Hui were filled with Spiritual knowledge, not forgetting the beautiful days the Lord provided for that occasion. The District Choir, which was conducted by Sister Rongo Paki, was very outstanding and she has done a great work in this District as "Chorister for the District." We also collected for our Hui and what money that was left over was to go for our Building Project for Te Harihana Branch as we have no chapel here. The running of the Hui was conducted by the District members themselves who were at the Hui, with the support of those who weren't there.

The District Board also sends their very best thanks to all those who supported, hoping we will all meet again

at our next Hui. Apart from our Hui, we are doing our Whakapapa works for our dead and the Saints in the District are doing very well. The Whakapapa Board for the District is as follows: Bro. W. Naera, Superintendent, Sis. W. Naera, first counsellor, Bro. W. P. Aspinall, second counsellor, and Bro. J. Raniera, recorder. With the help of the Lord, I know this wonderful work will progress as we are very fortunate in having a wonderful leader in Bro. Naera, and I know the Lord is with him.

Our missionary work in the District has been carried out very well, conducted by Bro. Steve Seircovich.

However, after all said and done, there is only one ambition which we Latter-day Saints are after, and that is the Glories in the Kingdom of God and I do hope and pray that what was said in our Hui Pariha may be a guiding light to us all. As the theme goes, "Choose ye this day whom ye will serve, as for me and my house we will serve the Lord." I know we Latter-day Saints are getting to hard in the head. We think we know everything concerning the Gospel, but we don't even know how to live it. Humbleness, my dear brothers and sisters, is the guiding light to love and happiness as the Lord wants us to be sincere and loving brothers and sisters in His Gospel.

So may the Lord bless us all, in the name of Jesus our Saviour. So let it be.

STATISTICS

Births: Vivian Shona Chapman, Wai. Seat. Featherston, born June 18, 1952. Blessed July 12, 1952. Mother, Fay Ruka; Father, Rangi Koro Chapman.

Charles Robert McDonald, Te Harehana, Martinborough, born June 30th, 1952. Blessed July 13th, 1952. Mother, Ti TeMaari; Father, Ruanui MacDonald.

Raymond Kenneth TeMaari Chooque, Wai. Scat., born April 1, 1952. Blessed August 24th, 1952. Mother, Myra TeMaari; father, Kenneth Chooque.

Ordination: Wiremu Potae Aspinall, Te Harehana Branch. Ordained to an Elder and given the Melchizedek Priesthood by Phil Turiri Aspinall on Aug. 24th, 1952.

Waaka Tahuahi Enoka Jr, Te Harehana. Ordained to Deacon by Elder James H. King on Aug. 26th, 1952.

MAHIA DISTRICT

Visiting Saints to Nuhaka will be amazed at the beautiful exterior decorating, remodelling and painting of the chapel. The renovations took under two months untiring work, and appreciation and thanks are due to a wonderful little man none other than Elder De Witt. Our Heavenly Father has certainly blessed him with a gift of art. District President Elder J. C. Smith, Elders T. Christianson and G. Paget also deserve many merits for their endeavours also.

On the opening of the chapel July 13th, Elder De Witt was a surprised guest at his own birthday dinner. A beautiful cake adorned with 63 candles was witnessed by well-wishers. We were privileged to have our Mission President and Sister Ottley attend this occasion.

July 18th Wairoa M.I.A. for the first time in the history of the Branch held a Gold and Green Ball. Since April preparations, advertisements and routine were planned. Enthusiastic Saints endeavoured much towards the event; the splendid co-operation enabled the Ball to be a success. Two floor shows were demonstrated, proving to be the highlight of the evening, and the entire function was conducted strictly on M.I.A. standards. This Ball will always be remembered by one and all who attended. The Wairoa M.I.A.

was congratulated by District President Elder J. C. Smith. "Well done, Wairoa, and keep it up."

Adding to the list of this district's missionaries who are already at the College are Bro. James Whaanga from Nuhaka Branch, and Bro. Tahinga Winiana Mohaka, of the Wairoa Branch. Kia Ora Wheti, Sammay and Sis. Raiha.

Elder Thayne Christiansen was farewelled at Nuhaka prior to his departure to Nuie Island, somewhere in the Pacific. He is to be a companion to Elder Goodman. His ever smiling countenance and pleasant disposition we in the district shall miss.

July 21st marked the day of the passing away of Bro. Iriparete Pomare of Kaiuku Branch at the "Tahinga" Nuhaka. He suffered the illness of a stroke, and his death relieved him of many pains. Arohanui to his family.

Our prayers and thoughts are forever with Elder George Q. Cannon who is still an inmate of the Wairoa Hospital. He will be there for some time, but is on the way to recovery and is an "up" patient.

Preparations are well under way for the Nuhaka Gold and Green Ball, advertised for August 29th. In addition to those preparations, plans are in circulation for a Hui Pariha following the Ball.

"Broken Barrier," the N.Z. film recently released caused keen interest and support among the local Saints. During the film the entire singing and chanting were beautifully rendered by the Nuhaka M.I.A. The scenery was the familiar Mahia Beach. The Kahungunu Memorial Hall was the most picturesque of scenery used in the film.

From Kaiuku Branch: The son of Bro. and Sis. Tangiora, Nathan Tangiora, was the victim of an automobile accident which occurred in Waipawa. The accident proved to be fatal and

(Continued on Page 370)

NGA POU-TOKOMANAWA O ROTO I TE HITORI O TE HAH

(Essentials
in Church History)

WAHANGA TUATORU

Translated by GEORGE R. HALL



TE WHAKATURANGA O TE "TUMUAKITANGA TUATAHI O TE HAH." "TE HOMAITANGA O NGA WHAKAKITENGA WHAITIKANGA."

"Te Kura o Nga Poropiti"

I TE whakakitenga i tukua iho i a Tihema 27, 1833 (Ako. Kawe 88), i roto o nga whakahau, "ki nga kau-matua," "Kia ako ratou, tetahi i tetahi, i nga tikanga o te Rangatiratanga." E akona ano ratou ki te kaupapa o nga tikanga, o nga akoranga, o roto i te ture o te Hahi, nga mea katoa e ahu atu ana ki te Rangatiratanga o Te Atua, ara nga mea katoa e tino hangai ana hei mohiotanga mo ratou. Kia noho ratou i Katirana whanga ai i te taenga mai o enei tohutou, i mua o te ratou whanatutanga ki waenganui o nga tauwiwi: haerenga whakamutunga o roto i nga wa e kowhitia e te Atua hei "hereinga i te Ture," i te "hiiri" ano hoki o te kupu Whakaatu (Testimony), hei whakatikatika ano hoki i nga Hunga Tapu mo te taenga mai o te haora o te "Whakarite Whakawa" e taria atu nei. Me ngakamui ratou ki te bahau i nga hua o roto i nga pukapuka whaitikanga, kei reira nei nga korero o te matauranga e riro mai i te mau ki te ako, i te whakapono o te ngakau. E tutuki ai tenei apo ki a whiwhi i te matauranga, me whakatika ratou ki te whakarite i tetahi

wahi, hei whare karakia whakapuaki i a ratou mo ake, i a ratou i ako ai, me to ratou whakapono, "He whare whai Kororia, he Whare no te Atua." He whare tenei hei huihuinga mo o ratou huihuinga tapu; kotahi o ratou e whakatu hei kai-whakaako, a kua e matoru te korero ara kia kotahi e korero i te taima kotahi, ko te katoa atu me whakarongo; ma tenei tikanga e tau ai te rangimarie ki roto i te "Kura o nga Poropiti," kua tuturu hoki ko tenei te ingoa mo taua ropu. Kua oti ano hoki ko tenei he tikanga mo roto i te whare o te tumuakitanga o taua kura. A ko ia i whakaturia hei tumuaki mo taua Kura, ka kitea e tu ana i tona turanga i tohia mona i roto i taua whare. No reira, ko ia e tuatahi uru ki roto i te whare o Te Atua, i te wahi e rangona nuitia ai ana korero e te whakaminenga i roto i te reo papaku, kua i te reo kaha, ara i te reo taratara. Ko te hunga e tika ana kia mine mai ko nga apihia o te hahi ko te hunga kua karangatia ki te mahi minita, timata i nga tohunga nui tae rawa iho ki nga rikona. "Me mihi ratou kia ratou, tetahi ki tetahi i te mihi tu tika o tetahi ki tetahi. Ko te tikanga he tangata ratou e tutika ana

e ma ana i nga toto o tenei whakapupuranga, a kaore o ratou whakaaro i parori ke, a e ki ana ratou i te whakapono. I ki ano te Ariki, kua karangatia koutou kia mahi i enei mea i runga i te inoi, i te whakamoemiti, i te ritenga ki ta te Wairua e akiaki ai ia koutou, i a koutou mahi katoa, i roto i te whare o te Ariki, i roto i te kura o nga Poropiti, ka meinga hei wahi "rahui tapu" mo koutou, hei tapenakara mo te Wairua Tapu e pa kaha ai te whakapiki i a koutou ki te matauranga.

Te Haerenga Mai o Pirikama Ianga Me Etahi Atu

No Hepetema 10, ka iriiria a Hori Arapeta Mete tamaiti a Hoani Mete, taina turangawanau (cousin) ki te poropiti, i riiria ia ki Potama (Potsdam) wahi o Nu Iaka. Tekauarima ona tau i taua wa, a i roto i nga tau o muri mai ka kitea tona urunga nuitanga ki roto i nga koringa, ara i nga mahi o enei nga ra whakamutunga; No te waru o nga ra o Noema, a Hohepa Ianga, a Pirikamu Ianga, a Hipa C. Kimball, me Hone P. Kiriini (Greene) i tae mai ai, i ahu mai ratou i Meneto (Mendon), Kauti o Monoro (Monroe) Nu Iaka. Ko tenei te tutakinga tuatahi o Hohepa Mete ki enei tuakana—teina. He maha tonu o ratou ra ki Katirana, a he maha o ratou tutakitanga i te Poropiti i tenei wa. I tetahi o ratou tutakitanga, ka tau te wairua "Reo Ke" ki a Pirikama Ianga raua ko Hone Kiriini, ki te poropiti ano hoki kia Hohepa Mete. I Meneto te urunga mai o Pirikama Ianga raua ko Hone Kiriini ki roto i te Hahi.

Note raumati, no te ngahuru ranei o te tau 1831, i rongu tuatahi ai raua i te rongopai, na Hamuera H. Mete i whakarere iho te Pukapuka a Moromona kia Hoani Kiriini. I muri mai ka tae mai ko nga kaumatua tokorua, ko Arawhiu Kiwhata (Alpheus Gifford) ko Eriara Toroongo (Elial Strong) me etahi atu, ki roto i enei

rohe kauwhau haere ai, i ngohengohe ai enei tangata ki te rongopai. I te Aperira 14, 1832, ka iriiria a Pirikama Ianga e Eriaha Mira (Eleazer Miller). I tapaea ia hei kaumatua, uru tonu atu ia ki nga mahi minita, hei awhina i nga mahi whakatu i nga peka e tata ana ki Meneto, wahi o Nu Iaka.

Nga Tutanga a Te Poropiti i Katirana

Ko te takurua o te tau 1832-3, i whakapaungia e Hohepa Mete, ki te whakatikatika i nga karaipiture ki te noho i roto i te Kura o nga Poropiti (ka tahi tonu nei ka tu atu, Ako-Kawe 88), ki te noho ano hoki i roto i nga hui e karangatia ana kia tu i tena wa i tena wa. I tu etahi huihuinga i te marama o Hanuere, i hui mai ai nga kaumatua, i whakamaramatia ai te ture horoi i nga waewae, i tuhia ra i te tekau—matoru o Hoani; i whakauritea ai, i ta Te Ariki i whakahau ai; tirohia Ako-Kawe 88.

I te rua o Pepuere ka oti te whakatikatika a te Poropiti i nga karaipiture o te Kawenata Hou, te wahi i whakahaungia kia mahia e ia i taua wa, a, hiritia ana, kia kaua e huakina tae noa atu ki Hiona. He maha nga tuhituhinga i tuhia ki nga Hunga Tapu; a he maha hoki nga pukapuka i tuhia i waenganui o nga kaumatua i Hiona me nga Kaumatua i Katirana mo runga i nga mahi i tohia ma ratou.

Te Whakatunga o Te Tumuakitanga Tuatahi

No Maehe 18, 1833, ka whakaturia te tumuakitanga tuatahi o te Hahi; ko Hohepa Mete te tumuaki, ko Hirini Rikitona raua ko Pererika G. Wiremu nga kaunihera. He whakatutukitanga tenei, i te whakahau i waiho iho i te waru o nga ra o te marama nei (Ako-Kawe 90); i korero ai te Ariki kia Hohepa Mete. "Me tenei ano, he pono taku e mea atu nei ki ou teina, kia Hirini Pikitana raua ko Pererika G. Wiremu kua murua o raua hara, a e

rite ana tō koutou mana ki nga kii o tenei rangatiratanga whakamutunga.”

Kotahi tau i mua atu o tenei, ara, i a Mache 1832, te karangatanga i a Pererika G. Wiremu ki tenei turanga, i na roto i te kupu whakakitenga (Ako-Kawe 81), kia mau tonu tana pupuri i nga kii o te rangatiratanga, he taonga tuturu no te Tohungatanga, a i naianei, i whakapa iho ai a Hohepa Mete i ona ringaringa, tapaea ana raua kia whai wahi tahi mai ai raua me ia ki te whakawaha i tenei tamahatanga. Ka oti i konei tenei “hikoinga” o roto o te hanganga o te Hahi.

Ko Katirana He Teike No Hiona

I te 23, o Mache 1833, ka karangatia he Kaunihera o nga Kaumatua kia noho huihui he whakatu komiti te take, ko te mahi ma taua komiti he hoko whenua i roto i nga rohe o Katirana, hei kaupapa mo te hunga-tapu e hanga ai ratou i te Teike o Hiona. Ka roa ratou e whiriwhiri ana, ka oti ia ratou take i huihui mai ai ratou, tu ana ko Etera Teia, raua ko Hohepa Ko, mo taua komiti; i muri mai, ka riro mai tetahi wahi oneone mo tenei take ka timata tonu i konei te korikori kaha o nga kaumatua ki nga mahi e ika ana kia mahia i taua wa hei kaupapa turanga mo te pa o te Hunga Tapu i roto o Katirana.

Te Huihuinga Tuatahi o Te Ropu Waakato

Ia Aperira 1833 katu te huihuinga tuatahi o te hoa riri, o roto i Tiakihana Kauti, e toru rau pea te maha o to ratou ope, he rapu i tetahi ika-nga e taea ai e ratou te pana i nga mema o te hahi i roto o “Tiakihana Kauti.” I taua wa ano i hui nga kaumatua o roto o Tiakihana Kauti ki te “whakaatu huihui” i o ratou hinengaro ki roto i a ratou inoi me a ratou piti-hana ki Te Arika, kia takahia e Ia nga kaha o te hoa riri kua whaitake rawa i naianei hei huihuinga mo ratou, notemua kua kaha rawa te mura o nga kino o te hoa riri. A kaore ano hoki

te Hunga Tapu i tu hara kore i te aroaro o Te Arika, kaore i tino hangai rawa ta ratou pupuri i nga ture i whakahaua e Te Arika kia waiho hei kaupapa mo te whakaarahanga o Hiona. Ko nga puabae me nga whaka-aro amuamu, i rangona i waenganui i a ratou; Eke rawa nga korero rauapatu ki te Poropiti me nga teina awihina nui i te Hahi. Ko etahi o nga mema, kaore i pupuri i te ture Tapae i homai nei hei kaupapa whakaarahanga i Hiona, a ko te ngakau maruu o roto i etahi kua warewaretia. Ahakoa ra enei peau-ke-tanga, i rongu Te Arika i a ratou inoi, a i memenge noa iho ai nga whakaaro kino o te hoa riri.

Te Whare o Te Arika i Katirana

I tu te hui a nga tohunga nui i te wha o Mei, 1833; i tu te komiti hei kahi moni hei whakatu whare kura, kia tutuki ai te whakahau i homai i te whakakitenga i huaki mai i a Ti-hema 27, 1832, me Mache 8, 1833; hei whare e akona ai nga kaumatua i mua i to ratou haerenga ki te whaka-rite i nga karanga Powhiri i nga iwi o te Ao.

Ko nga tangata i whakaturia mo taua komiti ko Hairama Mete, ko Tiarete Kaata (Jared Carter) ko Reinara Kahumu (Reynolds Cahoon). Ite ono o nga ra o Mei, ka huaki iho ano te Rangi kia Hohepa Mete, he whakahau tenei ki te Hahi, kia timatangia tetahi mahi ano, he roherohe, he whanganga i nga wahi he kaupapa tuunga mo te Teiki o Hiona i roto o Katirana. Ka hangaia ano hoki he whare hei tari perehi, whakamaoritanga, me etahi atu mahi e whakahau ai te Arika kia mahia e ratou. Tere tonu te timatanga o te komiti nei ki ta ratou mahi. Tuatahi tonu ko te rapa, ko te kahi moni hei whakatutuki i enei whakaaro i waihangatia mai nei e te Atua. I whakahaungia nei hoki ratou i te tuatahi atu kia hanga ratou i tetahi whare ki te Arika, hei whare e tapae ai i a ratou inoi, i a rotou nohopukutanga; hei temepara ki Tona ingoa.

Greetings to Our Genealogy Workers

JOSEPH HAY, Mission Genealogy Supervisor

MURIEL C. HAY, Secretary



AS we travel around the Mission and meet with those interested in genealogical work, we feel there is a great need for more organization. We hope these instructions will assist you in becoming better organized and more qualified to carry on this great work. From now on you will be known as District Committees and Branch Committees respectively. These will be composed of a Chairman who will be chosen by the District and Branch Presidents respectively; the Chairman then has the right to choose two assistants and secretary and submit their names to the Presiding Authority for approval or otherwise

The Chairman should hold the Melchizedek Priesthood, but where no higher priesthood is available then an adult Aaronic member may be used. In the mission field where there are so few members to choose from, women may be chosen for assistants, if sanctioned by the presiding authority.

Now the Branch Committees are formed, the next move is to choose visiting teachers, whose duty will be

to visit the homes and teach the people how to fill in correctly their sheets and arouse a desire to do this important work. So you can see how necessary it is for these teachers to have a perfect knowledge of this work. Therefore we would suggest that the teachers meet with the committees as often as possible and STUDY the handbook thoroughly. Fill out your own personal record, your family group sheet and pedigree chart. It is essential for each member of the committee and visiting teachers to have a handbook. For therein you will find the necessary instructions from Zion. We have been very pleased indeed with the orders we have received for these books.

After we have travelled the mission we will issue a circular letter instructing you when to commence filling in your reports. That will be sent to the Mission and compiled, then sent on to Zion so they will be able to see that New Zealand is active in Genealogical work. Your report blanks will be sent out in due course.

We have greatly appreciated meeting those interested in Genealogical work and hope we have been able to inspire them to greater works. That the work may be pushed ahead with renewed energy. May you be inspired in filling out group sheets, that the work might be held valid in the sight of the Lord when performed. Let us quote Pres. Woodruff, "Bless them, we

pray Thee, in their labours that they may not fall into errors in preparing their genealogies; and furthermore we ask Thee to open before them new avenues of information and place in their hands the records of the past that their work may not only be complete but correct also."

Be Humble and Prayerful.
Sincerely your co-workers.



FEATURING THE DISTRICTS' NEWS (Cont. from Page 365)

a most inspiring service was held in Nuhaka in his honour. Deepest sympathy was extended to his family.

STATISTICS

Recent blessing in the Nuhaka Branch by Branch President William Christy was that of Ronald Cosgrove Hapi, infant son of Sis. Awa Hapi.

Birth: A son was born to Bro. and Sis. H. Mitchell on July 13th.

L.D.S. COLLEGE WAIKATO DISTRICT

By Sona Selwyn

Hello, folks! Once again we send greetings and salutations to you all and especially our loved ones at home.

Koa ora katoa koutou, o matau hoa mahi, Bro. Hetarika Anaru me to iwi tino mohio iai te kerī awa. Ka mihi ake ano matou kia Paul Randal me ona hoa, enoho māfara i Hawkes Bay. Kei te pai tonu o matau fossine e hoa mā.

Well, folks, two Districts have set the ball rolling as far as donated labour is concerned here on our College and in doing so they have set a great example and have also increased their own individual testimonies greatly as well as ours.

We have also appreciated greatly the effort which has been made by the other districts which have taken part

in some way, no matter how big or small, in our building scheme.

This past month the boys have suffered an epidemic of mumps; one case of chicken pox, and, of course, the flu, but thanks to the prayers of our loved ones at home, other than a few minor injuries sustained in football, we have practically overcome the elements.

Four months have now past since the Hui Tau and one would notice that progress has been made since then in no small degree, thanks to the diligence of our crew bosses. Two dwelling bunk-houses for the boys stand together in line with the dining room and shower room and conveniences.

The homes of married couples are opposite and all these houses are connected by a board-walk.

The joinery factory is also growing steadily day by day and can now be seen from the road clearly.

Outsiders are taking more notice of this great work now, folks, so let us all combine our efforts to make this College such an outstanding work, that people may see the fruits of our work and therefore fulfill the scripture found in Matthew 5:16—Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.

Here and There in the Mission

New Missionaries Arrive

Two new missionaries arrived on September 11, 1952, aboard the *Ventura*. They were *Sister Alice Bushman* and *Sister Rosabelle Garner Leetham* (wife of Elder Alpheus Leetham). They had a very enjoyable trip and are now ready to go ahead in accomplishing the very necessary work which they have set out to do: "Preach the Restored Gospel of Jesus Christ to



Sister Leetham

those who have erred in spirit; that they might help them come to an understanding and they that murmured might also learn doctrine."

But along with the joy of seeing new missionaries come into the field, comes the unhappy occasion of seeing our tried and seasoned missionaries leave at a point when missionaries are needed most.

Seven Missionaries Leave for Home

Elder Grover D. Jensen arrived aboard the *Sonoma* on April 5, 1950, along with three other elders. His first field of labour proved to be a good one, the Wellington District, where he continued to labour for a period of eight months; then the Otago District became his next field of labour where he continued for another eight months, prior to being called to the

Mission Office to become Mission Secretary. He has laboured faithfully as Mission Secretary for the past fourteen months.

Elder Donald S. Baker, of Lethbridge, Alberta, Canada, arrived in New Zealand April 5, 1950, aboard the *S.S. Sonoma*, and was assigned to labour in the Whangarei District, where he continued to labour for seven months, before going to the King



Elder Jensen

Country, but by the time three months was up the Whangarei District required a District President and it fell to Elder Baker's lot to fill the position, which he filled faithfully for eight months. As Auckland was in need of a Senior Elder, he was relieved of his District President's job in Whangarei and called to Auckland where he has continued to labour for the past eleven months.

Elder Ned R. Winward, of Clifton, Idaho, arrived May 16, 1950, aboard the *Aorangi* and was assigned to the Otago District where he continued to labour until Hui Tau 1951 which amounted to ten months in that District, after which he was called to labour in the Wellington District as D.P. for fourteen months. And the last few months of his mission have been spent labouring in the Waikato District.

Elder Louis C. Midgley, from Bountiful, Utah, arrived in Wellington, New Zealand, August 14, 1950, aboard the S.S. Sonoma. His first field of labour was Whangarei District, after which he spent different periods of time in the Auckland and Wellington Districts. He is going home by way of Pan-American Airways, so that he will arrive in Salt Lake City in time to continue his schooling at the University of Utah without any loss of time.

Elder Vernon Lowery, from Cardston, Alberta, Canada, arrived in the

New Zealand Mission at the same time as his brother, Gilbert, and was assigned to the Whangarei District. His next field of labour was Bay of Plenty District, where he laboured as D.P. until the end of his mission.

Elder George Q. Cannon III. hails from Honolulu, Hawaii. Shortly after his arrival, December 8, 1950, he was assigned to labour in the Waikato District where he laboured until Hni Tau 1951, after which he was called to labour in the following Districts: Whangarei, King Country, and Mahia.



Elder Baker



Elder Winward



Elder Midgley



Elder V. Lowery



Elder Cannon III.



The first and best victory is to conquer self; to be conquered by self is of all things the most shameful and vile.

—Plato.

I THANK GOD

By HAROLD STOKES

BY the time this article is published, I shall be on my way to Zion. And at this time I wish to convey through the *Te Karere* my thanks, love and farewell to one and all. How many of us bearing our testimonies use the three words "I thank God" and, having done so, realize the contents of those words?

Many years ago, after both my mother and father had passed on, I felt quite alone in the world. I was in search for something that would give me the answer to the why of my existence and what could I do, but pray about it. Shortly after praying about the matter I met two Mormon missionaries, Elders Whitney and Sterling, but was quite unaware of the reason why I should be meeting them.

My home was open to them at any time, and I was happy to do anything for these Servants of God. Little did I realize what I had prayed for, what I had said and the events that were to take place. All of this began in 1937, and on November, 1938, I was baptized by Elder A. Harper Wallace.

Life had its normal course for me, my livelihood, my Church duties, my call to my God and country in the New Zealand Airforce. After a short term I was released from the Airforce. "Where to next?" It may seem humorous now, though at the time it was not. I was manpowered to Mission President Matthew Cowley of the Church of Jesus Christ of Latter-day Saints for a period of three months, and without pay. That was the letter from the Manpower Committee and I certainly enjoyed that time, for I travelled through the North Island with President Cowley, and met many of the Saints, enjoyed their hospitality,



their love and friendship. After the three months were finished, I settled down to civilian work again and eventually Presidents M. Cowley and A. Reed Halverson had finished their missions, and President Gordon C. Young and family were called to fill the positions left vacant.

Within a short time, the Church had bought a "New Mission Home," and President Young asked me to take charge of the "Old Mission Home." Here was the Lord testing me as regards to my words to two Mormon missionaries. "If I can do anything for you at any time let me know." Those words I shall never forget, and as most of the Saints know, I was at the "Old Home" until it was taken down to make room for the new chapel. Two and a half years was my time there, and experiences were many for me. Love, laughter, friendships, blessings, Gospel teachings, and, yes, a few tears shed as well all went to make up a part of my life. Yet with all this in my memories, I am grateful to my Father in Heaven for His blessings given to me, and that I was indeed true to my word, and with all my heart and mostly humbly "I thank God."

Colleen Hutchins - Miss America 1952

FOR the past twelve months she has been Miss America. During this time she has made nine trips across the continent and visited South America. Almost every minute of her waking hours has been filled with a hustle of activity with travel (mostly by plane to save time), fashion shows, radio and television programmes, appearances at sports events, and participation in pageants, parades, fairs, and festivals.

Described by the director of the Miss America Pageant as "the busiest and most popular of all Miss Americas," she has gained nation-wide publicity. Front-page stories by the hundreds have appeared in newspapers in every section of the country, as well as in many foreign countries. Magazines have featured her. Radio and television stations have told her story. Few if any other members of the Church have ever gained so much favourable publicity in a given time as has Colleen Kay Hutchins who became Miss Utah of 1951, and Miss America of 1952.

Along with the publicity given Miss Hutchins, who represents to the nation the lovely young American womanhood, came publicity of her ideals, her standards, and her beliefs. And the way she has conducted herself as Miss

America has reflected honour upon herself, her family, and the Church of which she is a loyal member. In all her activities she has steadfastly maintained high standards, has never hesitated to tell people that she is a Mormon and that training in a good Latter-day Saint home and continuous activity in the Church have made her what she is.

"I have never had any embarrassment whatever in sustaining my convictions," she recently wrote. "People in the various cities and countries I've visited have been very much interested in my religion. I am always happy to explain what distinguishes Mormonism from other religions."

The Miss America contest is not based on physical beauty alone. If it were, Colleen Hutchins might not have won it. She is 5 feet 10 inches tall, and at 25 is the oldest girl ever to become Miss America. The pageant has as its avowed purpose the selection of the choicest of young American womanhood as portrayed by intelligence, wholesomeness, disposition, general culture, personality, special talents, voice and diction, in addition to beauty of face, and a generally well-proportioned figure. Some of these traits are inborn; most of them have to be worked for.



BOOKS NOW AVAILABLE AT HEADQUARTERS

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		MISSIONARY BIBLE	£3/15/-
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Do Not Procrastinate Repentance

WHAT CHANCE is there for infidelity when we are parting with our friends almost daily? None at all. The infidel will grasp at every straw for help until death stares him in the face, and then his infidelity takes its flight, for the realities of the eternal world are resting upon him in mighty power, and when every earthly support and prop fails him, he then sensibly feels the eternal truths of the immortality of the soul. We should take warning and not wait for the death-bed to repent. As we see the infant taken away by death, so may the youth and middle-aged, as well as the infant be suddenly called into eternity. Let this, then, prove, as a warning to all not to procrastinate repentance, or wait till a death-bed, for it is the will of God that man should repent and serve him in health, and in the strength and power of his mind, in order to secure his blessing, and not wait until he is called to die.

“DO NOT Procrastinate Repentance.”

(Teachings of Prophet Joseph Smith.)

Are You Numbered Among the Lost?

The undermentioned are members of the Church whose records are in the Lost Membership Record Book. They are listed in the Districts where they were last heard of or from. I appreciate the help received in locating many names that appeared on last month's "Te Karere" and I hope that this next month may prove just as effective, if not more so. There are a few of the names that will appear again until I am sure that they cannot be located.

BAY OF ISLANDS

Kairau, Iritana
Pomare, Saon
Takimoana, Telere
Witehira, Tiata
Witehira, Ripeka Hohaia
Witehira, Kataraina
Wahapu, Anganui Wiremu Wihongi
Wahapu, Rangi Tangiwai

BAY OF PLENTY

Goodall, Eric Tomoana
Ormsby, Jeremiah
Waiapu, Kchi

HAWKES BAY

Hokianga, Atareta Tamihana

KING COUNTRY

Pumipi, Te Ao Mangi

MANAWATU

McCleary, David James
McGregor, Koreheke
Rickard, Gordon Harold
Randel, Keita Karipiti
Te Hau, Manu

MAHIA

Hata, Tokokoroua
Hoetawa, Repeka
Waerea, Tame Hawaii Kirangi

TARANAKI

Falwasser, Donnie Ahura Te
Awhitaua
Karepa, Uia
Kerai, Makura Georgena
Rei, James Kauhoe

WELLINGTON

Downes, Marie Edna
Ihaitia, Kataraina
Marshall, Edith Lillian

WHANGAREI

Baldwin, Caroline Alice Maddox
Baldwin, Rachael

Clark, Alice Melbourne Broadbent
Conley, William
Frost, Mabel Mary
Hethraka, Wiki Tepirihī
Peneti, Henare
Pure, Hemi Toahi
Thornton, Eva Harriet Baldwin
Tiki, Jaira
Tehuutt, Robert Henry
Wehi, Hami Hemi

WAIKATO DISTRICT

Gentry, William
Harihari, Kore
Hoffman, Abraham
Jensen, Thomas Alfred
Moore, Alice Genevieve Reed
Newcombe, Alice Ilene
Newcombe, Eric Raeburn
Ranana, Marenangi
Rangi, Matekino
Reed, Charles Henry
Reed, Edith Mary
Reed, Mary Ann Cragg
Tahawa, Pumupi Rewi Matenga
Te Rangi, Hineiraturua
Tukiri, TeAho Tehi Himiona
Tupuhi, Pare
Waharoa, Tiraroa
Walsh, Margaret
Wharengaro, George
Wiremu, Tamati
Wirihana, Makereti

OTAGO DISTRICT

Waugh, Jeanette Augusta May

ALL OTHERS

Shiinu, Female from Samoa
Kenny, Susan Gertrude Lessing
from South Africa.
Hitchings, Agnes Alexandra Dal-
ziel, from Tahitian Mission.
Morrison, George B. Jr.
Morrison, Loraine Helen
Morrison, Stephen Gerald
Morrison, Wayne Lee
Takitimu, Irihapeti, Poverty Bay

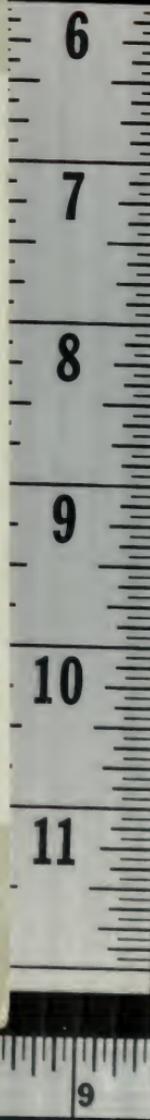
Te Kaitiaki

THE MESSENGER



NOVEMBER :: 1952

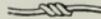
MONTHLY MAGAZINE OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS MISSION IN NEW ZEALAND



Work

*By the sweat of thy brow shall thy bread be earned,
A curse that into a blessing turned
Ere it was spoken by lips Divine,
A gift supernal, a gift sublime!
The bread that is earned by labour is sweet:
'Tis they with nothing to do whose feet
Are ever wending the downward way,
Who quarrel with fate each hour, each day.
Then work, just work, 'tis a glorious thing
To work and smile, to smile and sing,
And thank the One whose will is best,
For work, the blessing which bringeth rest.*

—Grace Ingles Frost.



ABOUT OUR COVER: Sister Rose Beazley standing beside her faithful old work plug. Sister Beazley is one of our loyal Church workers (at the present time District Relief Society President of the Waikato District), and has been honoured in the local papers and the cover of this month's "Te Karere" for having the most outstanding Maori farm of the year and which has shown the most marked improvement during the year. She is now in possession of the coveted "Ahuwhenua Trophy," presented by the Dept. of Maori Affairs.

Te Karere

(ESTABLISHED 1907)

Volume 46

Number 11

November, 1952

Sidney J. Ottley	Tumuaki Mihana
Joseph Hay	Kaunihera Tuatahi
George R. Biesinger	Kaunihera Tuarua
James A. Larsen	Hekeretari o te Mihana
Albert J. Wiley	Mission Recorder
David T. Briggs	Etita
George R. Hall (Hori Hooro)	Kaiwhakamaori



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The President's Page

By SIDNEY J. OTTLEY

HE KUPU AROHA

"Me Pehea Koe?" or "HOW DO YOU STAND?"

SIX months ago the Saints assembled in Hui Tau sustained, by vote without opposition, a missionary plan which bids fair, if carried out, to be one of the greatest missionary efforts that ever struck New Zealand.

This plan is one by which the Saints and friends of the mission will virtually BUILD a college for the education of the boys and girls of the mission and in so doing will open the avenues for the present young membership to learn the crafts and trades while doing this building.

The Church and Mission has done and is doing its full part in acquiring the farm for this college and in obtaining the materials for and paying for services to construct this great institution. Thousands have gone into the project and other thousands are continually going into it and the work is progressing.

Following up their vote with action, many districts and individuals have sent men to the College to work and have put into effect a plan to sustain them while they are there. Some have barely started on that work, after six months, and some are not yet enjoying the spirit of it. Those who have entered into the spirit of it are the happy recipients of its blessings and

those who are still dragging their feet are still asking when the Church is going to do something for the education of its children.

District presidents, branch presidents, organisation leaders, Latter-day Saints, no better agency exists or will exist for the care and training of our mission children than the completion of this college (and the sooner it is completed, the sooner will we realize the blessings of it).

The men and women, young and older, who are now working on this great project, are living examples of the present value of the project. They are happier, cleaner, wiser and better people than they were before they came. "Ask them." Many of them have already shown great promise in the trades which are directed by capable men. All testify that they have a better knowledge of the Gospel than they ever had (even older, experienced men and women) and they are all happy in the communal life which is organised and satisfying.

WHERE DO YOU STAND in the matter of sustaining these men and women? Are you holding up your end in sustaining them? Surely they don't ask much (one pound a week to pay for their kai and one pound to take care of their personal needs). They are sacrificing their time which is as valu-

(Continued on Page 384)

Women's Corner

By SISTER ALICE W. OTTLEY



DURING the month of October the Relief Society Sisters were receiving the lessons which had been given in 1952. They are also preparing for their Relief Society Conference to be held the first part of November. Every branch should have had a copy of the programme by the 1st of October or before, so that they have at least a month to prepare for it. We do hope the District Officers have forwarded these programmes and are giving the Branches all the help they can to make it a success. This is a very important programme because it calls for the sustaining of officers and a report by the President, to let the people know what is going on in Relief Society. The talks are centered around a theme which should be uplifting and encouraging to all.

When the November report is sent in please state whether or not you have had this programme.

We feel that in some districts the district officers are functioning very well and are a big help to the branches. Other district officers are not doing so

well. We would like to encourage them to take their responsibilities now they have accepted them. If it is impossible to do the work on account of illness or some very good reason, please let us know so the work will not be held up. Our duty is to keep the ball rolling. If we cannot make personal contacts we can always use the mail.

We hope you are all remembering the Reading Course. We shall soon call for a report on it. The report will call for the number of women who have read the following: Title Page, Brief Analysis of the Book of Mormon, Origin of the Book of Mormon, The Testimony of Three Witnesses, The Testimony of Eight Witnesses, The Book of Ether, and 1 Nephi 1-8.

It has been suggested that after the Conference programme in November, the Relief Societies close for vacation until the first week in February, when we begin our second year's lessons on the Book of Mormon. The vacation months may be spent in doing handwork or studying some other book or subject, if you wish to continue your meetings.

★

If any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.—Jas. 1:23-24.

The Standard Works of The Church of Jesus Christ of Latter-day Saints

THE following are the Standard Works of The Church of Jesus Christ of Latter-day Saints, and our belief concerning the same.

The Bible, Book of Mormon, Doctrine and Covenants, Pearl of Great Price and Articles of Faith (Conference Report): "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God. (Eighth Article of Faith.)

First on the list of the Standard Works of the Church comes the Bible. Now the Church of Jesus Christ of Latter-day Saints accepts the Holy Bible for just what it purports to be, nothing less, nothing more. Taken as a whole, the Bible is a collection of prophetic, historical, and didactic writings, depicting, though incompletely, the divine dealings with mankind on the Eastern Hemisphere from the creation down to about the close of the first century after Christ.

As we look through the Bible we find that there is a natural division in the make-up of this collection of writings, the Old Testament and the New Testament. These two sections are not based alone according to age, but there is a marked difference in the content of the two. The Old Testament contains a brief record of premosaic people, but more especially consists of records of the Semitic people or Hebrews, as they lived under the law of Moses, and is an account of God's dealings with these people prior to what we call the Meridian of time. The second section comprises books relating to the days of Christ and the apostolic period immediately following,

formerly spoken of as the books of the New Covenant. Gradually the term Testament came to replace the title Covenant; and thus we speak of the Old Testament and New Testament. The Saviour also made a New Covenant with the inhabitants of the American Continent, but through lack of humble desire for truth among the people of these latter days, very few of the world's inhabitants accept this fact.

During my proselyting activities, upon my presenting the Book of Mormon as additional Scripture, which testifies that Jesus Christ is the Saviour of the world, many and varied are the occasions of having people confront me with the scripture found in the last chapter of Revelations 18-19 verses where John the Revelator pronounces judgment on any who might change, add to or mar the words of the Book of this Prophecy which he had made while on the Isle of Patmos. They bring forth this scripture to try and refute our claim that the Book of Mormon is the word of God and that it coincides with the Bible in teaching the Gospel of Jesus Christ; except that the Book of Mormon, which has been translated through the gift and power of God, will more fully help to make clear and plain many of the doctrines which have been perverted through errors of translation, and conspiring men down through the centuries A.D. Nephi saw in vision the conditions that would prevail at this time—"And the angel spake unto me, saying: These last records (The Book of Mormon) which thou hast seen among the Gentiles, shall establish the truth of the first (The Bible) which are of the

twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindred tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Saviour of the world; and that all men must come unto Him, or they cannot be saved." (1 Nephi 13:40.) Concerning the scripture found in the last chapter of Revelations, those who are want to bring forth such a scripture for the purpose of sidestepping the Book of Mormon, should bear in mind the obvious fact that the Bible is not a single book, but an assembly of books. Indeed, the word Bible is the English equivalent of the Greek original *Biblia*, which is a plural noun, meaning the books, and not as some would have it, the Book. Even from the earliest time of which we have record regarding the Scriptures, these have been regarded as a compilation of the writings of many scribes, different authors, involving many agents and instruments. It is obvious that the name Bible is not of itself a Biblical term. Therefore we find that John the Revelator was undoubtedly speaking only of the Book of Revelation, as it has come to be called. Yet foolish men of the day still cling and grasp at straws, claiming that the heavens are closed and that the Canon of Scripture is full.

The Book of Mormon, having been discussed in the previous lines, we will go on to the remaining Standard Works.

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Ninth Article of Faith.)

The Doctrine and Covenants is a compilation of revelations given during a period extending from 1823 to 1847. It covers the rise and development of

the Church, restored in our day. It contains "doctrines," "covenants," and predictions, all of the utmost importance to every nation and every individual on earth. These revelations should be read continually and should be studied thoroughly with a prayerful heart that the truths contained therein might be made manifest unto us.

The Pearl of Great Price is a "selection from revelations, translations and narrations of Joseph Smith." It contains some visions of Moses as revealed to the Prophet, a translation of records found in Egypt, some of the writings of Joseph Smith, and the Articles of Faith. The Pearl of Great Price contains a great deal of material pertaining to the past, especially concerning the creation, the fall and the redemption, also Abraham's travels in Egypt.

My dear Brothers and Sisters, the Lord has indeed been kind unto us in giving us these Holy Scriptures. Let us follow the admonition as given by the Saviour—"Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." (John 5:39.)

Thanks to our most loving and gracious Heavenly Father we have these Holy Scriptures to help us on the road of eternal progression. Like an iron rod as shown to Nephi in a vision, the Word of God is continually before us if we will but reach forth, grasp it, and keep it close to us in our daily lives. Read the Scriptures continually so that we might learn to love them as we would a letter from a dearest friend. "Blessed is he that readeth—and they that keep those things which are written therein."

"Crowd your mind with thoughts that are rich and high and wonderful. This is the simplest way to build strength, quality, and greatness into mind."—Christian D. Larson.

"One cannot go into a flour mill or a coal mine without being covered with the flying dust. No more can he read an evil book without it leaving a stain on his memory and his soul."—Litt.

Surround yourself with good company and books.

PERSONALITY

*My friend, have you heard of the land
of Yaxn,
On he banks of the River Slow,
Where blossoms the waitawhile flower
fair,*

*And the sometimeorother scents the air
And the soft gociasies grow?*

*It lies in the valley of What'stheuse,
In the Province of Letterslidē, that
Tiredfeeling is native there.
It's the home of the listless I-don't-
care,
Where the putitoffs abide.*

*Is this the kind of personality you
want?
No, decidedly not! Then get busy and
read
More books, and be a man of per-
sonality.
Yes, have an attractive, dynamic per-
sonality.*



THE PRESIDENT'S PAGE (Continued from Page 380)

able as yours and you have pledged yourself as have parents of the missionaries who travel among you, to sustain them with this meagre amount. How are you doing? Don't feel because you sent a few pounds to start with that the job is done. Men have to eat four weeks out of the month and twelve months of the year, just the same as you and I do.

Time may have been a bit lean in recent months for some of us, but I sincerely call to your attention at this time, when all are working and funds are available, to look ahead to a full year of support to our labour missionaries. Don't be content with current needs only. The work season will be over again before many weeks and we will have the same struggle over again.

Truly, your first obligation is to the Lord and your second is to your children and your grandchildren. Through the summer season we need more men and more men need more kai and personal sustenance funds.

A visit to the College project will be the best thing in the world to convince you that it is truly NEW ZEALAND'S GREATEST MISSIONARY FORCE.

I am doing my part, the Brothers and Sisters at the College are doing their part, many of the districts and branches are doing their part. ME PEHEA KOE? HOW DO YOU STAND?



For every creature of God is good, and nothing to be refused, if it be received with thanksgiving.—1 Timothy IV:4.

Evidences and Reconciliations

HOW MAY MEMBERSHIP and EXALTATION in the CELESTIAL KINGDOM be WON?

By JOHN A. WIDTSOE

IT is a basic gospel doctrine that every person, except a very few, will be saved. It is an equally basic doctrine that salvation is graded. Every person will be placed in the hereafter according to his works.

These truths had been forgotten in the dark ages of apostasy. It was then commonly believed that the sinner would forever remain in a torturing hell and that all who escaped that place of unending misery would receive equal places in God's Kingdom. Soon after the coming of the Restoration a glorious manifestation revealed anew the ancient truths. While Joseph Smith and Sidney Rigdon were engaged in the revision of the Bible, it became "apparent" to them "that many important points touching the salvation of man had been taken from the Bible or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded everyone according to the deeds done in the body, the term "Heaven," as intended for the Saints' eternal home, must include more kingdoms than one.¹ While pondering upon this matter, the vision, known as Section 76 in the Doctrine and Covenants, was received. It threw a flood of light upon the nature of God, and His dealings with His children on earth.

In essence, this vision or revelation explains that all except the sons of perdition will be saved. The traditional hell with its threats of fire and brimstone, and of unending torture, has no existence. But the degree of salvation will vary with the just desserts of those who appear for judgment. Those

who in life, or in the later spiritual domain, deliberately did evil, or refused to comply with Gospel requirements, would not receive the rewards given to the just and obedient. By his own works, every person would place himself in a higher or lower eternal home. "For they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared."²

These gradations in salvations may be innumerable, since all members of the human family are different. The many gradations are, however, reduced to three classes: (1) the celestial, the highest, as of the sun in glory; (2) the terrestrial, the next, as of the earth; (3) the telestial, the lowest, as of the stars.³

The revelation details somewhat fully, and with much beauty of language, the conditions that place people in each of these kingdoms. Those of the celestial, the place where God and Christ dwell, have accepted Jesus and the ordinances of His Church. Those of the terrestrial died without the law, or were not valiant in the testimony of Jesus. Those of the telestial kingdom did not receive Jesus but were content to follow falsehood.

These kingdoms, though very different, are filled with the children of God the Father. Though those of the lower kingdom have not shown themselves worthy of the fullness of salvation, yet the love of the Father envelops them. Even the glory of the lowest, the telestial, "surpasses all understanding."⁴

To an apostate world this was a new conception of God and His relationship to His children on earth. It raised God to a new height in the thoughts of men. It invited a new love of men for their Eternal Father, a firmer response through righteous works to His love for us. The malignant god of the apostasy was removed from the fears of humanity.

Nevertheless, there remained the punishment that one in the lower kingdoms might by another mode of life have received and enjoyed a higher glory. The eternal memory, though terrible, is a more reasonable punishment than the fiery furnace taught through generations of time by false teachers.

Moreover, those who are assigned to the lower kingdoms have so lived, so misused their opportunities, that they could not adapt themselves to the prevailing conditions in the higher kingdoms. Their very capacities, by their own acts, have been changed to fit a lower glory. They would not be happy in a higher kingdom. They are unprepared for association with those whose lives have been in accord with God's truth. As we have made ourselves, so shall our judgment be.

It is further recorded that though these kingdoms are separate, yet there is inter-communication among them. Those in the higher may minister to those in the lower kingdoms. But, the reverse cannot be done. Those in the lower kingdom cannot enter a higher one.⁵ Wherever a child of God may be placed, he is not forgotten. That is not the Lord's way. It shows again the infinite, never-ending love of God for His children.

Despite this divine mercy, it must be remembered that though we shall in the hereafter find salvation in one of the kingdoms it is dangerous to allow sin to enter our lives. Brigham Young, speaking upon this subject, said as a warning:

"'Well,' says one, 'if I am pretty sure to get a state of glory better than this, I guess I will not take the trouble to inherit anything more.' Well, run the risk of it, every man on the earth has the privilege. The Gospel is preached, sin revives, some die and some contend against it—some receive it and some do not; but this is the sin of the people—truth is told them and they reject it. This is the sin of the world. 'Light has come into the world, but men love darkness rather than light, because their deeds are evil.' So said Jesus in His day. We say, here is the Gospel of life and salvation, and everyone that will receive it, glory, honour, immortality and eternal life are theirs; if they reject it, they take their chance."⁶

Now, the concern of the Church is to bring all men into the celestial kingdom. It has no interest in the other, lower kingdoms. Every doctrine, principle and item of organization within the Church pertains to the celestial glory. The manner of entrance into this, the highest kingdom, is therefore made clear. Any person who wishes to enter it must have faith and repent from his sins. Then he must be baptized, and receive the gift of the Holy Ghost by one who has divine authority to perform such ordinances. There are principles and ordinances which in their entirety belong peculiarly to the higher kingdom.

After having laid the foundation for his claim to celestial membership and association, he must, to receive all available blessings of this kingdom, comply with the many requirements for life within the Church. He belongs to "those who are valiant and inspired with the true independence of Heaven, who will go forth boldly in the service of their God leaving others to do as they please, determine to do right, though all mankind should take the opposite course."⁷ All this having been done, he is qualified to enter the cele-

(Continued on Page 414)

The Fruits of Disobedience

By SOLOMON F. KIMBALL

(In this story Solomon F. Kimball gives us a vivid picture of a distressing accident and the pious conclusions of his honoured father, Heber C. Kimball. —P.N.)

IT is difficult for some of the younger members of our Church to understand what the Saints have had to pass through since they first began to settle in these valleys (in Utah). In early days all had to work who were able. We had no railroads then to bring trainloads of coal right to our doors, but were compelled to burn wood. It took a strong man two days to go to the canyon and get a load of wood. Then it took him two days more to chop it into firewood. This would last a small family probably three weeks or a month. It was nothing unusual to see a boy of twelve or thirteen years of age driving a team to the canyon in company with his father or brother, who also had teams to look after. Like conditions prevailed in the different avocations of life.

About the last of May, 1865, our father, Heber C. Kimball, purchased quite a valuable work horse from the Knowlton family, paying them three hundred and fifty dollars, cash down. That evening he instructed David H. and myself to hitch up our teams the next morning and go to North Mill Creek Canyon, east of Bountiful, after wood. He entrusted the new horse to the care of David, who was but fifteen years of age at the time, I being three years older. Every morning father had family prayers, and he never allowed us boys to go to work until this was attended to. He would not only pray for us, but for the horses and wagons,

and even the harness. The next morning David and I hitched up our teams bright and early and drove them out of the yard very quietly so as not to wake our father. We well knew that we were disobeying orders, and that if he should happen to hear us driving out he would call us back and have us put our horses back into the stable and remain until after prayers. This was not our first offence and we were quite successful that morning in getting away. Nothing unusual happened until after we had reached the head of the canyon, which is about seventeen miles from Salt Lake City. We loaded our wagons with wood, which had already been gotten out for us, and started for home, myself being in the lead. We had not gone far before the Knowlton horse began to jump about so frantically that my brother could not manage him. I stopped my team and ran back to where he was, and finally got the horse quieted down. I then told David that he would better drive my team and that I would take charge of his. We then drove on until we came to a very steep and narrow dugway, which was quite sidling in places. This was the most dangerous piece of road in the canyon. Not long before this, Father Kinney's son met with a terrible death in this same place. The wagon that he was driving tipped over into the creek and fell on him. In those days we had no brakes on our wagons, and when we came to a hill that was too steep for the horses to hold the loaded wagon back, we locked one of the hind wheels and drove down in that way.

When David reached the top of this hill, he stopped his team as usual, locked the wheel, and then drove on

down. I then drove my team to the brink of the hill, but before I could get it stopped, the Knowlton horse began to pitch and lunge ahead so frantically, that it was impossible for me to stop him. I fully realized the awful position that I was in. Like a flash of lightning the death of Father Kinney's son came before my mind. David, by this time, was about fifty yards on ahead of me. I yelled to him at the top of my voice, telling him to whip up and get out of my way as quickly as possible. By this time my team was running. I had dropped one of the lines, and could do nothing but hold on to my load of wood as best I could. I was satisfied that if my team ran into his wagon in such a narrow and sidling place it would not only knock his outfit off into the raging torrent below, but that we would all go down together. The dugway next to the creek was probably twenty-five or thirty feet high, and almost perpendicular. The stream below was quite high and the bottom of it was strewn with huge boulders. The water rushing and beating against them on its downward course made it appear as white as snow. This also made such a roaring that we could hardly hear. David looked back and saw my team coming at full speed. For the first time he sensed the danger that we were in and immediately began to put the whip to his horses, letting them go as fast as he dared. By so doing he took his life in his own hands in order to try and save me, as well as himself. My binding chain began to loosen, as it was impossible for me to hold on much longer. At the foot of this dugway was a narrow and dangerous pol-bridge that crossed this treacherous stream. On crossing this bridge with loaded wagons under ordinary circumstances we had our teams walk across it as slowly as possible. In a miraculous manner David had managed to get his team across safely, and had reached a little flat on the other side, and was out of danger a few seconds before I

overtook him. But what was to become of me? I still held the right hand line in my hands. As my team was headed my left wheels would miss the bridge, on the upper side, at least three feet. There was just one chance left for me. If I could steer my horses a little to the right and strike the bridge squarely, I believed that I would be able to cross it. If I should happen to miss it, even one-eighth of an inch, it meant certain destruction for myself and team. This was the danger spot of the whole canyon. I made a super-human effort. I pulled on the line as hard as I could under the circumstances, and managed to get my team turned a little to the right and came within two inches of running off the bridge, on the upper side, but went across alright. By this time I had completely lost my balance, and was just falling on to the heels of this crazy horse when my team crashed into my brother David's wagon with such tremendous force that it drove a pole almost through the body of the Knowlton horse, killing him almost instantly.

So far we had not seen a human being in the canyon, and the lonely and dismal feeling that took possession of us nearly drove us wild. We began to realize the danger that we had just passed through, and our faces were as white as chalk, while our hearts were beating sledge-hammer blows. We were speechless, as well as powerless, and it took us some time before we could collect our thoughts. The first words that were spoken were by David, who said that he would never run away from prayers again, as long as he lived. I felt a little more that way than he did, but said nothing. I offered up a silent prayer, thanking God, my Heavenly Father, for saving our lives in such a miraculous manner.

The next thing we did was to get the wagons and dead horse out of the road. We then tied faithful old "Nig" horse behind our wagon and drove

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The Good Shepherd

By BRO. ERIC STEELE

IT is certain that more able pens than mine have written on this theme, but as I can remember my mother reading about the good shepherd to us when my brothers and I were small children, I wish to write about this wonderful person. Because of the fact that I am now in a better position to appreciate all that has been done for His sheep.

Right from the time of Father Adam, right down to our present day and age, man has never been left to his own devices, except when he (man) has denied the Power of God, and the Bible and Book of Mormon bear record of the visits of Jesus Christ in the various dispensations. Just as the Old Testament prophesies the coming of a Redeemer, so the New Testament confirms the fulfillment of the same, where Jesus came and gave to the world a plan of eternal salvation.

The Book of Mormon bears proof that the Jaredites, who came from Babel, had no doubt about a living God, because He talked to the brother of Jared (Moriantumer) as one man to another. Again, when Jesus Christ prepared the stones to light their vessels, He stood before Mahonri Moriancumer face to face and said, "Behold, I am He who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ . . . 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." What a beautiful promise to be given, and what is more, to know that it would be fulfilled.

Like the Jaredites who migrated to America 2,200 B.C., the Nephites, led by Lehi and Nephi in 600 B.C., were shown visions of the future, right down to our time. It can be seen that the

Lord watched over the affairs of the Faithful, as a shepherd watches over his flock. Nephi had a vision wherein he saw the Virgin Mary with Jesus in her arms, the growth of the child to manhood, followed by His baptism and His ministry, wherein He did many wonderful works and established His Church among the Jews, followed by His death upon the cross, where He died for the sins of the whole world.

However, after the death of the beloved Shepherd, man was not left to his own devices and desires. He appeared among His Apostles in Jerusalem and taught and instructed them in the way His Church and Kingdom should be operated; and afterwards visited His children on the American Continent. Here He organized and set up His Church, as He did on the Eastern Continent. Twelve disciples were chosen and instructed on matters pertaining to the administering of the sacrament as well as having the privilege of witnessing many marvellous and beautiful things, the greatest being His ascension to Heaven.

It would appear that the Nephites were more favoured than those in Palestine, as they knew the very year that Jesus Christ would come. This was foretold by Samuel the Lamanite who called the Nephites to repentance, saying, "Destruction awaiteth this people and nothing can save them except it be repentance and faith on the Lord Jesus Christ, who surely shall come unto the world." Samuel also prophesied of our Lord's death and the signs that would accompany this event. We know that after the earth had ceased to tremble and the darkness gave way to light that those who were gathered about the Temple at Bounti-

ful (being the faithful) were privileged to behold the Son of God, and a voice from Heaven saying, "Behold, my Beloved Son in whom I am well pleased, and whom I have glorified my Name—hear ye Him." The people then saw a man dressed in a white robe descending from Heaven and He came and stood in their midst and said, "Behold, I am Jesus Christ, whom the Prophets testified shall come into the world." The faithful were then comforted and inspired by great happenings, the events of the past days being forgotten by the advent of the Good Shepherd.

As in the days of old, so in these, the latter days, Jesus Christ, Our Shepherd, has shown Himself to man, to the Prophet Joseph Smith who was instrumental in issuing in the dispensation of the fullness of times.

The Lord is MY Shepherd; I shall not want.

He maketh me to lie down in green pastures:

He leadeth me beside the still waters.

He restoreth my soul: He leadeth me in the paths of righteousness for His Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil:

For thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies:

Thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life:

And I will dwell in the House of the Lord forever.

Psalm—23rd Chapter.



PIONEER STORIES BUILD FAITH (Continued from Page 388)

homeward. We arrived at the Warm Springs about 7 p.m., being two hours late. We there met our mothers, Sarah Ann and Vilate. My mother had had a terrible presentiment of what had happened, just at the very time that we were passing through this terrible ordeal, and had been almost frantic up to this time. They never expected to see either of us home alive. We finally got them pacified, and drove on home. It seemed that father, also, had been forewarned of our trouble. When we met him at the gate his face was flushed, and he was unable to speak a word, while big tears were running down his cheeks. The next morning we were called into the prayer room with the rest of the family. Before prayers he made a few remarks as he usually did. Among the things he said were these words, "that Satan had laid

his plans to destroy us two boys, and that the death of that horse saved our lives. Nothing but power of God, he said, could have saved us, as that horse was possessed with an evil spirit. He thought that if we had obeyed his counsel and remained at home until after prayers, Satan would not have had the power to endanger our lives. He hoped that it would be a lesson that we would always remember. Then we all knelt down, and before he prayed many minutes, we could begin to feel the blood tingling in our veins; the Spirit of God rested down upon us in mighty power. Before he was through there was not a person in the room who was not weeping. I had never heard such a prayer before, and what I heard on that occasion will remain with me as long as I live.

WHAT GOD HATES

GENERALLY we think in terms of love when we think of the Lord. He is the personification of all the good traits of character which we desire to build into our own lives.

But although He "is love," nevertheless there are some things which He is said to hate. They are referred to as being abominations in His sight, and for our own good we should know His attitude concerning them.

Some of these things are mentioned in the Ten Commandments, such as taking life, worshipping before images, sex sin, and covetousness. But a list given elsewhere in the scriptures also deserves our serious and frequent consideration.

"THESE SIX THINGS doth the Lord hate; yea, seven are an abomination unto Him: A proud look. A lying tongue. Hands that shed innocent blood. A heart that deviseth wicked imaginations. Feet that be swift in running to mischief. A false witness that speaketh lies. He that soweth discord among the brethren." (Prov. 6.)

All seven of these things pertain to one subject: that of stirring up trouble with and for other people. The scorn of a proud look, the evil of a lying tongue, a heart which deliberately plans wickedness, feet which are swift in running to mischief, the murderer, and he that stirs up discord among the brethren—God hates them all.

Each expression is a description of a trouble-maker, one who goes about with evil intent, gossiping over half truths or untruths, blackening good names, sowing discord where harmony should prevail, speaking lies, and enjoying it.

The peculiar thing about all this that such practices are not limited to the so-called wicked people. Often those who regard themselves as worthy of a halo of light indulge in some of these practices, and they do it at times in the name of righteousness and reform.

Discord! Discord! The world is full of it. Because of it we are on the verge of another world war. Because of it we have strife within our own country, we have friendships destroyed in neighbourhoods, we have homes broken, orphans made. Because of discord some have lost faith in mankind, and even their faith in God.

Is it any wonder that the Lord hates those who spread discord. Is it any wonder the Lord denounces those whose feet are swift to do mischief, those whose hearts deliberately devise ways of performing wickedness, even though under the cloak of righteousness?

When the Saviour lived on earth He denounced more than any others the hypocrites. Are there any among us who sail under false colours, and tear down good names and good works in the name of reform, or destroy a good reputation because of personal prejudice? Are there any among us who wish to appear angelic but who, in their private acts, are quite the opposite?

God is love. He teaches us to love our neighbours as ourselves. If we feel we have been injured, He invites us to turn the other cheek, rather than to injure another. If we have had our coat taken from us, He asks us to give our cloak also.

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Man Proclaimed Offspring of Deity

(Improvement Era, November, 1909)

ADAM, our great progenitor, "The first man," was, like Christ, a pre-existent spirit, and like Christ he took upon him an appropriate body, the body of a man, and so became a "living soul." The doctrine of pre-existence—revealed so plainly, particularly in latter days, pours a wonderful flood of light upon the otherwise mysterious problem of man's origin. It shows that man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father, prior to coming upon the earth in a temporal body to undergo an experience in mortality. It teaches that all men existed in the spirit before any man existed in the flesh, and all who have inhabited the earth since Adam have taken bodies and become souls in like manner.

It is held by some that Adam was not the first man upon this earth, and that the original human being was a development from lower orders of the animal creation. These, however, are the theories of men. The word of the Lord declares that Adam was "the first man of all men" and we are therefore duty bound to regard him as the primal parent of our race. It was shown to the brother of Jared that all men were created in the beginning after the image of God; and whether we take this to mean the spirit or the body, or both, it commits us to the same conclusion: Man began life as a human being, in the likeness of our Heavenly Father.

True it is that the body of man enters upon its career as a tiny germ

or embryo, which becomes an infant, quickened at a certain stage by the spirit whose tabernacle it is, and the child, after being born, develops into a man. There is nothing in this, however, to indicate that the original man, the first of our race, began life as anything less than a man, or less than the human germ or embryo that becomes a man.

Man, by searching, cannot find out God. Never, unaided, will he discover the truth about the beginning of human life. The Lord must reveal Himself, or remain unrevealed; and the same is true of the facts relating to the origin of Adam's race—God alone can reveal them. Some of these facts, however, are already known, and what has been made known it is our duty to receive and retain.

The Church of Jesus Christ of Latter-day Saints, basing its belief on divine revelation, ancient and modern, proclaims man to be the direct and lineal offspring of Deity. God Himself is an exalted man, perfected, enthroned and supreme.

Man is the child of God, formed in the divine image and endowed with divine attributes, and even as the infant son of an earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable, by experience through ages and eons, of evolving into a God.—Joseph F. Smith, John R. Winder, Anthon H. Lund, The First Presidency.

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All who would win joy must share it; happiness is born a twin.—Byron.

Greetings to Our Genealogy Workers

JOSEPH HAY, Mission Genealogy Supervisor
MURIEL C. HAY, Secretary



AFTER having attended nine Hui Parihas we feel we have some idea as to how the various Districts are functioning, and, generally speaking, we have been greatly impressed by the interest being shown. And, dear brothers and sisters, we surely want to encourage you to push on this work; that the spark which has been kindled will be fanned into a flame; that you will have that desire of Eternal Happiness, which should be the objective of all Latter-day Saints.

If each day of our lives we do something to bless others, we will continue to accumulate peace, happiness, love, joy, satisfaction, and it will be greatly beneficial to us when we are weighed in the balance as to whether we enter into the presence of Our Father in Heaven, to dwell with Him throughout the eternities.

The Lord has made it plain that all blessings are predicated upon the observance of law. If we want to be

happy in the Celestial Kingdom we must observe the laws that govern that Kingdom. To receive that highest exaltation—a full and perfect exaltation—there are certain laws to obey. One is Baptism by Immersion, another is Temple Endowment and yet another is Temple Marriage. For no person alone can attain that highest glory; Eternal Life is not an individual affair; the unit of exaltation is the family.

Please re-read Elder Wiley's article in the October issue of the *Te Karere* and you will understand more fully "Why Genealogy?" and I'm sure it will be an incentive to become more interested in Genealogy.

We trust that by the time this issue reaches you all Districts and Branches have fully organized committees; and that they are functioning successfully. We thank you for your loyalty and co-operation and pray God to inspire you in this, the greatest and most important work in these latter days.

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A wise mother and good books enabled me to succeed in life.—Henry Clay.

L.D. Prophets Speak . . .

The Sacrament of the Lord's Supper

The Ordinance of The Sacrament

THE Sacrament of the Lord's Supper is a very important and sacred ordinance; however simple it may appear to our minds, it is one which will add to our acceptance before God or to our condemnation.¹

I look upon the sacrament as an ordinance of great importance to us; in fact, from the days of Adam down to the days of Jesus Christ, there were sacrifices offered; not only by Adam, but by his posterity, by Moses and the House of Israel, and all the generations of people who were led by the Lord—sacrifices were offered as a type of the great sacrifice to be made by the Messiah. They offered the blood of bulls, rams and doves as a type of the great and last sacrifice and death of the Messiah, whose blood was shed for the redemption of the world. Prior to the death of the Saviour, the Sacrament of the Lord's Supper was administered to His disciples, and they were informed that they were to partake of the bread as an emblem of the broken body of the Lord, and of the wine—or whatever is made use of as a substitute—in token of the shed blood of the Lord Jesus Christ.²

The sacrament is of great importance. The Lord Himself ordained that we partake of these emblems. There are many people who believe it is necessary to be baptized and to have other ordinances of the Gospel performed in their behalf, and yet they become indifferent and careless regarding the Sacrament of the Lord's Supper. It was regarded of such import-

ance by our Father in Heaven that, through His Beloved Son and the Apostles and Prophets, as recorded in the Scriptures, the Saints were admonished to partake of it regularly . . . Our Father in Heaven does not give us commandments or advice that are not of importance.³

I would exhort my brethren and sisters to receive this ordinance every Sabbath, when they meet together, as is our practice; not following the customs of others, for with some denominations this is administered once a month, with others once in three months, with others never, they not believing in outward ordinances . . .

We are in the habit of partaking of the contents of the cup each Sabbath when we meet together, and I do pray you, my brethren and sisters, to contemplate this ordinance thoroughly and seek unto the Lord with all your hearts that you may obtain the promised blessings by obedience to it. Teach its observance to your children; impress upon them its necessity. Its observance is as necessary to our salvation as any other of the ordinances and commandments that have been instituted in order that the people may be sanctified that Jesus may bless them and give unto them His Spirit, and guide and direct them that they may secure unto themselves life eternal. Impress the sacredness of this important ordinance upon the minds of your children.⁴

This ceremony has been attended to throughout generations that are past and still it is attended to. Jesus said also, "Do this until I come again . . ." This ordinance has been renewed to

us and is part and parcel of the new covenant God has made with His people in the latter days. It was practiced among the ancient Saints who resided upon this continent, long before it was discovered by Columbus, as well as upon the continent of Asia among the Saints that lived there. When we attend to this ordinance we do it upon the same principle that they did anciently, whether among the Saints on the American continent.⁵

In what consists the benefit we derive from this ordinance? It is in obeying the commands of the Lord. When we obey the commandments of our Heavenly Father, if we have a correct understanding of the ordinances of the House of God, we receive all the promises attached to the obedience rendered to His commandments.⁶

The Purpose of the Sacrament

When Jesus came and suffered, "the just for the unjust . . ." the law of sacrifice was fulfilled, and instead thereof He gave another law, which we call the "Sacrament of the Lord's Supper," by which His life and mission, His death and resurrection, the great sacrifice He had offered for the redemption of man, should be kept in everlasting remembrance . . . Therefore, this law is to us what the law of sacrifice was to those who lived prior to the first coming of the Son of Man, until He shall come again. Therefore, we must honour and keep it sacredly.⁷

The Sacrament of the Lord's Supper . . . is an ordinance of the Gospel, one as necessary to be observed by all believers as any other ordinance of the Gospel. What is the object of it? It is that we may keep in mind continually the Son of God who has redeemed us from eternal death and brought us to life again through the power of the Gospel . . . It is necessary to partake of the sacrament, as a witness to Him that we do remember

Him, are willing to keep the commandments He has given us, that we may have His Spirit to be with us always—even to the end, and also that we may continue in the forgiveness of sins.⁸

It is one of the greatest blessings we could enjoy, to come before the Lord and before the angels and before each other, to witness that we remember the Lord Jesus Christ has died for us. This proves to the Father that we remember our covenants, that we love His Gospel, that we love to keep His commandments and to honour the name of the Lord Jesus upon the earth.⁹

On Administering To and Receiving The Sacrament

I admonish you, my brethren, that when we officiate in administering the sacrament we repeat, if possible, the exact words given by revelation, and that we do so with the Spirit of the Lord. When we repeat these prayers we should feel the sentiments expressed by the words that we speak. Then I say also to those who partake of the sacrament, we should consider seriously the covenants we make with our Father. Let us pay strict attention to those covenants and let us see to it that we eat and drink worthily, for the blessings of our souls and for the increase of our Spiritual strength.¹⁰

The Lord has indicated the importance of the sacrament in another way. There are certain of the priesthood who are not permitted to officiate in this ordinance. The deacon or teacher may not administer the sacrament, and those who bear no priesthood cannot act in this capacity. The Lord has certainly emphasized its importance by designating those who may officiate. Our people have been taught to take the sacrament with the right hand; we believe that is appropriate, and proper, and acceptable to our Father. The sacrament should not be accepted

with a gloved hand; nobody should receive it in that irreverent manner. We should partake of it in humility, with preparation of clean hands and pure hearts, and with a desire to be acceptable to our Father; then we will receive it worthily and rejoice in the blessing that comes to us by reason of it.¹¹

People wonder sometimes why we have sickness amongst us. The Apostle Paul in writing to the Corinthians, in referring to divisions that existed among them, together with their unworthiness when partaking of the Lord's Supper, says, "For this cause many are weak and sickly among you, and many sleep." Do you believe a principle of that kind? I do. Let us fear God then, honour Him, and keep His commandments.¹²

How long do you suppose a man may partake of this ordinance unworthily and the Lord not withdraw His Spirit from him? How long will he thus trifle with sacred things and the Lord not give him over to the buffetings of Satan until the day of redemption? The Church should know if they are unworthy from time to time to partake, lest the servants of God be forbidden to administer it. Therefore our hearts ought to be humble and we to repent of our sins and put away evil from among us.

Children to Receive The Sacrament

The practice of administering the Sacrament of the Lord's Supper to the children of the Sabbath Schools is generally observed throughout the entire Church. The children are entitled to the sacrament by reason of the fact that they have not reached the years of accountability and are not, therefore, under the same divine respon-

bility that falls upon them when they have attained the eighth year of their age.¹⁴

Many years ago, in the midst of a blind and pernicious religious sentiment that condemned unbaptized infants to endless perdition, the Prophet Joseph Smith revealed the truth that "Little children are alive in Christ, even from the foundation of the world," and that if parents will repent and be baptized "and humble themselves as a little child, they shall all be saved with their little children." In harmony with this truth, Sunday School officers and teachers have been instructed to give to each enrolled child, according to his age and understanding, every privilege of participation in the benefits of the principles and ordinances of the Gospel, including the partaking of the Sacrament of the Lord's Supper. Whether the child was born in the Church or not makes no difference. He is worthy, through the atonement of Jesus Christ, to partake of the sacrament.¹⁵

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- 1—Joseph F. Smith, JD 15:324, February 9, 1873.
- 2—Wilford Woodruff, JD 22:169, June 12, 1881.
- 3—George Albert Smith, CR, p. 35, April, 1908.
- 4—Brigham Young, JD 19:91-92, August 19, 1877.
- 5—John Taylor, JD 10:113, February 22, 1863.
- 6—Brigham Young, JD 2:3, October 23, 1853.
- 7—Joseph F. Smith, JD 15:324, February 9, 1873.
- 8—Joseph F. Smith, JD 19:192, September 30, 1877.
- 9—Brigham Young, JD 6:277, August 29, 1852.
- 10—George Albert Smith, CR, p. 37, April, 1908.
- 11—George Albert Smith, CR, p. 36, April, 1908.
- 12—John Taylor, JD 20:360, November 30, 1879.
- 13—Joseph Smith, Jr., DHC 2:204, March 1, 1835.
- 14—Joseph Smith, JI 37:482, July, 1902.
- 15—Joseph F. Smith, MS 75:346, May, 1913.

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If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not.—James 1:5.

The Origin of the Polynesian Races

By STUART MEHA

THIS article which I have written up at this time pertains to, *first*, the legend handed down from generation to generation, and which said that our forefathers (the ancestors of the Maori) had come from Hawaiki, and beyond, to these shores.

And, *second*, on the question, persistently asked, "What are the views, if any, of the Mormon Church regarding the migration of the Maori?"

Part I:

We will begin this thesis by quoting in Maori the legend, which is this, *I haramai taua i Hawaiki, tawhiti nui, tawhiti roa, tawhiti pamamao, ite hono ki wai rua*. Rendered into English, a free translation of it would read, You and I have come from Hawaiki, which was very far away, very remote, an exceedingly enormous distance, we had come from the joining at the two waters.

Because of its great import this historical legend had been faithfully conserved, and committed to memory, and handed down to the present day. Thus it is the common property of all Maoris. In pre-Pakeha days, the Maori had no written language, but all matters pertaining to history, genealogy, songs pateres, incantations, rituals, were carefully memorised, for a special class of men had been chosen and trained, and set apart to attend to that kind of work.

I, for one, do support and uphold the traditions which our forefathers handed down, whereby we came to know that the Fleet of Seven—Tainui, Te Arawa, Matatua, Kurahaupo, Tokmaru, Aotea and Takitimu—did come originally from Hawaiki. Let me call your attention to the repetitive use of the word *tawhiti* in the Maori

tradition. To the Maori, repetition is emphasis, that is to say, a Maori on occasions in making a speech would repeat a word so as to give weight to his theme. To me the triple use of the word *tawhiti* was made to convey to the mind the immensity of the sea void into which our fathers launched their double riggers. According to Professor K. B. Cumberland, of the Auckland University College, the Pacific "is more extensive than all the land masses together, and occupies about a third of the earth's surface!" I hold that the repetitive use of the word under consideration did and does convey to the mind the vast expanse of the largest body of ocean water on our globe. And undaunted and undismayed our fathers launched into unknown and uncharted seas their frail craft, ever urged by some power to a goal thousands of miles away. Thus they became the greatest seamen of all times.

The Fleet, on its way down the mighty seas, called at several islands of Polynesia, there to rest and recuperate, to take on provisions. How long it stayed at these places we are not given to know. We do know, however, that some of the canoes were assigned to some of the islands, and stayed there indefinitely. It might be safely assumed that the period of rest was quite protracted, as several of these havens were named Hawaiki after the original home. Then finally, when the time was thought propitious, the Fleet was called together, and sailed with the prows ever towards the south-west. And thus our fathers arrived at their long looked-for goal, Aotearoa — the Land of the Long White Cloud.

There is now, however, a new school of thought, sponsored by our ablest

Maori scholars, and which teaches that the Maori in the long dim past had come from Asia, in particular from Indonesia. With all due respect to the scholastic attainments of the sponsors, I beg to differ, and would again stoutly re-affirm my allegiance, if I might put it that way, to the traditions of our fathers.

Let it be clearly understood that I do not contradict any claim that in the long past there had been incursions to these shores from places other than Hawaiki. We know that long before the arrival of the Fleet, other immigrants, principally from Melanesia, had arrived here and settled about the Bay of Plenty. They, perhaps, from time immemorial, had come from Indonesia. I will quote Mr. Elsdon Best on this matter: It is, perhaps, owing to the fact that it (Tuhoe) is principally aboriginal that the Tuhoe tribe contains so many individuals showing traces of mixed descent. For instance, many show marked Melanesian characteristics, both in features and in their hair. Such persons have coarse features, flat wide noses, and thick lips, dark skin, and hair that if allowed to grow, is bushy, standing out from the head like the hair of a Fijian, very unlike the straight or rather slightly wavy hair so characteristic of the purer Polynesian. How different the other type, some of whom are quite light coloured of skin, with wavy hair, which if long hangs down the back. The features are often good, especially among the chieftain families, thin lips, straight noses, and generally of a comely appearance. The urukehu, a persistent type with very light skin colour, wavy auburn hair and good features, is another interesting example of mixture or persistency. (Mr. Elsdon Best in Tuhoe, the Children of the Mist—Folio 14, paragraph 1.)

Here we have the two types—the one from Melanesia, and possibly in the dim past, from Indonesia, and the

other from Hawaiki. If the Maori, as claimed by the new thought, had come from Indonesia, or from dark Africa, then he would be an out and out gentile with no blood of Israel in him. We shall endeavour to show that the Maori is of the House of Israel. Having now dealt with Hawaiki, and the thrice-repeated Tawhiti, we now come to the last part of the legend—ite hono ki wai rua, the joining at the two waters.

Part II.

As stated, the question has been asked, What are the views, if any, of the Mormon Church regarding the migration of the Maori?

I would point out that the Church had always shown deep interest in the people of Polynesia, and in 1850, only three years after the Saints had settled in Utah and adjacent States, it had established a mission in Hawaii, followed with the organization of other missions in the Polynesian Islands. The Church membership in New Zealand exceeds 10,000.

The all-important question now arises, "Where is the hono ki wai rua"—joining at the two waters? For the answer we present to you an account taken from the *Book of Mormon*, Alma, Chapter 63, verses 4-8: "And it came to pass that in the thirty and seventh year of the reign of the judges, there was a large company of men, even to the amount of five thousand and four hundred men, with their wives and their children, departed out of the land of Zarahemla into the land which was northward. And it came to pass that Hagoth, he being an exceedingly curious man, therefore, he went forth and built him an exceedingly large ship, on the boarders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by narrow neck which led into the land northward. And behold, there were

many of the Nephites who did enter therein and did sail forth with much provisions, and also many women and children, and they took their course northward. And thus ended the thirty and seventh year. And in the thirty and eighth year, this man built other ships, and the first ship did also return, and many more people did enter into it, and they also took much provisions, and set out again to the land northward. And it came to pass that they were never heard of more. And we suppose that they were drowned in the depths of the sea. And it came to pass that one other ship also did sail forth, and whither she did go we know not!"

Here in these passages is the answer. We learn here, *first*, that the land of Zarahemla (in South America) was joined to the land northward (North America) by a narrow neck of land (Isthmus of Panama). This narrow neck, which joins the two Americas, is the *hono* of the Maori traditions. *Second*, that a man named Hagoth built an exceedingly large ship at the boundary line between North and South America. *Third*, when the ship was completed it was launched forth into the west sea (Pacific Ocean) bordering the *hono* or joining. *Fourth*, many of the Nephites men and women and children entered the ship, with much provisions, and sailed to North America. *Fifth*, Hagoth continued building other ships. The first ship returned, and more people entered it, taking much provisions, after which she again set sail for North America. *Sixth*, news came that the ship did not reach its destination, and was never heard of again. Assumed it had foundered, with the loss of all on board. *Seventh*, another ship also sailed forth, which again was reported missing.

Summing up, two ships are here reported missing, and were assumed missing. I hold the ships did not meet

with disaster, but were carried away by sea currents, and driven before the winds out of their proper course, and finally found a haven in Hawaiki—the Hawaii of today. For if the ships were swallowed up in the depths of the sea, how was it then that our fathers knew of the existence of a certain locality which they named the *hono ki wai rua*—or the joining at the two waters—very aptly described in *the Book of Mormon* the narrow neck, as it is also incorporated into the legend, the words *ite hono ki Wai rua*. The very fact of their inclusion is proof positive that the two ships did not come to grief. And again how did our fathers know that this *hono* was bordered on the one side by waters, and on the other by the waters of the west sea? If the people of the ships of Hagoth had met the fate the Nephites supposed they did there would be no record of the two waters. And we would like to stress the fact that Hawaiki was on the west side of the Americas, the same side that the ships of Hagoth were launched. What we have said here are the views of the Church regarding the migration of our forefathers. The Nephite people descended from Joseph, through Manassah and Ephraim, and also from Judah through Mulek, one of the sons of King Zedekiah, and because our fathers were of the House of Israel, no wonder they were led to this far-off land, for the Lord had said to Israel, "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other, and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone" (Deut 28:64). And again, in the blessings which Jacob conferred upon his son Joseph, among other things, the patriarch said . . . and the arms of his hands were made strong by the hands of the mighty God of Jacob.

The question might here be asked, who had been led here to this south-

ern end of the earth, why it was our fathers, for Aotearoa, Te Waipounamu, and Rakiura, are the southernmost habitable lands of the earth, and how was it that our fathers were able to penetrate the vast sea void of the Pacific, and launched forth on their double riggers, and finally reached their destination? Why, it was because

the God of Jacob had strengthened their arms and their hands. They had received the blessings of the Almighty to accomplish what most people might say as the impossible, to paddle their canoes to the Land of the Long White Cloud.

(Next Month the Maori Translation.)

WHAT GOD HATES (Continued from Page 391)

It is not REVENGE, God asks us to seek. It is FORGIVENESS. It is not hard feelings He urges us to cultivate, it is understanding and harmony. It is not bitterness, it is kindness.

When we know the Lord hates pride, a lying tongue, deliberate planning for evil, running to mischief, bearing false

witness, and stirring up discord, work of all people should avoid these things.

The Lord loves the virtues taught by His Beloved Son, and has told us that we must follow Him. Faith, Hope, Charity and Love, with an eye single to the glory of God, qualify us for the work.



Co-operation

Two fool mules—say, get this dope—
Were tied together with a piece of rope.
Said one to the other, "You come my way,
While I take a nibble from this new mown hay."
"I won't," said the other. "You come with me,
For I, too, have some, you see."
So they got nowhere, just pawed the dirt,
And, oh, my goodness, that rope did hurt.
Then they faced about—these stubborn mules,
And said, "We're acting like human fools;
Let's pull together. I'll go your way,
Then come with me—we'll both eat hay."
So they ate their hay and they liked it, too!
And swore to be comrades good and true.
As the sun went down they were heard to say,
"Ah, this is the end of a perfect day."

—Anonymous.

THE SUNDAY SCHOOL IN NEW ZEALAND

By ELDER GARTH LOW



I DON'T know how many of you read this article each month, or at all, but I hope that it is a fair amount of you. Nevertheless, I would like to ask you to interest your friends who work in the Sunday School to read what I put in here. Not that I think that what I write is a masterpiece, no, not at all, but I think that I can help you to better help yourselves. After all, why do you think I waste my time to write to you, because I have too much time? No, that's not the reason, but in some small way to try and help you to better live the Gospel and teach it to others.

There is one thing that is still giving me no little concern, and that as you should all know is that the quarterly reports are still in poor condition. They are not coming in on time and some never come in at all. My Brothers and Sisters, why do you think we need to keep records? I will try to give you an idea of their importance: By the use of records we are able to tell how far you are advancing in your branch, and where you need help. They tell us how many and

what books to order for the new year. They tell us where you are falling down, how many people you have active in the Gospel and how much missionary work you need to do; if you are holding your special meetings and gaining the full value of the opportunities afforded. They tell the heads of the Church in Zion all of the above-mentioned and to us all they give a record that we will be able to check on and refer to in the years to come. As the Lord tells us, "What is recorded on earth will be recorded in Heaven." We shall be judged according to the works we do, and out of the records kept this will come. So you see the value of and the NECESSITY OF RECORDS is truly great.

The responsibility is first to the District Sunday School Superintendents to see that their Secretaries or the ones that you have in charge over records, make certain that the Branches are sending in their reports.

It is the duty of the Branch Sunday School Secretary to co-operate with the District and see that their reports come in on time. It is just as easy to develop a good habit as it is to develop habits that are bad. Why send them in late when it is easier to send them in on time. Please, Brothers and Sisters, let's each make it our individual responsibility to get these in on time.

How are your teaching aids coming, and are you using them to teach the most important message of all, the *Gospel of Jesus Christ*? Do you love the Gospel? If so, how much does it mean to you? Are you willing to give a little of your time to see that someone

(Continued on Page 403)

Furtherance of Genealogical Interests

By ELDER ALBERT J. WILEY

Questions in General:

ON inquiry to the Genealogical Committee of the Mission, Bro. Hay handed me some questions that various members have asked him and his good wife while attending different Hui Parihas, and with the help of William M. Waddoups (one of the members of the Convention Staff and Supervisor of the Polynesian Department of the Genealogical Society of the Church) I will try and answer those questions given.

Question:

A child is left in this world by itself without mortal parents, it is adopted and sealed to its foster parents. Will this child have a chance to have its real parents in the hereafter?

Answer:

The Church has made a ruling that foster children must be legally adopted to their foster parents before sealings are performed. Again, inasmuch as the real parents, and often the foster parents, are dead before the sealings are to be performed, the sealings are for eternity only. When we get into eternity we are likely to see our own parents, and will want to be sealed to them as their children because they are our own flesh and blood, and we will become members of the family to whom we rightly belong by the ties of blood and nature. Too often we think only of this world and our relations here.

It is my firm opinion that in most cases we will be happy in eternity if we are sealed to those parents who gave us birth. There may be some extenuating circumstances that make it wise to be sealed to foster parents. When there is a situation that we have no answer for, the matter should be



placed before the President of the Temple where we desire to do the work and let him, whose authority it is to make the decision.

Adopted children should not be written on the same sheet as children of real birth. If the real parents are known they should be written on the sheets as his father and mother. Then if adoption is legally made and permission is given for them to be sealed to their foster parents, it can be stated on the sheet. The foster parents are not the real blood parents of adopted children, therefore adopted children should not be made the *heir*. The heir is born unto the parents and not made through adoption.

In other words, the heir should be the oldest, not the first male child who joined the Church during his lifetime. If no male child joined the Church then the oldest female child who joined the Church in her lifetime becomes the rightful heir until such time as she has a son who becomes a member of the Church. That is the way the heir of the family is chosen. Heirship comes as a right of birth. The purpose of this heirship is to expediate index filing. There is no honour connected with this claim in any way, shape or form.

Question:

What if I cannot get the sex of an individual for my Genealogy?

Answer:

The work cannot be done for an individual who has not got a claim on sex. If the party who has collected the work cannot find out the sex it is certain that it cannot be done in Salt Lake or any other place that the work is sent into.

Question:

Will children that die before the age of eight years be heirs to the Celestial Kingdom?

Answer:

Yes, they will. Every child.

Question:

Can I do work for some friends of mine that have past away just after they were baptised into the Church?

Answer:

I suggest that you get the information needed, place it on a Family Group Sheet and send it into the Genealogical Society with the request

that you be permitted to do his temple ordinance work, giving the reasons why you wish to do it. Do you intend to go to a temple and do the work personally, or do you want one of the temples to have the work done? If the latter you need not get permission, just send the name in on a regular Family Group Sheet. He may be his own heir insomuch as no other member of his family belongs to the Church.

I wish to acknowledge my appreciation to Bro. Hay for this opportunity of writing this article on his behalf. Also for the answers to these questions given by William M. Walloups. There are many blessings in store for us if we will just put our shoulder to the wheel and delve into this Genealogical research a little deeper. The New Zealand Mission should produce three times as much Genealogy as it does at the present time, so you see we are charged as members of this Church to plant into the hearts of the children the promises made to the fathers.

May we all realize our responsibility as members of this great Church to push this work along and be blessed for our efforts, I pray in Jesus' Name. Amen.



THE SUNDAY SCHOOL IN N.Z. (Continued from Page 401)

else may gain a full testimony and knowledge of its glory and eternal nature? I hope you can say yes. I will give some of my time to help others grow by making or helping to prepare or obtain teaching aids.

In the last six months travelling with President and Sister Ottley and others we have covered a distance of fourteen thousand miles by car (not considering other means of travel), a little over a third of the way around the earth. This covers a lot of time and expense and I hope that it is not in vain. I hope that you are advancing in the Gospel. I am grateful for the

opportunities that I have in working in the Gospel and of gaining a testimony while working with you people. I hope that you are also gaining in some way and are more determined to and are living the Gospel a little better.

May God bless you all.

**SACRAMENT GEM
(November and December)**



*'Tis good to meet each Sabbath Day,
And, in His own appointed way,
Partake the emblems of His death,
And renew our love and faith.*

Here and There in the Mission

Nuean Opposition Gradually Weakens

Nuean opposition, though strong, gradually weakens under the untiring efforts of the Elders of Israel in preaching the Gospel of Salvation unto a people who have been in darkness for so long a time.

Quite a number of the people there have been brought into the Fold and are eager to learn more about this Eternal Plan of Salvation.

The following is one of the many clippings sent to President Ottley, and is printed so that you may be able to see the type of articles received by him and his reply to them.

NIUEANS DO NOT WANT MORMONS

A petition signed by 2,000 adult Niueans has been sent to the New Zealand Minister, the Hon. Mr. T. Clifton Webb, asking that Mormon Elders be removed from the Island.

The Niueans have been greatly annoyed at the advent of the Mormons, largely because they were brought in without the islanders knowing of their coming. Niue has been a "One Church Island" (London Missionary Society) for 106 years and although attempts have been made to establish other faiths in the past they have failed. So almost the whole adult population has made its protest in the only way open—a petition to the New Zealand Government.

8th October, 1952.

Hon. Mr. T. Clifton Webb,
Minister of Island Territories,
Wellington, N.Z.
Dear Mr. Webb,

Many persons have mailed clippings to me, of late, the caption being "Niueans do not want Mormons."

It appears that the alleged petition has been addressed to you, though one news item states that such had not been received by you.

I am not particularly disturbed by the article or its allegations, but merely interested that the truth might be stated to all concerned. As to the public press, we do not feel any necessity for making any reply as it concerns none other than yourself and ourselves and the people of Niue, who probably would not read it, anyhow.

The stated fact of our having entered Niue without the knowledge of the Niuean people is an extravagant mis-statement, since I met Mr. Larson, the resident commissioner, in Mr. Lewis's office in Auckland when I went there to apply for permit to land. Furthermore, Mr. Check, the resident minister of the L.M.S. Church was in Auckland at the time and was scheduled to sail on the same boat as I, but later decided on flight and small boat to precede me there, which he did. All Niue was aware that we were arriving.

A glance into our labours among other island races is all that need be suggested as to our purpose for entering them (or Niue). We do our missionary work without pay and obey the laws of the countries in which we labour and leave the people better than we find them.

We have asked no favours from the Government, except the protection of the law as we abide the law. We accept no Government subsidies and ask nothing but the right to teach the Gospel of the Master as He taught it. We decline to baptize people until they have been taught, though many apply for baptism. Ours is a mission of teaching

and the most intelligent are the first to accept and we hope to utilize their services to teach the less intelligent the laws of righteousness, based on the free agency of man to choose his way of life and worship, just as such is granted him by his Government and his God.

It might be worthy of your notice that the L.M.S., under the direction of the Reverend Mr. Check, has issued several very vile tracts concerning us and our people which, in court, would go hard with him, if prosecution was entered into. We have ignored them and our Elders have issued several tracts without reference to the former ones of his, but with the purpose of teaching the True Gospel of the Lord, Jesus Christ.

We pledge you and the New Zealand Government, the laws of which we duly respect and uphold, that our services to these people will be open and above board and that the Government will be proud of the service rendered as it has been that rendered the Samoans, the New Zealand Maoris, and all others (native and European) with whom we have laboured these many years.

Any problems you feel inclined to refer to me I shall be most happy to reply to.

Faithfully yours,
Mission President.

P.S.: I shall personally visit Niue during November.

ELDER BASIL DEWITT, who I am sure is very well known all over the Mission, has been transferred to the Niue Island District. He will stay there on the Island and do work among the natives until the next ship sails for New Zealand, which will amount to about a month's term in Niue for Elder DeWitt. I am sure the people will learn to love him for his artistic abilities, which are indeed marvellous, but they will love him even



Elder DeWitt

more so when they get a glimpse of the Gospel Plan and are able to partake of the fruits thereof.

History of the Old Mission Headquarters and Chapel Erected in Auckland, Bordering on Queen St.

President Ezra T. Stevenson conceived the idea of establishing the Mission Headquarters in Auckland and in 1898 began to look for a suitable location. After spending some time in inspecting different localities, the present site was selected and a home for the Elders was contemplated. In April, 1899, at a conference held at Uawa, Talago Bay, the subject of establishing Mission Headquarters was presented and the Elders were given the privilege of supporting the move. The Elders present, also Brother Charles Hardy of Auckland, donated to the cause and in all £63 was subscribed. Later some of the Elders travelled in Utah, with lime light views of New Zealand scenery, lecturing on the country and the money obtained, together with the donations, was created into a fund and placed in one of the banks of Utah. Little was done from then until May of 1907, when Elder Ben E. Goddard and Pres. Hardy again decided on the present location. Vigorous action was soon taken and in July negotiations were made by which the land was secured at £24 per foot. Tenders were then called for and contract for the buildings let.

(Continued on Page 410)

Flashes from Canada

ETE iwi, tena koutou. Tena koutou e noho mai ra i tera whenua o te Ika o Maui. E hoa ma, e aha koa, He Tawhiti roa, He Tawhiti nui. Ka wehia matau i a Koutou, tuturu ana nga whakaaro nga Karanga mihi me te aroha o te ngaka ka hoki kia koutou. Noreira Tena koutou, Ko enei nga mihanare o mua, a naianei, ko hoki-mai ki tenei Tuawhenua e Canada e powhiri atu nei kia koutou.

It is with hearts full of love, thoughts filled with longing for the Isles of the Pacific, and with a sincere desire to uphold the humble and loving spirit of Maoriland, which we learned to understand and respect, through the calling of the Church of Jesus Christ, which we as missionaries were happy to answer and fulfill in the far-off land—that we send greetings to you at this time.

We, the returned missionaries along with our families united with folks from New Zealand who have immigrated to this land of the Maple Leaf, have formed a New Zealanders Club. The name by which we shall be known is Te Aroha Club. We desire to maintain in our Club the spirit of Maoriland, "love," the spirit of the Gospel and the testimonies we gleaned from our missionary experiences, and to meet and receive any New Zealander who may happen to travel along our way. Either as a visitor on holiday or as an immigrant and help to keep them happy and make them feel at home.

The President of the Club is Elder Wayne B. Leavitt, of Cardston, who laboured in the Mahia and Manawatu

Districts. His wife is the former Amiria Katene of Porirua. Sister Mildred Hamon is 1st counsellor, who, with her husband, Elder Trevor Hamon, of Rotorua, filled a mission in Rarotonga. Sister Hamon is Caudian born from Winnipeg, Manitoba. Elder Oswald Watson is 2nd counsellor. Elder Watson laboured as a missionary in the Taranaki and Wairarapa Districts. Australian born, Elder and Sister Watson and family left Australia over two years ago to make their home here in Canada. The Secretary is Elder Norman Scott of Rotorua, quite unattached *as yet*. Elder Scott has been in Canada a little over a year and has been very active in Church and Temple activities.

The Club is functioning well, meetings are held each month, joyous hours are spent in reuniting with each other in song, laughter, speeches and Kai!!

We would appreciate letters from anyone in New Zealand who would write to us as a Club, conveying to us news of the mission and country.

As this year is coming to a close we wish to take this opportunity to extend to all the mission, on behalf of the Club, "Yuletide Greetings."

May the Lord's blessings be with the Saints as they march grandly on in the work of the Lord, into a prosperous New Year.

Address letters to:—
Te Aroha Club,
Norman Scott,
Cardston, Alberta,
Canada.

Children begin by loving their parents; as they grow older they judge them; sometimes they forgive them.

—Ib.

Featuring the Districts' News

MAHIA DISTRICT REPORT

By Polly Irwin

The Nuhaka Gold and Green Ball proved a highly successful event and those who were responsible for sponsoring it were heartily congratulated. As a floor show the "Caprice" was demonstrated by M.I.A. members, this being the highlight of the evening. During the Ball, Beth Dean, the American Ethnic Ballet dancer, performed two rather unique numbers.



Following this Ball, Hui Pariha took its scheduled course. All auxiliary organizations met their respective mission board advisors. In the evening Primary children participated in their programme, at the conclusion of which Sister Mason expressed her appreciation. The M.I.A. rendered their appropriate (members) numbers to co-incide with the "Love Thy Neighbour" theme. Elder Low also expressed his sincere thanks at this time.

Sunday morning the first general session commenced at the usual 10.30, prior to which Relief Society and Priesthood meetings had been held.

A special service was held to honour the memory and unveiling a stone to our ever beloved Sister Kate Christy. Hui Pariha concluded in the evening after the third general session.

Visitors included Tumuaki and Sister Ottley, the Hays, Masons, Elders Cosgrove, Paget, Lewellyn, Clark, and members of the Poverty Bay District. Sisters Pare Duncan, Ani Kamau, Elder King of Hawkes Bay and Elder Low, Sunday School and M.I.A. Advisor. Last but not least we had a jeep-load of our home lads or Collegiates from Hamilton, including Bro. Jerry Ottley. Elder J. C. Smith thanked one and all who attended this wonderful Hui.

The Wairoa Relief Society, a very faithful few in number, are endeavouring to raise funds to meet the demands of the grand College that we are to have soon. "Bring and Buy" stalls are being organized, and the M.I.A., after a very successful Ball, are also doing their share.

With deep regret we announce the sudden death of Sister Violet Ropata of Tahaenui who recently died in Wellington. Deepest sympathy is extended to her mother, Sister Lizzie Smith, of Tahaenui.

Sister Mona Mohi, who has been living at Waimarama, has returned to live at Nuhaka. With her family, she was welcomed home by District President Elder Cash Smith at a cottage meeting.

BAY OF ISLANDS REPORT

By George Randell

The Bay of Islands District reporting the activities of the District.

This month has seen the passing of nine of the Hui Pekas. The last one to be held at Kaikohe in the middle of October. Very noticeable has been the spirit of co-operation in the branches. It has been a source of joy to the Saints to witness the spirit of inspiration that has attended the meetings.

The Bay of Islands Hui Pariha, held at Awarua on the 20th and 21st of this month, brought visitors from as far as

Hastings and Nuhaka, also the local boys that are working at the College. All the meetings were fully patronized. Credit must be given the District President, Elder Mendenhall, for the smooth running of the whole programme, each organization taking part rendering their parts an object for the future. His co-worker, Elder Burbank, was given the hard task of managing the canteen. Either the people were very hungry, or he was a very good salesman, because the hot dogs ran out long before the Hui was over. President Ottley and his good wife gave out some very instructive and inspirational talks.

Because of the winter months the timber mill has been going through a period of overhauling, and is now ready for the commencement of timber cutting.

Our District President has been indisposed these last few days with a slight touch of influenza, but is up and around again at the present time.

Kia ora, kia kaha.

OTAGO DISTRICT REPORT

By Miss Noelene J. Thomson

Hello again from Otago, the land where the weather produces strange contrasts in the springtime. After everyone was well convinced we had finished with winter, especially after having a week of "mid-summer sunshine," an unannounced snow storm suddenly descended upon the plains, continuing four to five hours and leaving a crisp layer on the ground three to four inches deep. This storm was most unusual as we had not had snow this winter. The drop in the temperature that late September day was 30 degrees in five and a half hours.

Talking of seasons—the close of the basketball season in Dunedin found the team representing the Church on top of their grade; supplementing this, good newspaper publicity helped greatly the goodwill feeling towards the L.D.S. Church.

Creating fresh interest in Genealogy was the result of the Sunday evening services held by that Society on September 7th in Christchurch and Dunedin. Although there is not a Genealogical committee in Christchurch functioning as such, the programme was presented as outlined. A most unexpected and welcome visitor to the Branch that evening was Sister Rangi Davies whose words and mere presence greatly added to the spirit of the meeting.

Very welcome newcomers into the ranks of little Timaru Branch are Sis. Wate Chase, apprentice nurse in Timaru Hospital, also Bro. and Sis. Jack Scott who were recently baptized.

In closing we leave with you our monthly gem of thought:

*"Small minds talk about people,
Medium minds talk about events,
And great minds talk about ideas.
Which are you?"*

STATISTICS

Baptisms: Mr. and Mrs Jack R. Scott, Timaru; John Richard Perriton, Timaru; Percy Smith, Dunedin; Earnest Smith, Dunedin; Wyne Smith, Dunedin; Yvonne Smith, Dunedin; Sister Whitson, Dunedin.

Blessings: Graeme Perriton, Timaru; Alan Perriton, Timaru; John Perriton, Timaru; Wilma Ruth Cosgrove, Timaru.

WAIRARAPA DISTRICT REPORT

By Rawinia Haeata

Greeting to all! To the Missionaries who have laboured in this District we say, Kia Ora Koutou!

September! Ah, that breathes of Spring, the fragrant perfume of warm scented flowers and blossoms. The gentle bleating of new born lambs. In visiting the branches throughout the district, nature has indeed been kind in making their journeys enjoyable.

Brothers John Aspinall and Eddie Paki are doing great work in organizing Sunday Schools. With the help of Elders Robert Fox and Charles Rice we have one organized in Gladstone and one in Homewood.

On September 6th a few members attended the Hawkes Bay M.I.A. Festival. What a beautiful gathering it was, meeting with the many Hunga Tapus, enjoying good clean sport and entertainment. Especially were we proud to have our District represented in the items given by the M.A.C. College by Bro. Glen Matenga of Pirinoa. Kia ora, Glen!

Every second Sunday the District Board meet together for their monthly meetings. We are always grateful to have our District President, Elder James H. King give us counsel and advice.

Te Harihana Branch is busy raising funds for their building project by holding concerts. "Good luck," Te Harihana.

Gladstone Primary is a real credit to the District; they are 100 per cent in reporting and it is a pleasure to attend their meetings. Congratulations, Gladstone. It is good to hear from Kohau Branch once more, and it won't be long now when we'll have more news to report. Kia kaha, Kohunui.

Hiona Branch is still holding its own in having all the organizations function. Good on you, Hiona, keep it up. Credit is given to all members who are active in their callings. God bless you all!

BAY OF PLENTY DISTRICT REPORT

Too many excuses, non-attendance at Leadership Meetings plus bad weather marred an otherwise pleasant Hui Pariha in Wairoa, Tauranga. Balancing the scales, however, were a children's class demonstration in Sunday School conducted by Edna Ormsby and her speech on Chastity; also a well

planned Priesthood meeting and an inspirational evening service.

Relief Society members, did you go home and read your Books of Mormons? One straight "right" from Sis. Ottley and I made a bee-line for mine. Let's show we can take it! Let's STUDY our lessons! Let's have a little more SPIRITUALITY! Now here's where I soothe those ruffled feelings.

This District may well feel proud of its efforts in physical and financial backing of the College Project. On September 20th a large band of workers, mainly from Tauranga, travelled to Hamilton to plant and sow. They took their own plants and seeds, food and cooks! In the evening they held a concert in town, all proceeds going into the College Fund. Hurrah for Bay of Plenty!

I'm sure Elder Vernon Lowry, our ex-D.P., will be thrilled to hear how well you worked. As you journey home on the high seas, Elder Lowry, take with you the love of all members of this District; take with you our appreciation for all your fine efforts on our behalf and our regard for your great leadership. May God bless you!

Statistics—Births: A baby son was born to Kenya and Bartlett Watene at Rotorua on Monday, September 20, 1952. (The Rotorua Branch is growing slowly but surely.)

MANAWATU DISTRICT REPORT

By Elder Robert F. Baker

Kia ora nga Hunga Tapu. Greetings to you, my friends. This month of October will be a highlight for this, the Manawatu District. First, our newly-formed conference will hold its first Hui Pariha at Dannevirke, Tamaki Pa, October 4 and 5; second, the District officers chosen in September will be sustained by you at the Hui; third, this month will mark the beginning of the monthly publication of the Liahona—Manawatu Director.

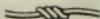
The new District's Presidency is as follows: District President, Elder Allan B. Shaw, Levin; 1st counsellor, Wi Duncan, Tamaki; 2nd counsellor, Elder Monte Scoville, Palmerston North; District recorder, Elder John Carrol, Levin; Y.M.M.I.A., Dick Marsh Snr., Tamaki; Y.W.M.I.A., Te Puia Paewai, Tamaki; Primary, Sarah Moko, Tamaki.

On the 4th day of September, 1952, a fine young couple pulled up their stakes and headed north. Bro. and Sis. Piper have moved up to Hamilton where they will reside until they receive their quota numbers to permit them to enter into the U.S.A. Palmerston North Branch greatly appreciated the active part they took in furthering the work of the Lord during their sojourn here. The people join together in wishing them the best as to whatever they do and wherever they may go.

It seems as though the Lord knows where He needs His children and as to where He can best use their talents.

Bro. Peter Cropp has been very helpful in the Palmerston Branch since his arrival from Hamilton. One has been taken and another has replaced his position that the work of the Lord can carry forth. Peter is now the Sunday School Superintendent and 2nd counsellor in the Branch Presidency in Palmerston North.

Baptisms:—An impressive baptismal ceremony conducted on the north bank of the Manawatu River Sunday, September 14, brought another soul into the Kingdom of God. Brother Allan Steele, who has been attending our services in Palmerston for some time, was lead down into the moving waters by Elder Robert Baker and there received a new birth. The small group in attendance enjoyed the sweet spirit accompanying the occasion. The beautiful Sabbath day and the humble conditions attending the sacred will, no doubt, add up to make it a memorable event in the life of this new member. Let us all join in extending to him a warm welcome into the Fold.



HERE & THERE IN THE MISSION (Continued from Page 405)

Building operations were begun Sept. 14, and by Jan. 8, 1909, the place was ready for occupancy.



Pres. Stevenson

And now, after 43 years of glorious service, during which time these buildings, which had been erected and dedi-

cated to the Lord, truly have served their purpose well, are now to be replaced by a more commodious and beautiful chapel, erected to fit the needs of a rapidly growing Church population in Auckland.

The last brick was placed on the new Chapel's tower about the middle of September. And now is the hour when we must say goodbye to the old Auckland Chapel which has served as a House of the Lord and later, during the construction of the new Chapel, as a storage place for equipment. The dismantling process started Monday, October 6th, 1952, and by the time that you receive this month's "T.K." the operation will have been completed. It is to be removed to make room for the landscaping of lawn and shrubbery, which will beautify the grounds in front of the new Chapel.

NGA POU-TOKOMANAWA O ROTO I TE HITORI O TE HAHİ

(Essentials
in Church History)

WAHANGA TUATORU

Translated by GEORGE R. HALL



TE WHAKATURANGA O TE "TUMUAKITANGA TUATAHI" O TE HAHİ; NGA "WHAKAKITENGA WHAITIKINGA"

Kua Timata Te Hanga i Te "Temepara o Katirana"

KOTE tahi tenei o nga ra o Hune 1833, kua kaha te korikori o nga mahi whakatikatika, kia timatatia te hanga i te "Temepara o Katirana" Kua tu te Komiti whakahaere i nga tikanga, a na tenei komiti i tuku nga panui ki nga peka katoa o te Hahi.

I te tahi o nga ra o Hune, ka puta mai te kupu a te Ariki ki te poropiti; ara ki te Hunga Tapu, kia kakama ki te whakaara i te whare nei, kua whakaaturia nei hoki, he whare tenei i konohi nuitia i roto i te manawanui. E ai ta te Ariki, "To koutou hara ki au kaore i te iti mai nei; kaore i nga-kaunuitia e koutou aku whakahau i hoatu nei e ahau kia koutou, me nga kupu tohutohu mo te hanga i toku whare. Kua takoto te tikanga, he whare tenei hei huinga mai mo aku Apotoro i te wa e tohia ai ratou mo te mahi kokoti, e kotikoti ai ratou i nga peka he o taku maara waina, he kokoti whakamutunga i enci ra; kia ahei ai ahau ki te whakatutuki i taku i pirangi ai, kia ringihia e ahau toku Wairua ki runga i nga kikokiko katoa."—Ae ra he pono taku e mea atu nei ki a koutou, ka hoatu e ahau kia

koutou tenei ture whakahau, ki a whakaara koutou i tetahi whare, e ahei ai ahau te whakawhiwhi i aku i whiri-whiri ai, ki te Mana i heke iho i Runga. No te mea he kupu taunaha tenei na te Matua kia koutou, e whakahau atu nei ahau ki a koutou, kia tatari koutou, pera ano i aku Apotoro, i te wa i whanga ai ratou i Hiruharama."

Na te tiro hanga iho ki enei kupu i mohiotia ai, tera ano e tahi whakawhiwhinga, me etahi manaakitanga e hoatu ana ki nga kaumatua i mua i to ratou whakatikanga ki te nuku o te whenua, ki te kauwhau i te Rongopai ki te ao katoa. Ko roto anake i te temepara o te Ariki te homaitanga o enei whakawhiwhinga me enei tapae-nga. No reira ka whakahau te Ariki kia tere te timata onga mahi. He take nui rawa tenei, te kauwhau i te Rongo Pai, he ruarua noa nga kai mahi. Na enei whakahau ka piko nga mahara o te Hunga Tapu, ki te whakatutuki i te whakahau o te Reo Atua; i ngaki ai ratou i roto i nga raruraru maha o roto i te Hahi, me o waho ano hoki o te Hahi, i tutea ai ratou e nga tau-tetanga maha i a ratou e nana ana ki te hanga i te whare o to ratou Ariki.

Te Mahi Tuatahi Ka Timata

I te rima o Hune ka korikori te tutanga tuatahi te taenga mai o te wakena kohatu a Hori Arapeta Mete, ko Hairama Mete me Reinara Kahunu, e rua raua he mema no te komiti, na raua i timata te kerī o te kamaka, a no muri mai ka tahuri raua ki te mahi kia oti ta raua i timata ai. I uru mai etahi atu i ngoki ai te mahi, i ara haere ai ki tona tutukitanga.

Te Raruraru o—Takuta Hurapeta (Dr. Hurlburt)

I te toru o nga ra o Hune ka huaranga te take whakapae mo Whirata Hurapeta (Philastus Hurlburt). Ko te whakapae i hara ia, i a ia i tona mihona i te rawhiti. I uiuia te take nei tangohia ana tana raihana. I te 21 o nga ra ka tuku mai a Whirata i tana piira, he koihe ara he whaki naana i tana hara; murua ana tana hara, tukua ana kia hoki ano ki tana turanga i roto i te hahi, ano hoki te hua kei te kaha rawa tana ripeneta. E rua nga ra i muri iho o tenei koihetanga i tana hara, ka huaranga ano te take whakapae nei ka rangona tana korero "kua hiangatia e ia te Atua o Hohepa Mete," a kaore noa ia i ripeneta no tenei, tapahia atu ana ia ki waho o te Hahi. I muri mai ka tupu i roto i a Whirata tetahi wairua hae, kino kia Hohepa, a i runga i ana korero totoa, pirangi ki te patu, herea ana ia e te ture ki te moni punga e rua rau tara, kia kaua ia, ara a Whirata e nanakia ki a Hohepa Mete.

Kaore he take rahi rawa i runga i te whakahua i te ingoa o Whirata. No tana putanga ki waho o te hahi i hua ake ai he korero. Ko ia te tuawhiti onga tamariki a ona maatua no reira ka huaima he takuta; e hara ke ia i te takuta. He mema ia no te Hahi Weteriona, otira i te maha o ana hara, peia ana ia ki waho o taua Hahi Naana nga korero whakakinokino mo te Pukapuka a Moromona Tirohia i nga tuhituhinga onga wharangi a Horomona Poringi (Solomon Spaulding).

UPOKO 19

TE PANANGA, I PEIA AI KI WAHO O TIAKIHANA KAUTI, 1833.

Te Reo Whakaohiti o Te Poropiti

Kua kitea e te Poropiti, kua tae mai ki a ia te rakikino o te marangai, ka tata te hinga hei tupuhi ki runga tonu i te kohamo o nga Hunga Tapu o roto i nga rohe o Mihiuri. I a Hanuere 1833, ka tuhi ia ki a Wiremu W. Wherepe, anei nga korero i tuhia atu e ia. "Kua takoto te tikanga, kia kaupapa he wahi hei whakapuakanga i te kupu a te Ariki i roto i te pono i te tika, i enei ra whakamutunga. Ki te kore a Hiona e tahuri ki te whakatikatika i a ia ano, kia tu tika ia i te aroaro o te Atua, ka kowhiti te Atua i tetahi iwi ano hei iwi Mona, notemea e kore e haukotia mai nga mahi a te Atua, kia tae ra ano ki te tutukitanga o te whakarapopotanga ia Ihairaira, a ko te hunga kaore i ngohengohe ki te reo o te Atua me mohio ka pa mamae kia ratou Tona Riri.—Kei te kopuhuri o matou manawa mo te Wairua kino e hau mai nei nga rongo, no roto i to reta, i roto ano hoki i te reta a to tatou tuakana taina a Kiriripata; te wairua e whakaparara nei i te Kaha o Hiona kia moumou, ano he mate uruta; a ki te kore e kitea, e aia atu hoki i a koutou, tena e tau hei whakamaoa i a Hiona e taka atu ai ki roto i nga whakaritenga Whakawa a Te Atua. Naku tenei, na to koutou taina e wiwiri nei, mo Hiona te take; e tata nei te taka iho, te riri o te Rangi, ki te kore a Hiona e ripeneta. I hangai ano ki enei korero nga kupu i tuhia mai i taua ra ano, a te hui a nga tohunga nui i tu ki Katirana, ki o ratou teina-tuakana i Hiona, apiti mai hoki te mihi a enei "Kua kore i roto i a matou te hau koa mo Hiona. Ko te tangi kau ake o te mapu i te aroha." "Kei te maiangi tonu iho ta te Atua Whakarite-Whakawa, ka tau iho ki runga o Hiona ki te kore ia e ripeneta."

Ka Hapai Ta Te Hoa Riri

He timatanga no te noho o nga mema o te Hahi i roto o Tiakihana Kauti, he timatanga hoki no te whakakite mai o te apitihana i tona kanohi. Na nga minita i timata, i whakangau nga iwi noho i roto i o ratou rohe ki a tahuri ki te whakatupu kino, ki te purarau i nga hunga tapu, i to ratou ito. He maha rawa te hunga o te taone i ara ki te tukino, a nawai ra ka maha nga korero teka, me nga whakarakikino ka kore haere te manawanui o te Hunga Tapu, ko to ratou hekenga i whakarerea ai e ratou tenei Teite ara a Tiakihana Kauti. Na te minita Whinihi Uingi (Finis Ewing) i toha te panui; "Ko nga Momona te Ito o nga whakatupuranga tangata." Na te minita Pikiri (Rev. Pixley) i ru haere nga korero tekateka i roto i nga pukapuka panui a nga Hahi o te Rawhiti, i toha toha ano hoki ia i te kahanga o ana kupu whanoke, ki waenganui o nga hapu Iniana me nga iwi o te kiri ma, kia tahuri ratou ki te patu i te Hahi, ki te whakaete kia kore atu i roto o Tiakihana Kauti. Te nuinga o nga Hunga Tapu no roto i nga Teita o te Rawhiti, ko nga Mihiuri no te Taha raro, no te Tawahanui South. Ko te wehi o nga Mihiuri, kei tere te tupu o nga Hunga Tapu, a kariro i a ratou te mana pooti o roto i te ture. Te tino take ko te mahi whakatau rekareka tangata kei te kaha rawa i roto i enei rohe i tenei wa, a ko te hiahia o nga Mihiuri kia kaua e kore atu te whaka- taurekareka tangata i waenganui i a ratou. I runga o enei take katoa ko to ratou tino puahae ki nga Moromona, i to ratou kaha ki te ahu whenua, i to ratou kaha ano hoki ki to ratou whakapono.

I te Whana o te tau 1832 (Spring) ka timata te takakino o te hoa riri. I nga haora o te po ka wawahingia nga wini o nga whare o te Hunga Tapu, me etahi atu mahi kino e taea ana te mahi i te wa e pouri ana. He timata kautanga tenei no nga tukino i te Hunga Tapu.

Te Kaunihera o Te Ropu Hoa Riri

Ia Hurae 20, 1833, ka hui he kaunihera o nga Mihuriana e kino mauahara ana ki nga hunga tapu, ki te whare kooti o Itipeha; i te wha ki te rima rau te maha o te hunga i tae mai ki taua hui. I whiriwhiria ko Riki Himihona hei Tiamana; ko Hamuera Ruka raua ko J. H. Paraoano, hei hekere-tari. Ko te take i kokiritia hei runanga ma ratou ko te pana i nga mema o te Hahi kia kore atu i roto o Tiakihana Kauti, i runga i te rangimarie, ki te kore e taea e te huarahi ngawari, kati me whawha i te huarahi maro. Ka roa rawa te hunga nei e wananga ana i ta ratou take, ka penei te tatuutanga—"I te mea kaore e mohiotia te awhina mai a te ture, ki te whakaete atu i te kino e tau nei i waenganui i a tatou, he kino enei kaore i kitea atu e wai ma, no reira i kore ai e mohiotia he wahi mo enei ahua take i roto i nga wharangi o te ture. Kaore he rawenga o te whanga kia paahitia he ture, no te mea ki te tatari, ka tupu haere tenei take, a ka uaua te mahi kia kore atu. No reira, i runga i tenei ahua, ma o ratou ringaringa ake e whawha, e pana atu e whia rau tangata i roto i o ratou kainga."

Ko etahi o nga kino o nga Momona i korerotia, Ko a rtaou whakamana- mana kua taea he merekara e ratou, kua riro mai te mana whakaora i nga turoro. Kua tau iho nga tohu Atua; kua korero ngatahi ratou he kanohi, he kanohi, ki te Atua, ki nga anahera ano hoki. Kua riro mai, a kei te wha- kamahia e ratou nga homaitanga Atua, me nga wewetenga—arero ki nga reo ke. He wahahuka a ratou korero, ka riro noa mai te whenua i runga i te kore utu, me to ratou kaha ano ki te hoatu moni i a ratou e hoko whenua ana, ia ratou e ki ana, na te Ariki i whakahau; e mohiotia nei e te katoa, he mea hoko na ratou ki te moni nga whema katoa kei roto i o ratou ringa- ringa e man ana. Katoa enei hara o nga Momona e tika ana kia whaka- whiua, notemea he hara enei e tahuri mai ana ki te turaki i nga tikanga e

tiaki nei i te tangata, e tiaki nei i nga nohoanga pai, i nga whakaaro tika o te katoa. No reira he whakahau tenei, me pei atu nga Momona. No reira, ka tuhia nga tikanga i te kupu apiti e mau ake nei.

Te Kupu Whakaari a Te Ropu Hoa Riri

Te kupu Apiti—(1) Kaore he Momona e tukua kia heke mai ki roto i nga rohe o tenei Kauti. (2) Ko te hunga kei konei e noho ana i naianei, ka hoatu kia ratou tetahi wa e tika ana hei whakamene i a ratou taputapu, hoko ranei i o ratou whenua, kia whakamawehe atu ratou i konei. (3) Me kati te tari perehi o te "Ta" (Star). (4) Kia tahuri nga kaumatua o te

hahi, ki te atiati kia mutu te haere mai a o ratou, i tetahi wahi atu ki konei. (5) A ko te hunga kaore e ngo-hengole i tenei panui, me tuku atu ratou ki te hunga matakite, ki te hunga o nga reo ke kia mohio ai era, ki te whiu e whanga atu nei mo te hunga ka taringahoi.

I panuitia enei tikanga, whakaaetia ana e to ratou komiti, whiriwhiria ana nga tangata tekaumarua hei haere kia tutaki ki nga kaumatua tumuakitanga o te Hahi. I hoatu ki nga kaumatua tenei panui me te ki atu ano, "kia tutuki tenei ture i a koutou, kua rite o matou whakaaro mo te hunga e taringahoi ana ki tenei ture kua oti nei i a matou mo koutou.

EVIDENCE & RECONCILIATIONS (Continued from Page 386)

thal kingdom. Indeed, he is then, even on earth, in the celestial kingdom of God.

Naturally, those who enter the celestial kingdom are of various attainments. There is not absolute uniformity anywhere among the children of God. Their innate capacities and their use of the law of free agency make them different, often widely so. Therefore, the members of the highest kingdom are also grouped, according to the Prophet Joseph Smith, into three "degrees."⁸

To enter the highest of these degrees in the celestial kingdom is to be exalted in the kingdom of God. Such exaltation comes to those who receive the higher ordinances of the Church, such as the temple endowment, and afterwards are sealed in marriage for time and eternity, whether on earth or in the hereafter. Those who are so sealed continue the family relationship eternally. Spiritual children are begotten by them. They carry on the work of salvation for the hosts of waiting spirits. They who are so

exalted become even as the gods. They will be "from everlasting to everlasting, because they continue."⁹

To find entrance to the celestial kingdom, and be exalted therein, form the great hope of every true Latter-day Saint.

The fate of the sons of perdition is not known. There will be few of them, for few know so much as to fall so low. The suggestion has been made, by Brigham Young and others, that they will lose all that they have gained in the long journey, from the dim beginning. They must start over again. But their fate is sealed from us. In this matter we must accept God's own declaration: "Eternal punishment is God's punishment. Endless punishment is God's punishment."¹⁰

1—History of the Church, 1:245.

2—Doctrine & Covenants, 76:111.

3—See 1 Corinthians, 15:40-41.

4—Doctrine & Covenants, 76:89.

5—Ibid., 76:86-87.

6—Discourses of Brigham Young, 1941 Ed., p. 384, see also Teachings of the Prophet Joseph Smith.

7—Discourses of Brigham Young, 383.

8—Doctrine & Covenants, 131:1.

9—Ibid., 132:20.

10—Ibid., 19:11-12.

“About Friends”

Those who would make friends must cultivate the qualities which are admired and which attract. If you are mean, stingy, and selfish, nobody will admire you. You must cultivate generosity and large-heartedness; you must be magnanimous and tolerant; you must have positive qualities; for a negative, shrinking, apologizing, roundabout man is despised. You must cultivate courage and boldness; for a coward has few friends. You must believe in yourself; if you do not, others will not believe in you. You must look upward, and be hopeful, cheery, and optimistic.

If you are selfish, and think of nothing but your own advancement; if you are wondering how you can use everybody to help you along; if you look upon every man or woman you are introduced to as so much more possible success capital; if you measure people by the amount of business they can send you, they will look upon you in the same way.

If you have friends, don't be afraid to express your friendship; don't be afraid to tell them that you admire or love them. If you love anybody, why not say so? If you enjoy anyone's company, why not say so? It costs you nothing; it may mean everything to your friend, and to your friendship.

—O. S. MARDEN.

Wait Not

Wait not till tomorrow, for time is not ours,

Today is appointed to gather life's flowers,

Wait not till tomorrow, its dawn may ne'er come,

Today is the time to bring joy to the home.

Wait not till tomorrow to comfort a friend,

Today is the day your kindness to lend:

Wait not till tomorrow your goods words to say,

Tomorrow may fail you, your chance is today.

Wait not till tomorrow to offer your prayer,

Heaven's not too encumbered to list to your prayer.

Wait not till tomorrow all wrongs to amend,

For death may o'ertake you, who knoweth the end?

—Sarah E. Mitton.

Te Karere

THE MESSENGER



December :: 1952

MONTHLY MAGAZINE OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS MISSION IN NEW ZEALAND

Small Shepherd

BY ANNELI ARMOUR

Starlight lay softly on the fold,
The huddled sheep seemed gaily wild,
While our small, startled shepherd stood
At the hill's edge, in the silver wood.
He had seen surely heard their song,
And though Bethsheen's coat had soiled me long,
To shepherds who had left him there,
The small boy here, that everywhere,
Through all his life, and down the years,
Anxiety soon for his dreaming ears,
And that where he was, now he lay,
He would walk with a Christmas star.

★

Christmas is Coming

BY SOLANGE PALSSEN RUSSELL

Oh, look the gifts and see the cars,
For Christmas time is coming,
About the house the youngsters prance,
And mother's work is humming.
One hour is bright with streamer flairs,
And presents in the making,
And all the air is ringing with
The merry things a-baking.
Oh, feed the flutes and chop the wood,
And bring us greens and carols,
With Christmas wealth and happiness,
The whole house is a-bowling.
There's a sparkle in each merry eye,
And "yes, yes, yes" for pudding,
And every heart is a-come with joy,
For Christmas is a-coming!

Te Karere

(ESTABLISHED 1907)

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Joseph Hay	Kaunihera Tuatahi
George R. Biesinger	Kaunihera Tuarua
James A. Larsen	Hekeretari o te Mihana
Albert J. Wiley	Mission Recorder
David T. Briggs	Etita
George R. Hall (Hori Hooro)	Kaiwhakamaori



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The President's Page

By SIDNEY J. OTTLEY

HE KUPU AROHA

A HOLY DAY OR A HOLIDAY?

WHEN Christ was born in Bethlehem the shepherds were so intrigued with the impression and wonderment of the event that they forsook their flocks and set out to find the Christ Ch'ld and worship Him. The wise men and merchants exhibited enough interest in this prophesied fulfillment that they were ready to, and did in some cases, sacrifice their all to make long treks to the place indicated by the Star and lay rich gifts at the feet of Him whom they honestly believed to be the Great King who should come and redeem a struggling people from unbearable oppression.

Then there were those who wondered and those who said it was all a fake and propaganda of religious zealots and cranks.

Years have come and gone, yes, centuries, and men have still carried gifts to the feet of the Babe of Bethlehem and have lived and died by the soul redeeming Truths which He taught. And then there have been the millions who have wondered what it was all about and in that wonderment and confusion have lived and died without having fulfilled the measure of man's second estate. In truth, little better than had they not been born.

And then that third and ever present group of the millions who discredit everything that does not have worldly

and carnal appeal, which fails to satisfy the lower senses and restricts (as they say) the free pursuit of the pleasures of the world.

Very near is the season which marks the anniversary of that most beautiful and Holy Birth. That day when men's activities will range from the most devout observance of that most Sacred Day to the most degrading levels of the world's carnal indulgencies. While some will rehearse the advent of the Plan, by which men may return to the Author of their creation, some will delve more deeply into the inconsistencies and indecencies of carnal sin and give no thought to the importance of the actual purpose of the day, other than that it affords one more day of respite from daily toil and one more opportunity to indulge in the gratification of their lustful desires.

And then—the great majority who just don't know or just don't care. Christianity, so called, has thrown up such a barrier of confusion that these many millions have lost interest beyond the fact that their forefathers worshipped in a certain way and thereby concede that such is good enough, so why bother to search further.

Our Creator has made provision for those who devoutly serve and for those who defile the earth by their acts of lust and lasciviousness. But what about the wondering and indifferent millions?

(Continued on Page 432)

Women's Corner

By SISTER ALICE W. OTTLEY



“CHRISTMAS,” a time of rejoicing, thankfulness and good will toward men. The spirit of rejoicing spreads from one soul to another, because of the thankfulness in our hearts for the birth of our Saviour and what He did for us and causes us to love one another more and have good will toward all men. Even our enemies, if we have any ill-feelings we brush them aside, forgive and forget so all may enjoy the Christmas spirit.

I like to think of Mary, the Mother of Jesus, and imagine how she felt when the Angel Gabriel appeared to her and said, “Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.” This was an angel’s greeting to her.

In common with other daughters of Israel, Mary had looked forward to the coming of the Messiah through the royal line, and knew that some Jewish maiden was yet to become the Mother of Christ. Was it possible that the angel’s words to her had reference to this wonderful event that was to take place? She had little time to think about these things, for the angel began to speak again, and said, “Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt bring forth a son and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His Father, David: and he shall reign over the house of Jacob

forever and of His Kingdom there shall be no end.”

The angel could see that Mary was perplexed and somewhat worried as to how this miracle should be wrought, but with a humble heart listened to his words of comfort and assurance that all would be well; for with God nothing shall be impossible. “When she could find her voice she said with humble acceptance, Behold the handmaid of the Lord, be it unto me according to thy word.”

Then she was left to herself, with a secret in her soul, holier, greater and more thrilling than any ever borne before or since. It was natural she should seek companionship, someone she could confide in, someone of her own sex who would understand and be able to give her comfort and support and to whom it would not be wrong to tell her secret. So she hurried to her cousin Elizabeth whom the angel had told her, was to bear a son who was to be known as John, a forerunner of Christ, who would be great in the sight of God and a blessing to the people.

There was mutual joy in the meeting of Mary and Elizabeth for they were both to be Mothers of choice spirits. How blessed they were and how thankful we should be that we know this story and have a testimony of its truthfulness. May we appreciate and have the real spirit of Christmas—love one another and do good toward men.

Spiritual Gifts

DECEMBER, the month set aside for celebrating the birth of Our Lord and Saviour Jesus Christ. Also of rejoicing for the great Plan of Salvation which He caused to be established in the short span of His life and the Redemption of mankind through His atoning sacrifice.

Upon Our Saviour's ascension into Heaven, a comforter was promised unto them, which was the Holy Ghost. And He commanded the Apostles to go forth and preach the Gospel to all people of the then civilized world. Those who had faith and were baptized by water and by the Holy Ghost were promised salvation. And those who had received the Holy Spirit should obtain various gifts or signs for their welfare and blessing.

There are many gifts of the spirit as told us in our standard works and as many of us have experienced in our short span of life. But there are many in the Church who do not stop to take note of these gifts which are placed in the Church for the growth and benefit of His people. As it tells us in Modern Day Revelation, as received by the Prophet Joseph Smith: "For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that task and not for a sign that they may consume it upon their lusts. And again, verily I say unto you, I would that you should always remember and always retain in your minds what those gifts are, that are given unto the Church. For all have not every gift given unto them; for there are many gifts and to every man is given a gift by the

Spirit of God. To some is given one and to some is given another, that all may be profited thereby."

"And again, verily I say unto you, to some is given, by the Spirit of God, the word of knowledge, that all may be taught to be wise and to have knowledge. And again, to some it is given to have faith to be healed. And to others it is given to have faith to heal. And again, to some is given the working of miracles. And to others it is given to prophesy. And to others the discerning of spirits. And again, it is given to some to speak with tongues. And to another is given the interpretation of tongues. And all these gifts come from God, for the benefit of the children of God." (D. & C. 46:9-12, 17-26.) "But—beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given." (Ibid.—Excerpts from Verses 7-8.) There is a gift of Discernment which members of the Priesthood shall receive, if they live for it, the gift to discern spirits and to recognize the divinity of these gifts. For it must be remembered that the Adversary will always endeavour to counterfeit divine gifts. Therefore, it is especially important that presiding officers should be possessed of discernment in order to distinguish the Spirit of Truth from that of error.

Every member of the Priesthood who will seek to live the Gospel and magnify his calling will receive one or more of these gifts.

These gifts which Our Heavenly Father has saw fit to bestow upon those who love Him and obey His

commandments are by far greater than any worldly possession; because they are gifts of God, which cannot be purchased with money. An account of this kind can be cited from the Acts of the Apostles in the New Testament. "And when Simon (the sorcerer) saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

"Men of worldly attitude complain that spiritual matters belong to the mystic realms of unreality. They cannot seem to realize that spiritual light and understanding come only as we comply with the laws that control. As the muscles of the body grow strong only by use, so we can become spiritually strong only as we exercise our spiritual powers."—E.L.M.

They should be exercised in righteousness and be made to grow, that the up-building of the Kingdom of God might be furthered. If we obey Him and exercise the gifts which we are endowed with, in righteousness, great shall be our reward upon meeting our Maker; at the time when the accounts are balanced. The greatest of all gifts will be ours; which is the "Gift of Eternal Life" as is mentioned in D. & C. 14:7: "And, if you keep

my commandments and endure to the end you shall have eternal life, which is the greatest of all the gifts of God."

It is explained and put forth very well in the words of the late President George Albert Smith as he spoke in the 118th Annual Conference on Eternal Life. "And now, brothers and sisters, it is not so important how many valuables you may have, how much property you may possess, and how many of the honours of men you may acquire, and all those things that are so desirable in the world, the thing that God has given you that is worth more than all the rest is the opportunity to obtain 'eternal life' in the Celestial Kingdom and have as your companions, throughout the ages of etern'ity, sons and daughters, husbands and wives with whom you have associated here on earth."

Our Lord and Saviour Jesus Christ made it possible for us to again attain the position we once held with Our Heavenly Father and with a resurrected and immortal body go on in eternal progression, to higher and more exalted spheres. Let us, each and every one, set Christmas time as a time to express our gratitude unto Our Heavenly Father for the Gift of His Beloved Son, the Prince of Life, the Holy One. Rejoicing with songs in our hearts and on our lips Glory to God in the highest and on earth peace, good will toward men.



Who Are The Children of Abraham?

By JOHN A. WIDTSOE

(Evidences and Reconciliations, Vol. 111)

ABRAMHAM, the son of Terah, lived in the City of Chaldees.¹ The family of Abraham had turned from righteousness and had become idolators.² Abraham therefore, himself a follower of God's truth, preached righteousness to them, but without avail. For his insistence upon the worship of the only true and living God, he was persecuted and his life sought. So intense was the hatred of the idolators that it was only by the intervention of the Lord that he was saved from being offered up as a sacrifice to the idols of the people.³

Abraham was a chosen spirit, destined to be a great leader of the work of the Lord. He was commanded to move into another land to be shown him, where he might be free to worship the Lord of earth and the heavens. The Lord at that time gave Abraham a blessing which has sounded through the centuries and to which all Christians cling: "And I will make of thee a nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."

"And I will bless them that bless Thee, and curse him that curseth Thee; and in Thee shall all families of the earth be blessed."⁴

In obedience to God's command, Abraham, with believing members of his family, moved into the promised land known to us as Palestine. The story is best told in his own words: "In the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it was needful for me to obtain another place of residence."

"And finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be

ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers."

"It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth to the present time, even the right of the first-born, on the first man, who is Adam, our first father, through the fathers, unto me."

"I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed."⁵

After he was well settled, the promise that the Lord had made to him was reiterated, especially on an occasion when the Lord communed with him.

"And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become great and mighty nation, and all the nations of the earth shall be blessed in him?"

"For I knew him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

The promise that in him all nations should be blessed, brought Abraham's

work beyond that of flesh and blood relationships. It made of him a universal figure in the Lord's plan of salvation for all who were sent upon the earth. It would seem that the acceptance of the knowledge of the gospel, and the possession of the Priesthood which Abraham bore, would make all mankind heirs to the blessings promised Abraham.⁸

Modern revelation has confirmed this view and has cleared up the true meaning of the phrase, "in thee and thy seed." In the Book of Abraham, translated from Egyptian papyrus by Joseph Smith, the following statement is made: "My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee."

"And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee as their father."⁹

There can be no misunderstanding of this statement. All who accept the Gospel become by adoption members of the family of Abraham.

Moreover, there is in the opinion of many, in this process of adoption, a subtle change in the body as well as in the spirit which makes a person a true heir of the promises to Abraham. This was the view also of the Prophet Joseph Smith, in a discourse on the two comforters. "The effect of the Holy Ghost upon a Gentile is to purge out the old blood, and make him actu-

ally of the seed of Abraham.¹⁰ This is reflected in the patriarchal blessings of the Church which generally assign nearly all persons to one or the other of the tribes of Jacob, direct descendants of Abraham.

This understanding of the promise to Abraham places a heavy responsibility upon all who accept the Gospel. As children of Abraham, they are under obligation to do the works of Abraham. The waters of baptism carry with them the promise on the part of the candidate that he will conform his life to the Gospel of Jesus Christ, which, of course, was the Gospel given, accepted, and practised by Father Abraham.

The oft-asked question, "Who are the children of Abraham?" is well answered in light of the revealed Gospel.

All who accept God's plan for His children on earth and who live it are the children of Abraham. Those who reject the Gospel, whether children in the flesh, or others, forfeit the promises made to Abraham and are not children of Abraham.

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- 1—Genesis 11:31.
- 2—Pearl of Great Price: Abraham 1:5-7.
- 3—Ibid. 1:5-15.
- 4—Genesis 12:2-3.
- 5—Pearl of Great Price: Abraham 1:1-4.
- 6—Doctrine and Covenants 84:14-16; 27:10; 85:3.
- 7—Genesis 18:17-19.
- 8—See the first Chapters in the Pearl of Great Price: Abraham.
- 9—Abraham 2:8-10.
- 10—Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p.150.

★

DON'T WABBLE

There is one sort of man that there is no place for in the universe, and that is the wabblers, the man on the fence, who never knows where he stands, who is always slipping about, dreaming, apologizing, never daring to take a firm stand on anything. Everybody despises him. He is a weakling. Better a thousand times have the reputation of being eccentric, peculiar, and cranky even, than never to stand for anything.—Success.

TE PUEA HERANGI

Na HORI HALL



No te po o te Hatarei, te tekau-marua o Oketopa, 1952, i mate ai tetahi o nga Rangatira o roto i te Iwi Maori, e 68 ona tau. I pinea ki tona ingoa te taitara C.B.E. a te Kingi o Ingarangi, he tohu na te Mana o Ingarangi mo nga mahi i oti i a Te Puea i roto i ana iwi; ko ana whakaaro katoa kia oti tetahi paepae oneone hei okiokitanga atu mo nga tamariki me nga mokopuna i a ratou e tupu ake ana ki te pakeketanga o te tangata.

Kei te mau mahara tonu te maha o nga marae i haerea e te Puea, ara i haere ia ki te arahi haere i ana ropu takaro ki te mahi moni i nga taone, hei tutukitanga mo ana hiahia. I kumea ai ia ki nga pa tata atu, kia whakata i te ruhi o te tinana i te haerenga i nga rori i tetahi taone ki tetahi taone. No runga ia no nga nohoanga teitei, heke rawa ia ki raro, kia ahei

ai te kukume ake i te kahui tamariki ki nga nohanga tika, ki nga kuhu o te whaiwhakaaro, o te ora. Ko tenei te tauira i waiho iho e to tatou ariki e Ihu Karaiti, "Ko te tangata e whakaiti ana i a ia, ka whakanuia." He maha nga tetekura i eke ki te tihi o nga Maunga. Ko tenei i a Ta Timikara nei, i a Ta Apirana Ngata, i a Maui Pomare ia Ngarimu me etahi atu; na ratou ano ratou i piki ki nga tihi. I tenei ra ka kitea maramatia te heke o te tekau mano tangata ki Turangawaewae, Ngaruawahia. Ahaakoa he maroke nga mataapuna roimata (otira kaore i maroke), ko te haruru o te waewae ki te marae ta tatou o enei ra. Na te peka o Akarana i tonu a Hori Hooro hei arahi i taana ropu ki te marae hei hari i taana koha putiputi kia kite mai ai nga iwi, ae e aroha ana te hunga tapu i ona wahi katoa, kia te Puea, i tu hoki te tumuaki ki te whaikorero, ki te mihi ki nga iwi.

Haere e hine, haere: E moe i te moenga roa i te urunga e kore e taka.

Moe mai i te tihi o Taupiri, ko to wairua ia kei te Ariki o nga Rangi. Nui atu te pai o te mahi a nga apiha maori a te kawanatanga, i tonoa ki Ngaruawahia ki te awhina i te tangata whenua, ki te whakatika i te takahi a nga mano i te marae o Turangawaewae, o Mahinaarangi.

“CHOOSE YOU”

By PRESIDENT DAVID O. McKAY

HERE was a mighty host assembled many years ago in the City of Shechem. Israel had gathered there to hear the last words of their great leader, Joshua. Five score years and ten he had seen life; he had led Israel faithfully through many trials; he had seen their waverings; and he had known their waywardness. On that memorable occasion he preached to them the words of life, reminding them of the many manifestations of God in their behalf. He reverted to the days of Abraham when the people went after strange gods. He told them how God had led their father, Abraham, out from this idolatry, how the hand of the Lord had led Israel out of Egypt, how he had given them lands not of their taking, how he had given them cities, not of their building. Continued he:

“Now, therefore, fear the Lord, and serve Him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

“And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.” (Joshua 24:14-15).

If it seem evil in your sight, to serve the Lord, then choose you this day whom ye will serve. “But,” said the old prophet, just before his death, “as for me and my house, we will serve the Lord.”

Then he gave the people their choice:



“Whom will ye serve?” And they cried with one voice, “We will serve the Lord.” “Remember,” said he, “it is you who make the covenant.”

“... ye cannot serve the Lord: for He is an Holy God; He is a jealous God: He will not forgive your transgressions, nor your sins.

“If ye foresake the Lord, and serve strange gods, then He will turn and do you hurt, and consume you, after that He hath done you good.”

“And the people said unto Joshua, Nay; but we will serve the Lord.

“And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve Him. And they said, We are witnesses.” (Idem. 19-22.)

And the covenant made by the people that day was placed in the book of the law of the Lord, and an altar was built there as a memorial of the covenant. Joshua bade them goodbye and went the way of all the earth. That generation kept their covenants. You may read the record of Israel from the exodus to the captivity, and you cannot find a generation that served the Lord so faithfully as did those who covenanted with the old Prophet Joshua, on that day.

We, in our day, must choose whom we will serve. I say we cannot go on serving, part of the time, the enemy, and part of the time, the Church. We cannot do this. The Lord has said plainly, "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.) These words are true, and I believe we should take them as literally as did the Prophet Joseph Smith take the words of James:

"If any of you lack Wisdom, let him ask of God, that giveth to all men liberally." (James 1:5.)

The Prophet believed these words and took them for their meaning. So I believe we should take Christ's words and know that we cannot serve two masters. Let us choose today whom we shall serve.

The truth that we cannot serve two masters is emphasized in Byron's Cain, and I feel to mention it here for emphasis. Cain is tempted by Lucifer; and after the devil had let him on, telling him that the gospel is nothing, that Adam was deceived, that the Lord is only a cruel God, Cain says:

"Wilt thou teach me all?"

"Aye," says Lucifer, "upon one condition."

Cain: "Name it."

Satan: "That thou dost fall down and worship me, thy Lord."

Cain: "Thou art not the Lord my father worships."

Satan: "No."

Cain: "His equal?"

Satan: "No, I have naught in common with Him! Nor would: I would be aught above—beneath—Aught save a sharer or a servant of His power. I dwell apart; but I am great—many there are who worship me, and more who shall—be thou among the first."

Cain: "I never as yet have bow'd unto my father's God, although my

brother Abel oft implores that I would join him in sacrifice: Why should I bow to thee?"

Satan: "Hast thou ne'er bowed to Him?"

Cain: "Have I not said it? Need I say it? Could not thy mighty knowledge teach thee that?"

Then these words and Byron never uttered a greater truth:

Satan: "He who bows not to Him has bow'd to me!"

Cain: "But I will bend to neither."

Satan: "Ne'er the less, thou art my worshipper: not worshipping Him, makes thee mine the same." (Cain, Act. 1.)

This truth harmonized with the scripture. "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." (Matt. 6:24.)

It is not in membership only that Christ wants service. He can, today as of old, raise up from the stones children unto Abraham. It is not lip service that He wants. Speaking of the churches of the world, the Lord said to Joseph Smith: ". . . they draw near me with their lips, but their hearts are far from me." (Joseph Smith 2:19.) It is not lip service—then what is it? Faithfulness to duty.

I am reminded now of the responsibility that rested upon those soldiers who followed General James Wolfe up the mighty heights of Quebec that starlight September night. What was the duty upon each soldier that night? Nothing great—five thousand of them stealthily rowing down the river and then quietly pulling themselves up by the branches of the trees on the hillside. What was the service demanded from that mighty army? Why, the service of order and quietness. One soldier that night could have frustrated General Wolfe's entire plan. But each one had a duty—that of being quiet, that of remaining in rank, until, before

morning, the whole army stood on the Plains of Abraham, ready to take the fort. So it is in this great army of the priesthood. Each man has only a little duty to perform; the performance of it might mean everything to the quorum to which he belongs! It might mean immeasurably much to the Church.

There are other instances in history where little simple acts have expressed the spirit of the entire nation. One such comes to my mind. At one time during the American Revolution, General Nathanael Greene had been defeated; he was alone, penniless, hungry, footsore. He went into an inn, and the proprietor said: "Hello, General Greene! All alone?" "Yes, alone, hungry, and penniless." The lady of the house set before him a warm breakfast—plain, but the best she had, and then, shutting the door quietly behind her, she brought and put in the general's hand a purse. "There!" she said, "it is all I have, but you are welcome to it; take it."

There was hanging just over the fireplace of that humble inn the picture of George III. General Greene arose, turned the picture to the wall, and on the back of it wrote this line: "Hide your face, George, and blush." Why? Because that little simple act had within it the expression of the spirit of the Revolution. The spirit of freedom was expressed by that woman in a little deed of service to her country. That is why General Greene wrote: "Hide your face, George, and blush."

So it may be in the Church; some little act by a deacon, a teacher, a priest, an elder, a high priest, a

seventy, an Apostle, or anyone—some little act may manifest his service to his Church and express that loyalty which every young man feels, which every young man desires to express, and which can best be manifested by service in the work of the Lord. Let us choose this day, throughout all Israel, to say with Joshua of old: I know not what ye may choose. If ye do not wish to serve the Lord, choose ye other gods; go after the spirit of the world, if ye will; ". . . but as for me and my house, we will serve the Lord."

The line between truth and error has been distinctly marked, and the members of the Church of Jesus Christ, and all others, are given the choice of truth or error. I believe you cannot find throughout the Church one young man who if the choice be given him would say: "I choose to serve the world." Why is it then that we do sometimes serve the world? It is through ignorance or weakness.

It is the duty of the Latter-day Saints to teach young people how to serve the Master. The Church, though in the world, is not of the world. There are two distinct armies; they are facing each other. The Church stands for truth; the enemy is error. May God help us and make us feel this day our duty to teach the young how to serve God and may the blessings of our Father be upon the youth of Israel and upon all the Saints everywhere, that we may choose to serve Him and keep His commandments, for there is nothing in life that brings more happiness than righteous living—than serving God.



After having prayed for what we think we need, the moment we arise let us set about to fulfil the prayer to the best of our ability, depending upon the Lord to supplement what we are lacking.

Construction on Auckland Chapel Near Completion

By BRO. WILLIAM CURNOW



WITH the roar of powerful engines the huge plane bearing Bishop Buehner and Elder Anderson took to the air from the Whenuapai Airfield and was soon out of sight. This marked the end of a visit to New Zealand of a member of the Presiding Bishopric of the Church and of the Supervising Architect of the Church. Their visit was for the purpose of inspecting and reporting on the building needs of the Church in this land. In the short space of two weeks they have travelled over a large part of our country and will take with them to Zion and to the First Presidency a first-hand account of the condition of the Church building programme here.

This fact gives us need to pause and take stock of ourselves, of our activities and efforts.

Here in Auckland the building of our New Chapel and Recreation Hall is uppermost in our minds and all our efforts are directed towards the day when it will become an accomplished fact and we are able to enjoy the amenities and comfort it provides.

Let us examine this building and see just what these amenities will be. First, there are two floors each of seven thousand five hundred square feet of floor space. The lower floor consists of a large entrance foyer located in the centre of the building. From each side of this foyer a corridor extends the full length of the building with eight class rooms on one side, while the other consists of the Mission Office, store rooms, ladies' and men's toilets, a large room for the Relief Society, with kitchen and store-

room adjoining and a lounge for the office staff where they can prepare meals for themselves, shave or take a shower. Also situated on the ground floor is a beautiful pale green tiled baptismal font, with heating pipes laid in the floor for the warming of the water. The whole of this lower floor is to be covered with green asphalt tiles. Tucked away near one corner is a large oil-fired boiler which provides for the central heating of the building.

From this floor a wide stairway leads to the upper and main floor. Here again is a wide foyer situated midway between the Chapel and the Recreation Hall and separated from the Chapel by a glass screen extending across the building from floor to ceiling. This foyer will serve to accommodate late-comers, also parents with young children who would otherwise tend to disturb the rest of the congregation. Here they can be comfortably seated and by means of the glass screen and the sound system that is installed throughout the building see and hear as though they were actually in the same room. The Chapel will have seating for three hundred and thirty people, also for a choir of approximately sixty. At the back of the pulpit will be a book room, a sacrament room and between these two a beautiful electric organ is to be installed. The floor of this Chapel and foyer area is to be covered with fawn coloured tiles with carpet in the aisles. The windows too are impressive, extending as they do from about three feet from the floor right up to the ceiling.

The other wall of the foyer is formed by a large folding door which can be opened to allow of the recreation area being used when a large congregation is present as at the time of a conference, etc., when upwards of a thousand people will be able to see and hear the speakers.

This recreation hall will be well suited for the enjoyment and cultural instruction of the people. Here the M.I.A. activities can be presented and enjoyed in comfortable and convenient surroundings, while the class rooms on the lower floor are well suited for class instruction, each room being equipped with a blackboard on one wall. Extending off one side of the recreation hall is a large stage, with spot and coloured lights, picture screen and microphone. Underneath the stage is a large area where surplus chairs can be stored. Another interesting feature is the wide doors at the back of the stage that open out on to a covered terrace from which an orchestra can provide music for outdoor games and dances. Right handy, too, is a large kitchen well fitted out for the provision of suppers, banquets and wedding feasts.

Also on this floor is the Branch Office, comfortably fitted out, wherein Bro. Matt Chote and his counsellors can meditate and discuss the wellbeing of the Branch and its members.

Outwardly the building presents a modern but impressive appearance, with the tower rising grandly above the surrounding buildings, and many are the remarks that have been heard praising its beauty of design and workmanship.

Inwardly, it is designed to meet the needs of the people. A place where we can gather in peace and in comfort, to worship and instruct, to perform and applaud. A place where we can come in joy and sorrow and receive of that inspiration and consolation that is necessary for our well-being and progression. In short, a place where we can "Learn to Worship."

In conclusion I wish to express my joy and gratitude for the privilege of

working on this New Auckland Chapel, for the association with those others who are likewise engaged and for the privilege of meeting such men as Bishop Buehner and Elder Anderson.

I pray that our efforts may be pleasing and acceptable to our Heavenly Father in the erecting of this building and that it may be speedily dedicated to His glory and to the service of His people. "Amen."



THE PRESIDENT'S PAGE (Continued from Page 420)

"I know thy works, that thou art neither cold nor hot: I would that thou wert either COLD or HOT. So then because thou art lukewarm, and neither cold nor hot, I WILL SPUE THEE OUT OF MY MOUTH." Rev. 3:15-16.

Saints and friends, what are your preparations for this forthcoming celebration of the Most sacred of all days to the Christian world? Feasting, yes—rejoicing, yes—giving of gifts, yes—but, above all, a clean and humble heart. A heart full of gratitude for the blessing of life. Most especially for the blessing of life in a day in which man need not grope in the darkness of deception but *may* walk in the fullness of knowledge of the Lord's great redeeming Truths.

Let us set our hearts to that purpose today and recount our blessings and the privileges of life in this generation.

Truly, Satan is abroad and wars pester and destroy and men are abroad, as always, to deceive; but the admonition is just as vital today as when it was written under the inspiration of the Holy Ghost. "If *any* of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it *shall* be given him." This quotation has opened to the world a whole new concept of life's purpose and all men in this glorious generation may *know* if they but seek in Faith.

In the light of the above, we wish you, and all men, A VERY MERRY CHRISTMAS in everything that the words imply.



HUI TAU I HIONA

N.Z. MISSIONARY REUNION AND CONFERENCE

UENA ra koutou nga hunga tapu katoa i runga i te "Ika a Maui." Kia ora koutou, Ma te Kai-hanga koutou e tiaki. Tenei au ta koutou Mokai e mihi atu nei kia koutou i runga i te ngakau tangi aroha kia koutou, te iwi Maori.

Kua tu ano ta matou Hui Tau o nga Kaumatua o Hiona. I hui hui mai nga Kaumatua o nga hau e wha ki taua Hui Tau. I mauria mai e ratou o ratou Hoa wahine mea ratou tamariki (Kei te tupu haere tonu a Hiona) I hui matou i runga i te Marae o Kaumatua Marvin Wright. Aue ra, te koa me te hari i te kitenga i nga kanohi o nga Kaumatua kua hokihoki mai i Aotearoa. I te Hatarei i tu tetahi ra Whakataetae, mahi kaukau, me nga mahi wa'ata me era atu mahi. Kei te kaha nga Kaumatua ki te mau ki te Maoritanga. I te ata o te ra tapu ka hui matou i runga i te marae ki te karakia. Ka pai hoki te whakarongo o nga taringa ki nga korero a nga Kaumatua ko Korohana, Petahana, Paani, Teira, Hapimana me era atu Kaumatua. Ko te mea pai atu ko te whakarongo kia Tumuaki Harihana. I korero a ia mo tana haeretanga i waenganui ia koutou i nga iwi Maori, pakeha hoki, me tana aroha kia koutou me te aroha hoki o tana whanau kia koutou katoa.

E hoa ma, kei te mahara tonu matou mo a koutou manaakitanga nui kia matou nga Kaumatua ia matou e kauwhau haere ana i runga ite mata o Papatuanuku. Ko te kokonga o te whare e kitea, ko te kokonga o te ngakau kahore e kitea. E kore tonu matou e wareware kia koutou. Ko te hiahia tino nui kei a matou kia mau tonu tatou katoa ki nga ture a te Atua, ara, kia tutaki ai ano tatou ki te Tikitiki o Rangī.

Nui te koa me te hari o te ngakau o nga kaumatua o konei, no te mea

o te nohoanga o nga Maori o Aotearoa i waenganui ia matou. Ko Arapata Whaanga, Joe Hapi, Wipere Amaru me tana whanau. He tino tauira enei tangata mo te iwi Maori, e whakaatu tonu ana ratou i o ratou Maoritanga ki nga pakeha katoa. E mihinare ano hoki ratou, kei te kauwhau haere tonu ratou i nga wa katoa. Ki nga whaea o enei tangata, ma te Atua koutou e manaaki mo a matou whakatupuranga i enei tangata pai.

Nga Hunga tapu kia kaha tonu i roto i nga mahi o te rongo pai, Kotahi ano to tatou tomonga atu i tenei ao, Na reira nga mahi ataahua me nga mahi aroha e taea ana e tatou te whakatutuki ki nga hoa, me mahi inaianei. Ko tenei ora hei whakamatau, hei wa mo te ripenatatanga, hei wa e takatu ai te tangata ki te whakatau ki te Atua. Kei te tino mohio tatou ko te hunga e puritia ana e ratou nga whakahaunga o te Rongo pai i whakahokia mai nei i enei nga ra o muri nei, ka whiriwhiri a mo ratou he wahi i roto i te Tikitiki-O-Rangī. Na reira kia u kia kaha hoki, a te wa tonu ka kore tatou e hoe i te waka, i reira tonu ka hoki whakamuri te ao o te wai.

Konga kupu whakamutunga enei kia koutou. Enga iwi Maori, kia mau ki to koutou Maori-tanga, te reo Maori kia mau, akona a koutou tamariki i runga tonu i nga turi o ratou whaea ki te reo. Kia mau ki nga tikanga Maori, mahi Maori, mahi a ringaringa me era atu mahi. Kohia te kai rangatira, ruia te taitea, kohia te kai e ora ai te tangata Rukea atu te kai kino. Ma te Atua e manaaki e tiaki nga iwi katoa o Nui tireni, Pakeha, Maori, me nga hoia kua haere ki te pakanga, kia whaiwhakaaro tonu te kororia te honore ki te Atua.

Aroha Nui,

Na Elder Rulon G. Craven.

How Can I Get Along Better With My Brothers and Sisters?

By REX A. SKIDMORE

(Professor of Sociology and Social Work University of Utah.)

"I'M using the car tonight," asserted eighteen-year-old Rodney as he prevented his sister, one year older, from taking the keys from the hook on the wall.

Dad Jones stepped forward, took the keys, and replied, "Just a minute. Here, let's see what the situation really is." The three of them talked it over and finally "worked out a deal" so that Lucy could use the car the first part of the evening to attend a shower, and Rodney could use it later to take his two friends and partners to a dance.

Brothers and sisters complicate matters in a family as well as enrich it. The more people living together, the more they can learn and enjoy each other, but more "give and take" is required.

Suggestions for Getting Along:

1. *Pull together rather than push apart.* A small piece of string may be easily broken, but several strands wound together will withstand a tremendous pull. Brothers and sisters who join their abilities and interests can strengthen and build each other.

An interesting example, reported in the Reader's Digest, of the importance of family members pulling together involved a family of three who were driving along the Tamiami Trail between Miami and Tampa, Florida. This highway has been raised out of swamps and is narrow in places. Suddenly the driver lost control of the car. It skidded and plunged into twelve feet of water. Further action was described as follows:

"Don't try to get out," cried the father. Fortunately, with the windows closed, the new, four-door sedan was almost watertight. "Now," he added, "don't move. Take little breaths. Make the oxygen last. Lots of people saw what happened. We're going to be rescued."

The waiting seemed endless, but the reasoning was correct. Several witnesses sped on to telephone the police. With the emergency squad came a diver. When he lowered himself to the bottom he found all three passengers sitting quietly. They had remained so for thirty minutes.

2. *Be sensitive to the needs and interests of one another.* As you try to understand what each member of the family wants and needs for enjoyable living, you are more likely to help each member attain these needs, bringing satisfaction to them and to you. Occasionally you need to imagine yourself in the position of your brother or sister to see how the world looks from his or her point of view.

This idea is illustrated by a Sioux Indian, Edwin Laughing Fox, who was called to testify before the Government in Washington, D.C. When asked his opinion of an acquaintance, he answered with dignity and poise: "Oh, Great Spirit, help me never to judge another until I have walked two miles in his moccasins." Try to sense how things look from the "moccasins" of your brother or sister.

3. *Do things for one another.* A basic of living is that those who do the most for others are the happiest. Build something for a younger brother or sister, taking them to a party or dance, introducing them to your friends, and making them feel you are proud to belong to the same family.

(Continued on Page 437)

Our Glorious Message

By ELDER STANLEY B. ROBERTS

“AND there were in the same country shepherds abiding in the field, keeping watch over their flock by night.”

“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 good tidings of great joy, which shall be unto all people.”

“For unto you is born this day in the City of David a Saviour, which is Christ the Lord.” (Luke 2:8-11.)

Commemoration of this first Christmas is soon to begin in almost every city and hamlet throughout the world. About one-third of the world's total populace will, in their own peculiar and varied styles and customs, rejoice in grateful remembrance of this grand and glorious occasion which was Divinely designed to provide, as sung by the heavenly hosts: “Glory to God in the highest, and on earth peace, good will toward men.” The eternal truth that Jesus Christ was and is a Divine Being, with the appointment of glorifying God through providing peace and salvation for the souls of men, will long illumine the minds and permeate the hearts of His present day worshippers.

Perhaps at no other time in the world's history have men had a greater need for the spirit of peace than at the present time. Having recently completed one horrible holocaust of bloodshed and heartbreak, this war-crazed world still clings to the law of retaliation and now stands on the brink of the precipice of self-annihilation. As in all ages past, men still echo the cry PEACE! PEACE! with their lips,

but lack in their lives the conformity to Gospel truths, which is the only means of obtaining individual and world peace.

In addition to this non-conformity to the ethical teachings of Christ, there is an ever-increasing tendency within the Christian world to deny the Divinity of Jesus Christ and impute to Him a nature entirely human. These religious atheists seek to justify their claims by averring that the mystic claims made for Jesus of Nazareth can be duplicated in the historical literature relating to the lives of Buddha, Confucius, and other great religionists of the pre-Christian era. Even a cursory examination of the historical evidence which has come down to us will reveal the fallacy of such a soul-destroying doctrine.

Buddha, whose real name was Siddharta Gautama, was the son of a king of the Sakyas, a people of the warrior caste settled near the Himalayas. No claims were ever made by Buddha or even his disciples of the first few centuries that there was anything miraculous about his birth. On the contrary, they denied everything of a miraculous nature. True it is that he claimed to receive a manifestation while seated under a Bo-tree at Gaya in Magadha (hence his name Buddha, “the enlightened”), but he attributes his enlightenment, not to any supernatural manifestation, but to a self-induced, hypnotic state, a condition made possible by his living for six years as an ascetic.

Three hundred years after the death of Buddha, about the third century B.C., a new school of Buddhist thought arose which taught that Buddha was from the beginning a divine being. They circulated the story that he was

conceived supernaturally and born without pain. At his birth a lotus bloomed on the spot where his feet first touched the ground. He began to speak at once and declared himself the greatest being in the world. His life teemed with miracles from the day of his birth to that of his death. Actually, all the arguments for the miraculous in Buddha's life are entirely fallacious. There are no actual historical records of that period. All chronological data for his life is taken from the Dipavamsa, a Pali chronicle written almost a thousand years after his death. The Buddhist scriptures themselves are of questionable repute because they were preserved for about six centuries by memorizing, the first canon being reduced to writing during the first century A.D. The best authorities on this subject now generally agree that it is evidently impossible to determine what exact amount of fact there may exist in an uncorroborated legend teeming with miracles, which refers entirely to a prehistoric period.

The life of Confucius was lived in China and dates from 550 to 478 B.C. There is nothing supernatural or claimed Divine about his birth, life, or death. His mission was that of a political, moral, and ethical reformer. He laid no claim to Divine revelations. Man, as he is, and the duties belonging to him in society, were all that he concerned himself about. Rarely, if ever, is the name of Divinity mentioned in his teachings; in fact, he made special effort to avoid teaching about anything on a spiritual plane. A few of his own statements will illustrate this point. On one occasion, while speaking with a Chinese minister of Lu, he said, "While you cannot serve men, how can you serve spirits?" On another occasion, "While you do not know about life, what can you know about death?" His teaching was thus hardly more than pure secularism. He did not care to follow man out of society, nor to present to him motives

of conduct derived from consideration of a future state.

Fundamentally what has been said of these two moral teachers, in large measure will apply to the balance of the reputed Saviours who ante-dated Christ. How unlike the records and claims of Buddha and Confucius are the claims of our Lord and Saviour Jesus Christ. His claims to being Divine are well vindicated by authoritative scriptures. John the Beloved recorded: "In the beginning was the Word, and the Word was with God, and the Word was God . . . all things were made by him . . . and the Word was made flesh, and dwelt among us." (John 1:1, 3, 14.) When queried by Christ, "whom say ye that I am," Peter answered, "Thou art the Christ, the Son of the Living God." (Matthew 16:16.)

Christ acknowledged His own Divinity. Accused by the Pharisees of breaking the Sabbath, Jesus retaliated by saying: "My Father worketh hitherto and I work," whereupon the Jews sought the more to kill Him because He said that God was His Father, making Himself equal with God. (John 5:7, 18.) In sending out the Apostles, Jesus said: All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

We also have recorded and impressive list of men who personally witnessed the risen Redeemer. "He was seen of Cephas, then of the Twelve, after that He was seen of about five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. "After that, He was seen of James, then of all the Apostles. And, last of all He was seen of me also," records Paul in I. Cor. 15:5-8.

Latter-day Saints can also present evidence of Christ's Divinity from other scriptural records which are well

authenticated by multifarious evidences. The Book of Mormon records that a heavenly Being descended on the American Continent about 34 A.D. and made this statement: "Behold, I am Jesus Christ, whom the prophets testified shall come into the world." If further witness is needed, consider the latter-day personal manifestations by Jesus Christ, who appeared to Joseph Smith and others on several occasions, firstly in the early spring of 1820, and later at the dedication of the Kirtland Temple. Again, He was seen in vision by the Mormon Prophet and Sidney Rigdon, and this is the testimony given by them: "And now, the many testimonies which have been given of Him, this is the testimony, last of all, which we give of Him: that He lives!"

"For we saw Him, even on the right hand of God; and we heard the voice bearing record that He is the Only

Begotten of the Father." (Doctrine & Covenants 76:22, 23.)

The Latter-day Saints are indeed a blessed people to have such undeniable evidence as to the Divinity of Jesus Christ on which to build their testimonies of the truthfulness of His Gospel and we stand ready at all times to bear witness to all the world of this, "our most glorious message." We invite all men to come unto Him with a contrite spirit and partake of the gift of eternal life.

To such of us as respond, will Christmas have a deeper meaning than merely merchants' trafficking and tinsel bell and holly wreath? We will awaken to the fact that the giving of gifts symbolizes the greatest gift of God to man . . . His Only Begotten Son, Jesus Christ, our Saviour. Through world acceptance of this truth will come "peace on earth, good will toward men."



HOW CAN I GET ALONG BETTER WITH MY BROTHERS AND SISTERS? (Continued from Page 434)

4. *Share your belongings and ideas with them.* This doesn't mean that you should share everything but at least some things. Some brothers and sisters lend clothes to each other, which give a welcome change of appearance for both. Confiding in each other about plans and hopes for the future is often helpful in bringing brothers and sisters closer together and often results in wiser decisions.

5. *Take turns in using family facilities.* The car, the amusement room with its ping-pong table, the TV, or radio are some of the major belongings which often are in over demand. Since the car can't go two directions at the same time, and since the TV set can't present programmes from two stations at the same hour, compromise

needs to be an accepted part of everyday living among brothers, sisters and parents. Taking turns, and planning in advance as much as possible are among the best ways for handling these demands. There will still be times and occasions which will not work out by just taking turns. These call for more basic compromise, but by family compromise the problems can be solved. Try to go more than halfway in making concessions, and the conflicts will usually work out all right.

If you have brothers and sisters, you are fortunate. There are times when they seem to be "pests," but how happy would you actually be without them? Brothers and sisters are assets if you do your part and take your turn. As you get along better with them, you'll get along better with yourself.

What is Your Future?

By ELDER STEPHENSON

"**W**ould you hear the one about the farmer's daughter and the traveling salesman?" In just this way, many affairs start that ruin or mar our eternal happiness. A shady joke is almost always the beginning of the mistakes made by young people. Conversations that include off-colour stories between men and women, boys and girls, or among men, or among women, are dangerous. They are the first step down the road to unchastity. "As a man thinketh so is he." If we think and talk about such things, they will undoubtedly affect our actions. How far we travel down the road to unchastity depends on several things, but the first step on this road is telling and listening to dirty stories. It is a danger point on life's highway that must not be overlooked.

"The law of chastity has been stated clearly and forcefully in every generation by the prophets of God. Ponder their statements in your heart. Keep your mind clean. Remember that once lost, chastity can never be fully restored. This is one of the reasons why unchastity is such a grievous sin. Satan has great power in the world today, and so, almost side by side with those who strive for righteousness, will be found those who are both deceived and deceiving—"designing men" who try to make evil seem good. I am not afraid that you will be fooled by them if you will study diligently and prayerfully and put your trust in God."

Here are a few danger points to watch for along the road. Don't be sidetracked down the road to unchastity. Your eternal wellbeing depends on it and eternity is a long time.

1. Do not tell or permit off-colour jokes or stories to be told in your

presence. This lowers your standards, and cheapens yourself in the eyes of your companions.

2. Do not think about things that you know are not good. It is hard to control one's thoughts, but it must be done. A boy said, "I can't stop the evil thoughts from coming into my head any more than I can stop the birds from flying over it." This may be so, but we can stop them from building nests in our hair or mind.

3. Choose carefully the boys and girls you date, and the friends with whom you pal. Give and merit respect. It is much easier to live clean, if we are in clean companionship.

4. Avoid places of temptation. Do not place yourself in such a position as to test your willpower. Make up your mind ahead of time, draw a line, and refuse to be persuaded to alter it. We don't think very well, when we are emotionally aroused.

5. Do not pet. By becoming over familiar with others we are stepping on a banana skin with one foot already in the grave. Too much petting is like opening up all your packages before Christmas and then getting up on Christmas morning with nothing new to open.

Here quoted is a letter written to a young man from a girl's mother.

Dear Ned:

You are a fine young man who takes my daughter out quite regularly, and both she and I like you a great deal. Our feelings for you are very different, naturally. She thinks of you as a good friend, and one with whom she has gay, interesting evenings. You call for

(Continued on Page 441)

THE SUNDAY SCHOOL IN NEW ZEALAND

By ELDER GARTH R. LOW

Suggested Christmas Worship Service for the Sunday School for December 21, 1952:

GEETINGS to you all from the Mission Sunday School Superintendency. Before we go into the Christmas programme there are a few things that I would like to bring to your attention. The most vital report of the year will be due not later than the 15th of January, so start now to prepare the necessary material; have it ready on time and in on time. The report that I speak about is the Annual Report. I expect every Sunday School in the Mission to have a report in. This must go to the General Authorities, and is the only means we have of helping you. These reports you will find at the back of your quarterly reports. Let's let them know what we are doing in New Zealand. If you need Annual Report Forms, please ask for them early.

As it was last year, we will leave the advancement until the first week of April, or the last week before Hui Tau. This procedure has been suggested by the Sunday School General Board. So the new S.S. year is the first week after Hui Tau.

The Xmas programme for this year has been taken from the November 1951 Instructor, and I am certain you will agree brings out the true spirit of Xmas. You will have around three weeks to have this prepared and ready for Xmas. With prayerful labour you will be able to magnify and realize the true mission of our Saviour. I pray that this Xmas will bring joy and the New Year a greater determination to live the true Gospel of Jesus Christ.



ORDER OF WORSHIP SERVICE

Organ Prelude
Christmas Greeting from the Sunday School Superintendency
Opening Song: "Far, Far Away, On Judea's Plains"—Congregation
Invocation: A member of the First Intermediate Class
Sacramental Song: "He Died, The Great Redeemer Died"—Congregation
Sacrament Service

- 2 Two-and-one-half-minute Talks
- (a) "Coming of the Saviour Predicted" (A girl from the Junior Class)
 - (b) "Shepherds and Wise Men Visit the New-born Saviour" (A boy from the Junior Class)

The Junior Sunday School Children are brought into the Senior Sunday School

Song: "The First Christmas" (No. 159 in *The Children Sing*)

Scripture Reading (Selected)—(A Junior Sunday School Teacher)

Song: "The Friendly Beasts" in *Spiritual Growth in the Kindergarten or in Joyful Living*

(The Junior Sunday School Children are returned to their room)

Song: "Silent Night"—Congregation

Talk: "Jesus Among the Doctors in the Temple" (A Deacon from Advanced Junior Class)

Song: "I Heard the Bells on Christmas Day"—Congregation

Talks: "A Labour of Love in Palestine"

(a) A member of the Senior Class

(b) A member of the Advanced Senior Class

Song: "Joy to the World"—Congregation

Talk: "The Appearance of the Saviour on the American Continent" (A member of the Gospel Message Class)

Closing Song: "O, Come, All Ye Faithful"—Congregation

Benediction: A member of the Gospel Doctrine Class

Organ Postlude

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Wherever the programme suggested can be enriched by the use of special talent, those who arrange the programme should feel free to make additions or substitutions.

The Christmas Greeting by a member of the Sunday School Superintendency should not exceed two minutes.

The first two-and-one-half-minute talk may be based mainly on *Luke* 1:26-55, the second on *Luke* 2:1-20 and *Mark* 2. The Junior Class boy and girl who give these talks should receive sufficient help from their teacher, and perhaps also from the other class members, so that these may be real talks instead of readings prepared by others.

Wherever it would be impractical to bring the entire Junior Sunday School into the Senior Assembly, a group of the older Junior Sunday School children could be selected to render the songs suggested.

The greatness of our Saviour and the love He manifested to all of God's children, can be shown by using the following materials in the organization of the four talks to be given after the Junior Sunday School children return to their room.

1. "Jesus Among the Doctors in the Temple" (not to exceed six minutes).

The account is given in *Luke* 2:41-49.

The two following passages could be quoted:

Luke 2:46 And it came to pass that, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. *Luke* 2:49 And he said unto them, "How is it that ye sought me? wist ye not that I must be about my Father's business?"

2. "A Labour of Love in Palestine"

(a) Part one—His miracles (not to exceed five minutes).

Accounts of some of His healings:

Matthew 8:5-13; 20:20-34.

Mark 1:29-31; 1:40-42; 3:1-5; 5:25-35; 8:22-26.

Luke 7:1-10; 8:43-48; 13:11-13; 17:11-19.

John 5:2-9; 9:1-7.

Accounts of His raising people from the dead:

Mark 5:35-43.

Luke 7:12-15; 8:49-56.

John 11:1-45.

(b) Part two—His practices of good living (not to exceed five minutes).

He practiced the beautiful beatitudes in his everyday living—*Matthew* 5, 6, 7.

He blessed little children—*Luke* 18:15-17; *Mark* 10:13-16.

He was willing to forgive—*John* 8:1-11; *Luke* 15:11-32.

He believed the greatest of all should be a servant to all—*John* 13:1-7.

3. "The Appearance of the Saviour on the American Continent" (not to exceed six minutes).

The beautiful account is found in *III Nephi, Chapters 11-19.*

Many of the following lovely passages could be used in this talk: *III Nephi 11:11*—And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the father hath given me, and have glorified the Father in taking upon me the sins of the world, in which I have suffered the will of the Father in all things from the beginning.

III Nephi 11:33—And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God.

III Nephi 12:20—Therefore come unto me and be ye saved; for

verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of Heaven.

III Nephi 12:48—Therefore I would that ye should be perfect even as I, or your Father who is in Heaven is perfect.

III Nephi 13:33—But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.



SACRAMENT GEM
November - December

*'Tis good to meet each Sabbath Day,
And in his own appointed way,
Partake the emblems of His death,
And renew our love and faith.*



WHAT IS YOUR FUTURE? (Continued from Page 438)

her and she dresses in her most attractive clothes and joins you merrily to depart for a show, dance or perhaps a party. I stay home and think about you and my feelings about you are those of "partnership." I am trusting to you the most precious thing I own. Perhaps that sounds sentimental, but it's true. For years I guarded the tiny person she used to be, fed her the right food, put her to bed for a long night's rest, watched her teeth and temperature and general health, and for what?

I tried to watch her mental health, and the health of the spirit within her as well. I tried to teach her to be fair, honest and strong, to regard herself as valuable, something not to be neglected or thrown away carelessly. I don't know how well I succeeded. You'll know far better than I. She'll tell you things she won't tell me—just as I said things to her father I couldn't have said to my mother. She is some-

thing like a "gardenia" to me, the flower so overwhelmingly white and sweet, and I'm letting you borrow that flower for a while.

All I ask of you is that you keep it in cool, fresh, clean air, that it might come back to me fresh and sweet and white.

If you have ever seen a gardenia brown and shrivelled around the edges of the petals, you'll know what I mean. Take care of her for me. I'm trusting you, Lad.

Her Mother.

Remember, your future throughout eternity depends upon what you do today. Be clean, live clean, and pure happiness will be yours. May our Heavenly Father strengthen each one of you is my sincere prayer.

Quotations used in this article were all taken from the booklet "The Strength of Ten" published by the M.I.A.

The Importance of Missionary Work

By SISTER G. LEWIS

HEBER J. GRANT once said: "The missionary work of the Church of Jesus Christ of Latter-day Saints is the greatest of all the great works in all the world." There is no greater calling than the calling to proclaim the Restored Gospel to the people of the earth. Missionaries stand as leaders and teachers to the people of all nations, and they are commissioned by the power of God, and promised that if they are faithful to their calling they shall be blessed and magnified.

It is our duty as missionaries to proclaim to the world the Gospel of Jesus Christ and teach the restoration of the plan of life and salvation. It is our duty to call all people to repentance and baptism. We in this Church have the plan of life, and salvation, and the first great commandment is, "Love the Lord thy God with all thy might, mind and strength"; and the second is like unto it, "Love thy neighbour as thyself." The best way to love our neighbour is to preach to him the plan of salvation; to divide with him all the truths, all the rules and regulations which prepare us for the life to come.

In giving instructions to missionaries, Joseph Smith said: "Go in all meekness, in sobriety, and preach Jesus Christ and Him crucified; not contend with others on account of their faith, or systems of religion, but pursue a steady course . . ." and all who will not observe this commandment, "will pull down persecution upon their heads, while those who do shall always be filled with the Holy Ghost . . ." It is indeed the duty of all L.D.S. Missionaries everywhere to observe and keep that commandment so that we

may carry the Holy Ghost with us among the people of the world.

The obligation of missionary work is upon all the Latter-day Saints wherever they are, to live the Gospel to the best of their ability. The greatest and loudest sermon that can be preached is by example.

It is not necessary for everyone to be called to go out into the mission field in order to preach the Gospel and proclaim the everlasting truth. In speaking of home missionary work, it was said by one of our modern prophets, "Start with the man next door, by gaining his love through your good works and righteous living, and your missionary work has already begun." Should we wait for an invitation to preach the Gospel to our neighbours? If we did I am afraid we would not get much missionary work done. Very few people are going to come and ask for the Gospel to be taught to them. We must go out and search for the "honest in heart." We must have the "true spirit" of missionary work. We must have a testimony of the Gospel. We may gain all the wisdom and learning of a lifetime and it will not have a converting influence upon the people. Brigham Young has said: "Nothing short of a testimony by the power of the Holy Ghost will bring light and knowledge to the people and bring them to repentance."

May God bless all those who strive to teach this Gospel whether it be at home or abroad, and may His richest blessings rest with all those who love the Lord and keep His commandments.

Kia kaha ki te kauwhau te Rongo Pai. Ma te Atua koutou i manaaki i nga wa katoa.

L.D. Prophets Speak . . .

Keys, Powers and Authority of the Priesthood

Definition of The Keys of The Priesthood

THE Priesthood in general is the authority given to man to act for God. Every man that has been ordained to any degree of the Priesthood has this authority dedicated to him.

But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labours constitutes the *keys* of the Priesthood. In their fullness, these keys are held by only one person at a time, the Prophet and President of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labour. Thus, the president of a temple, the mission, the president of a quorum, each holds the keys of the labours performed in that particular body or locality. His Priesthood is not increased by this special appointment, for a seventy who presides over a mission has no more Priesthood than a seventy who labours under his direction; and the president of an elders' quorum, for example, has no more Priesthood than any member of that quorum. But he holds the power of directing the official labours performed in the mission or the quorum, or, in other words, the *keys* of that division of that work. So it is throughout all the ramifications of the Priesthood—a distinction must be carefully made between the general authority and the directing of the labours performed by that authority.¹

I say that the Priesthood who are the agents of our Heavenly Father

hold the keys of the ministering angels. What is a key? It is the right or privilege which belongs to and comes with the Priesthood, to have communication with God. Is not that a key? Most decidedly. We may not enjoy the blessings, or key, very much, but the key is in the Priesthood. It is the right to enjoy the blessing of communication with the heavens and the privilege and authority to administer in the ordinances of the Gospel of Jesus Christ, to preach the Gospel of Repentance and of baptism by immersion for the remission of sins.²

The Restoration of The Keys To Joseph Smith

He (Joseph Smith) lived until he received every key, ordinance and law ever given to any man on the earth, from Father Adam down, touching this dispensation. He received powers and keys from under the hands of Moses for gathering the House of Israel in the last days; he received under the hands of Elijah the keys of sealing the hearts of the fathers to the children and the hearts of the children to the fathers; he received under the hands of Peter, James and John, the apostleship, and everything belonging thereto; he received under the hands of Moroni all the keys and powers required of the stick of Joseph in the hands of Ephraim; he received under the hands of John the Baptist the Aaronic Priesthood, with all its keys and powers, and every other key and power belonging to this dispensation, and I am not ashamed to say that he was a Prophet of God, and he laid the foundation of the greatest work and dispensation that has ever been established on the earth.³

I say to the Latter-day Saints the keys of the kingdom of God are here, and they are going to stay here, too, until the coming of the Son of Man. Let all Israel understand that. They may not rest upon my head but a short time, but they will then rest on the head of another apostle, and another after him, and so continue until the coming of the Lord Jesus Christ in the clouds of heaven to "reward every man according to the deeds done in the body . . ."

I say to all Israel at this day, I say to the whole world, that the God of Israel, who organized this Church and kingdom, never ordained any President or Presidency to lead it astray. Hear it, ye Israel, no man who has ever breathed the breath of life can hold these keys of the kingdom of God and lead the people astray.⁴

We claim . . . that John the Baptist, who held the keys of authority to baptize, restored the Aaronic Priesthood and bestowed it upon Joseph Smith and Oliver Cowdery, also that Peter, James and John, Apostles of the Lord Jesus Christ, restored the higher or Melchizedek Priesthood, by ordaining these same men to the apostleship.⁵

Joseph Smith did not call upon any man to ordain or to baptize him, but he waited until the Lord sent forth His Servants to administer unto him. He was commanded of the Lord to go forth and be baptized, but until he had received the priesthood. Where did he get it? Why, the Lord sent unto him John the Baptist, who, when upon the earth, held the Aaronic Priesthood. He laid his hands upon the head of Joseph Smith and ordained him to the Aaronic Priesthood. Joseph was then qualified to baptize for the remission of sins, but he had not the authority to lay on hands for the reception of the Holy Ghost, and he never attempted to administer in this ordinance until Peter, James and John . . . laid their hands upon the head of

Joseph Smith and sealed upon him every power, principle, ordinance and key belonging to the apostleship.⁶

The Power of the Priesthood

First—We find . . . that there are two distinctive general priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood.

Second—That they are both conferred by the Lord; that both are everlasting and administer in time and eternity.

Third—That the Melchizedek Priesthood holds the right of Presidency and has power and authority over all the offices in the Church, in all ages of the world, to administer in spiritual things.

Fourth—That the second priesthood is called the Priesthood of Aaron; because it was conferred upon Aaron and his seed throughout all their generations.

Fifth—That the lesser priesthood is a part of, or an appendage to, the greater, or the Melchizedek Priesthood, and has power in administering outward ordinances. The lesser or Aaronic Priesthood can make appointments for the greater, in preaching, can baptize, administer the sacrament, attend to the tithing, buy lands, settle people on possessions, divide inheritances, look after the poor, take care of the properties of the Church, attend generally to temporal affairs; act as common judges in Israel, and assist in ordinances of the Temple, under the direction of the greater or Melchizedek Priesthood. They hold the keys of the ministering angels and administer in outward ordinances, the letter of gospel, and the baptism of repentance for the remission of sins.

Sixth—That there is a Presidency over each of these priesthoods, both over the Melchizedek and the Aaronic.

Seventh—That while the power of the higher, or Melchizedek, is to hold the keys of all the spiritual blessings

of the Church . . . and to preside over all the spiritual officers of the Church, yet the Presidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices of the Church, both spiritual and temporal.

Eighth—That the position which a bishop holds depends upon his calling and appointment, and that, although a man holding the bishopric is eligible to any office in the bishopric, yet he cannot officiate legally in any, except by selection, calling and appointment.

Ninth—That the power and right of selecting and calling of the presiding bishop and general bishops is vested in the First Presidency, who also must try those appointed by them in case of transgression, except in the case of a literal descendant of Aaron; who, if the first born, possesses a legal right to the keys of this priesthood; but even he must be sanctioned and appointed by the First Presidency. This arises from the fact that the Aaronic is an appendage to the Melchizedek Priesthood.

That the presiding bishop, who presides over all bishops and all of the lesser priesthood, should consult the First Presidency in all important matters pertaining to the Bishopric.

Tenth—That in regard to the appointment and trial of ward bishops, it appears that they stand in the same relationship to the presidents of stakes as the early bishops did to the First Presidency, who presided over the Stake at Kirtland; but that those presidents should consult with the First Presidency on these and other important matters and officiate under their direction in their several stakes.⁷

Authority Necessary to Organize The Kingdom of God on Earth

Suppose . . . there had been only Joseph Smith left of the First Presidency, would he alone have had

authority to set in order the kingdom of God on earth? Yes. Again, suppose that eleven of the Twelve had been taken away by the power of the adversary, that one apostle has the same power that Joseph had and could preach, baptize, and set in order the whole kingdom of God upon the earth as much so as the Twelve, were they all together. Again, if in the province of God he should permit the enemy to destroy these two first quorums and then destroy the quorum of the seventy, all but one man, what is his power? It would be to go and preach, baptize, confirm, lay on hands, ordain, set in order, build up, and establish the whole kingdom of God as it is now . . . Suppose the enemy had power to destroy all but one of the high priests from the face of the earth, what would that one possess in the power of his priesthood? He would have power and authority to go and preach, baptize, confirm, ordain, and set in order the kingdom of God in all its perfection on the earth. Could he do this without revelation? No. Could the seventies? No. Could the Twelve? No. And we ask, could Joseph Smith or the First Presidency do this without revelation? No; not one of them could do such work without revelation direct from God. I can go still further. Whoever is ordained to the office of an elder to a certain degree possesses the keys of the Melchizedek Priesthood; and suppose only one elder should be left on the earth, could he go and set in order the kingdom of God? Yes, by revelation.⁸

If it were necessary—though I do not expect the necessity will ever arise—and there was no man left on earth holding the Melchizedek Priesthood, except an elder, that elder, by the inspiration of the Spirit of God and by the direction of the Almighty, could proceed, and should proceed to organize the Church of Jesus Christ in all its perfection, because he holds the Melchizedek Priesthood.⁹

(Continued on Page 447)

World Wide Church and its Progress

Pres. McKay Attends Garden Party

President David O. McKay marked the end of his European tour by attending a large garden party given by Queen Elizabeth II. at Buckingham Palace (July 17). President David O. McKay and his party arrived in New York City from the successful European tour July 23.

Fifteen hundred persons, some in the colourful costumes of the lands that he had just visited, welcomed President David O. McKay at the railroad station as he returned to Salt Lake City.

Second Annual Golf Tournament

The second annual all-Church golf tournament began at the Ogden Golf and Country Club. It attracted some ninety-one top golfers from four states. At the close of the three-day tournament, we find Bro. Arnold Goff of Salt Lake City the victor of the second annual all-Church golf tournament by beating Bob Loane of Oakland, California, one up on thirty-six holes (July 28-30).

Excavation to Begin on Los Angeles Temple

First excavation for the foundations and basements of the Los Angeles Temple began about the middle of August of this year.

Preparatory work to provide space and facilities for the storage and working areas was started August 11th. This work is expected to take about six weeks. Meanwhile the actual excavation will be started. The preparatory

work includes the re-routing of gas and water pipe lines, the grading down of streets and installation of equipment such as saw sheds and cement mixers.

Mr. Jacobsen and his staff are now engaged in moving into the large home on the property, once the estate of movie star Harold Lloyd. Carpenters are busy making offices and storage rooms out of the once luxurious halls. The building will be removed when the Temple is completed. Until then it will serve as headquarters for the construction staff.

Story of Book of Mormon Thrills 100,000 at Palmyra

Facing eastward toward a black silhouette of steep hillsides, 20,000 people sat, nearly in silence, and waited Friday night.

Hidden searchlights picked out four white-clad figures on the hill's crest and the sound of trumpets blared out over the valley.

It was the beginning of the sacred pageant, "America's Witness for Christ," presented for the 11th year by the Eastern States Mission of the Church.

It is adapted from passages of the Book of Mormon which gives the historical record of America's earliest human inhabitants and further proof of the divinity of Christ.

Pres. Clark Warns of Scant Seasons

He denied knowledge of the time when we might need assistance from the Welfare Programme more than we do now but pointed to conditions of drought, probable lack in transporta-

tion and other eventualities that might well cause want throughout the land. The speaker urged everyone to put out of their hearts all selfishness and greed and to live together as real brothers and sisters—as one great family. He held out promises of the bonds of friendship which could be created among members of the mission stakes and wards as they laboured in the welfare work.

Stake Missions Convert 2107 in Six Months

A total of 2107 convert baptisms were made by stake missionaries during the first six months of this year

according to the General Church Missionary Committee it was reported recently. This total number of converts included 65 Indians, 68 Mexicans, and 22 persons belonging to other so-called minority groups.

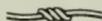
All of these totals, higher than those for the comparable period last year, were gained through the efforts of missionaries working within organized stakes, it was pointed out. There has been a monthly average of 5,723 stake missionaries serving during this six-month period, the Missionary Committee noted.



L.D. PROPHETS SPEAK (Continued from Page 445)

REFERENCE MATERIAL:

- | | |
|--|--|
| 1. Joseph F. Smith, IE 4:230, January, 1901. | 6. Wilford Woodruff, JD 16:266, October 8, 1873. |
| 2. Joseph F. Smith, IE 14:176, December, 1910. | 7. John Taylor, "Items on Priesthood," P. 36-39, 1881. |
| 3. Wilford Woodruff, JD 16:267, October 8, 1873. | 8. Brigham Young, JD 9:88, May 7, 1861. |
| 4. Wilford Woodruff, MS 51:547, June 2, 1889. | 9. Joseph F. Smith, CR, P. 87, October, 1903. |
| 5. Heber J. Grant, MS 97:355, May 12, 1935. | |



GEMS OF THOUGHT

"As a man thinketh in his heart, so is he."—Proverbs.



"All things are possible to him who believes."—Selected.



"Never speak a word that you would not wish to come true."



"Man is materialized thought; he is what he thinks."—Franz Hartman.



"Wherefore let him that thinketh he standeth take heed lest he fall."—Paul.



"As nothing reveals character like the company we like and keep, so nothing foretells futurity like the thoughts over which we brood."—Newell Dwight Hillis.

Greetings to Our Genealogy Workers

By MURIEL C. HAY, Secretary

I FEEL I would like to encroach upon the Genealogy space to express my very deep thanks to all those in the Mission Field and also those in Zion who exercised their faith and prayers in my behalf; that the major operation I was forced to have would be successful. And I want to testify to you that your prayers did not go unanswered. The doctors and nurses marvelled at my recovery and claim they have never seen anything to equal it. The great power of the Priesthood made manifest again. May I show my gratitude to the Lord by serving him a little more fully.

I am lying in bed at the hospital while I prepare this article. I have had much time for thought and it is surprising how many times I have found myself thinking about Genealogy work and of its great importance, especially that of "Temple Marriage." For it is God's own plan—to quote Joseph Smith: "Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection.

In the Celestial Glory there are three heavens or degrees, and in order to obtain the highest a man must enter into this order of the Priesthood (meaning the new and everlasting covenant of marriage); and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his Kingdom—he cannot have an increase. Hence the necessity of building Temples.

We who are in the far off isles of the sea, where transport to the nearest Temple is unreliable, let us prepare

ourselves for the day when the Lord sees fit to open up the way for us to travel. Keep our lanterns full of fuel; don't be like the foolish Virgins, for we know not the hour or the day when our chance may come. Live right, be in full fellowship with the Church, pay your tithing and fast offering, give heed to those in authority, and while money is plentiful try and put some aside for what may prove the greatest thing in your life—Celestial Marriage.

When one comes as near to the divide as I have been, worldly things seem so trivial. I underwent my operation with a peaceful mind knowing I had complied with this great law of Temple Marriage. If the Lord had needed me on the other side I would have been happy to go. Although at the present time I am indeed thankful that He has permitted me to remain and perhaps help someone to realize the great importance of this work.

Young people, "choose your companions wisely," we want you to be happy and worthy of God's greatest blessings. We want your home to be a home where the spirit of the Lord will love to come and dwell. Never lower the moral standards and Church ideals for anyone—you cannot afford to do it—but rather be sweet, clean and with the thought uppermost in your mind—"some day I hope to go to the House of the Lord."

PREPARE TODAY!

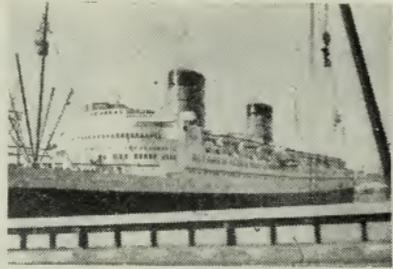
The Mission Genealogical Society send Christmas and New Year Greetings to all *Te Karere* readers.

Joseph Hay—Chairman.

Rangi Davies—Research Director.

Muriel C. Hay—Secretary.

Here and There in the Mission



Haere Ra, e Hoa Ma, 'Till We Meet Again

Five more families leave these fair shores to take up their abode with their families and relations again. After receiving their releases they will depart on December 2nd on board the Aorangi which will carry them to their families in time for Christmas.

Elder Keith Braithwaite arrived at the N.Z. Mission Home December 1, 1950, and has laboured in four Districts of this Mission since that time. Poverty Bay was his first field of labour, after which he laboured a few weeks in Auckland before going to the Wairarapa District, and has now completed his two-year mission to this people by working on the Church project in Hamilton.

Ronald M. Cosgrove, one of a group of eight elders who arrived aboard a B.C.P.A. plane November 12, 1950, was called by President Young to

labour in the Mahia District with Elder Nielson as his companion. But his mission in the Mahia District was cut short at Hui Tau 1951, when he was called to be D.P. of the Poverty Bay District. The last of September, 1952, spelled a change for Elder Cosgrove, when he was called to be D.P. of the Bay of Plenty District, where he has laboured for the past two months.

Elder and Sister Daniel A. Burnett arrived at the N.Z. Mission Home January 26, 1951, and were assigned to labour in the Otago District, where they laboured until November, 1951. When in answer to Tumuaki Young's call, they packed up and went to the Hauraki District, where they have laboured for the past thirteen months.

Sister Virginia Allred Paxman arrived at the N.Z. Mission Home March 14, shortly before Hui Tau 1951, and was immediately drafted in-



Elder Braithwaite



Elder Cosgrove



Sister Paxman



Sister Burnett



Elder Burnett



Elder Williams

to the M.I.A. work, which she has been very active in for the past 22 months of her mission. Her tracting activities have kept her in Auckland a good share of the time, but on a complete survey of things, I find that her time has ben pretty well divided up over the Districts of the Mission; tracting being done between calls for assistance in the M.I.A. work.

Elder Donald W. Williams arrived at the N.Z. Mission Home November 21, 1950, and was called to labour in the Auckland District where he ap-

plied the sickle to the harvest until Hui Tau 1951, when his assistance was required in the Otago District. He laboured in Otago until the summer of 1951 when he was called to labour in Taranaki as D.P. He has completed his mission by labouring on the College project in Hamilton.

And now, with bank accounts much smaller, but with hearts full of love for their fellowmen, they are returning to families and loved ones to take up the loose ends of their everyday labours.



NGA POU-TOKOMANAWA O ROTO I TE HITORI O TE HAHĪ

(Essentials
in Church History)

WAHANGA TUATORU

Translated by GEORGE R. HALL



TE KAUNIHERA O TE “HOA RIRI”

Ta Ratou i Panui Ai, i Tohe Ai

IHIKITIA mo te rua haora te hui a te hunga whakatoī, kia watea tenei wa poto hei tukunga atu ma ratou i ta ratou panui ki nga kaumatua o te Hahi; no muri o tena i tuhi ai ratou i ta ratou ripoata. Ka takatu nga tuakana—teina i konei, ko te tikanga hoki, kia ahua roa ano te wa hei whiriwhiri i te pana mo ratou.

Na te Ariki nei hoki ratou i whakahau kia noho i konei, i te wahi kua taunahatia mo ratou; i tohungia hei tuunga mo te pa o te Hiruharama Hou. Ta ratou i tumanako ai ko te noho i runga i te rangimarie, i te maungaa-rongo, i runga i o ratou kainga; i te mea kaore ratou e whakaete ana i etahi atu tangata, e tika ana kia kua hoki ratou e whakaetea. Ka tonu nga kaumatua o te Hahi kia tukua mai kia toru marama hei whiriwhiringa ma ratou i tenei kino e uhia iho nei ki runga i a ratou. Kaore te hoa riri i whakaae. Tonoa ana kia tukua mai kia tekau nga ra; ko te whakautu mai, “ka hoatu e matou tekaumarima mēneti,” ki te kore e tae atu te whakautu, ka kino te ripoata e tuhia; a ka pamae ki te hunga tapu i muri atu. Ko

te hiahia nei hoki o te hoa riri kia ngakau maro te hungatapu kia whakahawe i te pana mo ratou.

Te Ripoata a Te Komiti o Te Hoa Riri

Te taenga mai o te komiti o te Hoa riri, ka panui i ta ratou ripoata, anei etahi o nga hua o roto i taua ripoata, “I runga i te mea kua oti te whakatau e te runanga, ka wahia te whare perehi o te nupepa e mohiotia nei ko te “Ta,” ko nga taputapu katoa o te tari perehi me raupatu. Me huihui ano ratou i roto i nga ra e toru i muri iho. I konei ka timata te takakino a tenei kahui o te rewera; kaore i whakamokiki te whakaeke a te hunga nei, mohio tonu te hunga tapu kotenei te katinga o nga kuaha o Hiona kia ratou.

Ta Te Hoariri Rapu Utu

Ano he awhiowhio te ohonga o te riri a te hunga whakatoī i tihaea ai e ratou te tari perehi o te “Ta,” raorao ana ki te whenua. Ko te tahi wahi o te tari he whare nohanga no Wiremu W. Wherepe (Phelps), tana whaereere, me a raua tamariki, ko te mea paku rawa e paangia ana e te mate, katoa ratou he mea turaki atu ki runga i nga taputapu o te whare kua rukea

(Continued on Page 458)

Featuring the Districts' News

NEWS FROM HAWKES BAY

By J. L. Southon

District—Branches and Membership.

There are eight branches in the district. The Waipawa & Pukehou Branches have been joined as one for the time being owing to the few in numbers. It may be of interest to some readers to know how many members are in each branch up to October 31st, 1952:

1. Heretaunga Branch comes first with a total of 357.
 2. Korongata Branches comes second with a total of 346.
 3. Te Hauke Branch comes third with a total of 194.
 4. Ohiti Branch comes fourth with a total of 128.
 5. Waimarama Branch comes fifth with a total of 55.
 6. Pukehou Branch comes 6th with a total of 49.
 7. Waipawa Branch comes seventh with a total of 34.
 8. Porongahau Branch comes eighth with a total of 23.
- Grand total: 1186.

HERETAUNGA BRANCH NEWS

Final preparations have now been effected by the presidency, with Paul Randall at the head, for the procuring of the site for their chapel. The Branch has a welfare project, having a crop of potatoes and pumpkins to help out during the coming Hui 'Iau in 1953. It has also a couple of missionaries serving in the erection of the Boys' and Girls' College at Hamilton and another in the mission field in the Manawatu District. These are (at the College): Joe Hapi, Tom Southon, and John Carrol labouring in the Manawatu area. All these brethren, according to reports are doing a wonderful job worthy of mention.

Another item which must be mentioned here is the death of Brother Te Hoeroa Charlie Tahau on October 2nd, 1952. He was born in Taupo June 4th 1892, and it was not until September 9th, 1948, that he was baptized into the Church by Elder Robert E. Parsons. The District President, Elder James H. King accompanied his remains to its final resting place at Taupo where a very sad and impressive service took place under the direction and supervision of Elder King. The Maori Bishop, the Right Reverend Bishop Panapa of Ao Te Aroa was asked to take part.

KORONGATA BRANCH NEWS

The President of the Branch, Brother Sidney Crawford, is now up and about and looking like himself again after a very serious illness a short while ago. The work there is slightly retarded because of the fact that most of the families are all out at the shearing sheds. It

may not be till February of 1953 before things again begin to go in leaps and bounds.

The branches in the District certainly have had their share of sorrow during the past twelve months. Korongata not being spared either, sustained the loss of Sister Edwards, wife of Brother B. D. Edwards (Sonny) after a prolonged illness and the sudden and unexpected death of Brother Ra Puriri who passed away October 11th, 1952, after a heart attack. He was born March 14, 1903, being the first child of Hemi and Keita Puriri. Baptised June 25, 1911, by Elder A. T. Francom, and after progressing through the Priesthood with faithfulness, he finally was ordained an Elder by Stewart Meha on October 16th, 1932. Ra served two missions, one at Mahia and the other at the Bay of Plenty Districts. He has served on part time at the College at Hamilton and did intend to go back and spend more time at the College building project. Korongata will never be the same without Bro. Ra. He is survived by his kind and faithful wife, Hera (Karipa), and two sons, one of whom is named after his father and by all indications this lad will become equally as great as his namesake. Our sympathies are with Sister Hera Puriri. May God bless you. It is consoling to know that Ra did not linger in any pain of any kind.

TE HAUKE BRANCH NEWS

Within the past two months the District Presidency saw fit to reorganize the Branch and have as President Brother Great Price Harris and Brothers Rutene Solomon and Patuare Wairama as 'counsellors with Broth Pareihe Chase as Secretary. Elder Brown informs me that this new team is making a good determined effort to straighten things out at the Branch. Special mention must be made here of the ceaseless and untiring efforts of both Elder and Sister Brown in urging and encouraging the Saints at Te Hauke to Kia Kaha.

OHITI BRANCH NEWS

It is my privilege to commend the Saints of Ohiti with Brother London Kelly, Thomas Karena and Raihana Nuku as presiding officers for the new addition on their chapel to cope for their ever-growing numbers. Ohiti, like most branches in the district, at the present is suffering a setback because of the shearing season.

WAIMARAMA BRANCH NEWS

This Branch is about twenty or more miles from Hastings and is in one of the most picturesque locations in the whole of Hawkes Bay. Anyone who travels out to Waimarama is greeted with the most beautiful panorama of seashore and its white sandy beach. Such is the background for the Waimarama Branch with Brothers Dave McDonald, William Watene

and Barney Ramiha as presiding officers. Even though numbers are few, these folks are trying to keep things moving in that part of God's vineyard.

PUKEHOU-WAIPAWA BRANCHES

It has been deemed wise to merge these two as one to create more interest in the activities of the Saints there. Bro. Wero Herewini stands at the head of the amalgamation and the work is progressing steadily.

PORONGAHAU BRANCH

Much could be said about Brother Mason McDonald who is head of this little home Sunday School. This brother has his meetings every Sabbath whether rain, hail or sunshine. If no one comes, apart from his family, he and his good wife just carry on as if they had a chapel full. Kia Kaha.

NAPIER ELDERS & THEIR BRANCH

The Napier Elders, Ellis, Scoville, Kwallis and Harvey had a booth at the Great Royal Show which was held at the Tomoana Show Grounds last October. They had displayed some of the beautiful handworked quilts made by the local Relief Society, one of which had a facsimile of the Salt Lake Temple, and under the artistic hand of Elder Harvey pioneer scenes were depicted on one wall of the booth.

Elder and Sister Brown were also there ready together with the others to impart to investigators the message of the Gospel of Jesus Christ. I believe they sold practically all their copies of the Book of Mormon.

These Elders have their Sunday services at a hall in Napier every Sabbath at 2 p.m. Because they are few in number, a Home Sunday School is all they cater for. I believe Brother John Ormsby and his children, together with his niece, Teddie Watene, have been frequent visitors to the Napier Branch.

Good luck to you all—keep it up.

SPECIAL VISITORS TO THE DISTRICT

Although most of the Saints of Hawkes were not present to receive and greet Bishop Buehner of the Presiding Bishopric and Elder Anderson the Church Architect throughout the world, also accompanied by President Ottley and Elder Biesinger, those who were there at Korongata really got a great thrill to see and listen to these representatives from the Presidency of the Church. I am sure they enjoyed themselves immensely even though the items and entertainment were not as bright as they should have been.

AUCKLAND DISTRICT NEWS

By Vearl Bavister

For the past few weeks this Branch has been a hive of activity. Preparations for the Queen Carnival are well under way; a date during late November should reveal the selected "Queen." A gala day—Saturday, 25th October—held at the Remuera Mission Home proved to be a great success; a final to this occasion was the dancing in the evening, held on

the tennis court. Every Friday evening a grand evening of entertainment in connection with the above Carnival is held in the Maori Community Centre.

Sister Hay, who recently under went an operation, is now well on the road to recovery; we hope to have her back with us very soon.

Mavis Rivers is away in Samoa for a few months; her broadcasts will be missed. We are fortunate, however, in having her sister "Mitzi" deputising in her absence.

President Ottley leaves shortly for a three weeks' tour of the Islands, accompanied by Brother Anderson and Bishop Buehner.

Sunday, 19th October, the Choir presented a Music Festival. The Choir deserves great credit for their outstanding performance; may we hear them again soon and often.

A newcomer to our shores is Sister Bushman, who is out here on a mission. She will be remembered by her super "Talk" which she gave Sunday evening, October 26th.

In a few weeks' time we are going to lose two popular and hard-working girls. Sister Lillian Hewitt who is going to England and then on to the U.S.A., and Sister Virginia Paxman who is returning to her home in Alberta, Canada, after having completed a successful mission in New Zealand. The good works they have accomplished will never be forgotten by those they leave behind.

STATISTICS

Baptisms: Hopa Poihopa, Anna Sio Roberts, Oscar Westerlund, Albert John West, Louis Phillippoom, Frederik Jacobus Cram, Richard Ernest May, Ramona Dolores Tuwaiwai May, Rachel Tuwaiwai May.

Blessing: Zelda Dorothy Danielson.

KING COUNTRY DISTRICT NEWS

By H. Osborne

College Missionary Programme: King Country has come up a little from the bottom of the list, but not very far. We have on missionary there, Bro. Mau Apiti. Bro. Rudy Naik spent two months at the College and has returned to the King Country. Let us make a still greater effort to build this million dollar school. Funds are urgently needed to help keep these College missionaries. Send all you can to your District President or Secretary to help this College missionary fund. A letter from Elder Biesinger urges us to give more assistance so that the College will be ready within two years to run 550 students. Many of them should be our children, so let us all "PUT OUR SHOULDERS TO THE WHEEL."

The Taumarunui Branch is making an all-out effort to build a chapel. Every family in the Branch is asked to contribute as much as possible on a Branch budget system—socials and bring and buys are the order of the day. No effort is being spared to achieve the goal. The College missionary fund is also being—slowly—built up, but very slow.

Any subscribers not receiving their monthly copy of "Te Karere" please write to H. Osborne, Manunui, Taumarunui. Send subscriptions direct to "The Editor, 'Te Karere,' 514 Remuera Road, Auckland, S.E.2. Help honour the King Country slogan, 'A TE KARERE IN EVERY HOME.'"

MAHIA DISTRICT REPORT

By Polly Irwin

Reorganized auxiliaries for the Nuhaka Branch are as follows:—Y.W.M.I.A.: Past President Fay Holland was honourably released and thanked, and in her stead Mere Nye was sustained as the new President, supported by her counsellors and teachers: Emma Brown, 1st counsellor; Huia Christy, 2nd counsellor; Lilly Pomare remains secretary; Josephine Pilmer, music director; Emma Brown, M-Men and Gleaners; Mereaira Whaanga, Mia Maids; Molly Toroaivhiti and Millie TeNgao, Guardian and Beehives.

Whakapapa Committee: Tureia Whaanga Jnr., President; Moraro Walker, 1st counsellor; Riki Smith, 2nd counsellor; Parae Walker, secretary, Assistants: Riripeti Ataria, Heni Smith, Frances Greening, Relief Society; Newa Smith has been assigned to the position of 1st counsellor to President Mereaira Whaanga.

We are proud to announce the arrival home of two lady missionaries who have been assisting the College staff. They spent a very busy month up there, but in spite of it they never ceased speaking of their wonderful experiences. Millie Te Ngaio and Maude Matenga were these missionaries and they look forward to return before long.

A farewell for Elder George Q. Cannon was held at Nuhaka.

The Wairoa Home Mutual has been closed until February when we look forward to the return of our many members from seasonal occupations. In July we were visited by Elders DeWitt and Smith, with Sister Smith and Kay Dawn. Elder DeWitt at that time demonstrated his skill in art and in no less than 20 minutes completed a scene. Since then this picture has been framed and is the prize to a married person for the best attender to M.I.A., this being Polly Irwin.

A similar prize to the best single attender is a ukelele, this being won by our youthful President, Trevor Ferguson. The ukelele was donated by Elder Elmer Collings who is now at the College.

On Sunday, October 12th, during Sunday School at Nuhaka, 1 minute silence was observed to the loving memory of one of our most humble and stalwart Mormons, Bro. Ra Puriri of Korongata, who so suddenly passed away.

As District Report, I had the privilege of attending the Kaiuku Branch Sunday School. The new Branch President, Oliphant McKay, presided over the meeting at his home. A wonderful spirit existed throughout Sunday School and there is promise of progress expected from this little Branch. Snapshots of each class was taken on this occasion and will be forwarded to "Te Karere" soon.

Bro. Paul and Sis. Lena Whaanga have left Oputama and are now residing in Otoko.

Statistics: Baptisms—Wheti K. Brown, Tureia Raymond Mataira.

Births for October: Raina Hapi, a boy, Nuhaka Branch; Joy Wolferston, a boy, Nuhaka Branch; Lena Whaanga, a boy, Oputama Branch; Mary Marsh, a boy, Wairoa Branch.

TARANAKI DISTRICT

By Shirley Manu

"We laud our glorious mountain its cap of glistening snow." Greetings from the heights of Mount Egmont and the banks of the Wanganui River and might we say that "much water has flowed under the bridge" since this District last brought news to these pages. Yes, much has happened. Most recent of all was the baptism of two converts to the Church on October 4th at Wanganui Baths at the hands of Elder C. A. Hancock. Amidst a steady flow of rain, Cecil and Patricia Blythe entered the waters of baptism to take upon themselves membership in the Church of Jesus Christ of Latter-day Saints. We heartily welcome them into our group, as we know the spirit of the Lord is working with them for they are very keen and active members. Wanganui has indeed gained a great asset. Most noteworthy and of interest also is the conversion of the Eders' Home at 26 Anzac Parade, Wanganui, into a beautiful little chapel in which the Saints are now able to meet. Credit for such goes to a little man of wide experience in this field, Elder DeWitt, plus the ardent help of the Elders and some of the local brethren. It really is a pleasure to meet there and nothing has been spared to keep improving on what has already been done. Through these pages we'd like to welcome three new missionaries to our District in Elder and Sister Leatham and a local Brother, Elder Angus Elkington, from Porirua. We are surely glad to have them with us. Elder Leatham is our new District President. The District now has two Golden Gleaners in Doris and Shirley Manu and there are other girls diligently striving for this award. Bro. Turake Manu, Bob McCarthy and other Saints from the District were privileged to visit the College grounds on 18th October and were thoroughly impressed with the wonderful work and co-operation of the boys there and especially were they pleased to see our five District representatives "hard at it" doing their part in helping on this project. We send greetings to them and would like them to know that we are justly proud of them. We regret the passing on of two of the Elder brethren of our District in Bro. Hone Jury Hirini who died in the Wanganui Hospital on 20th September and Bro. Tukino Hakopa at Moawhango on October 2nd. Our heartfelt sympathies go to their respective families.

WAIRARAPA DISTRICT NEWS

By Te Weringa Naera

T.K. Dist. Reporter Bro. Steve Scirkovich

THE: MAURI ORA.

E nga Hunga Tapu, E nga Reo, E nga Waka, E nga Matauranga, tae atu ki te

timuakitanga ote Mihana, onga takiwa, onga Peka, whakawhiti atu ite Moanui-a Kiwa ki Hiona, kite whenua ote kopu whakaari, me ora rohe katao onga topito e wha ote Ao; tena koutou katao i raro ite maru o Ihowa, Kia Ora ano hoki ite ahuatanga o tatou aitua kua huri atu nci ki tua inga kokinga ote Anu-matao, kaore hoki e taea e tatau te pewhea, e ki ana te kupu; He tao huata e taea ano te karo, he tao na Aitua e kore e taea, no reira kia ora koutou katao i roto inga tuuaatea tanga o tenei Ao; Heoi nga mihi . . .

Sister Hazel Aspinall, who has been an inmate of the Masterton Hospital, is now discharged, and pronounced fit and well, and applying her sickle into the field of harvest with renewed vigour; kia kaha, sister, for you have much to do among your folks, and little time to do it in.

A most successful concert was held at the Pirinoa Town Hall on the 3rd of October by the members of the Harehane Branch to raise funds for the construction of their Assembly Hall.

Follow Me and I will make you fishers of men (Matt. 4:19).

Bro. Steve Scirkovich is in the fishing industry hauling in big 'uns, and little 'uns; of course, he'll have one up his sleeve about the one that got away. However, folks, Bro. Steve is only getting his hand in, preparatory in his final effort to haul in that most elusive and stubborn of all species—MAN. Best wishes to you.

District President James H. King visited the Saints throughout the District. The Gladstone Relief Society, under the direction of Sister Hineteuiraarangi Naera, held an enjoyable luncheon with the sisters of the community at Poupourangi September 30th.

The Sunday School District Board, Bro. John Aspinall and his fellow officers, have organized two Home Sunday Schools as follows: Maungarake, Gladstone—President, Bro. Pat Whatahoro Naera; 1st counsellor, Bro. Rangikatuakina Namana; 2nd counsellor, Bro. Rangikaiwhiria Reiri; secretary, Sister Hineteuiraarangi Naera; treasurer, Sister Ihaka Ida Reiri. Okau-tete, Homewood—President, Bro. Manahi Meihana; 1st counsellor, Bro. John Meihana; secretary, Sister Tumorehu Akuiru.

More and more investigators, even ministers of other denominations, are probing into and making inquiries into the work for the dead (whakapapa). Much is in view and expected of the Genealogical workers of this District.

As the shearing is now in full swing, all the Hunza Tapus are looking forward to a profitable season, and I am sure they can hear that still small voice—Do not rob Me saith the Lord of Hosts, for the Tithe and Offerings are Mine . . . Bring ye all the Tithe into Mine House, and prove Me if I will not pour you out a blessing that there shall not be room enough to receive it. (Mal. 3.)

The various organizations are planning (after the shearing season is over) an early kick-off on the right foot, so look out, folks, for HERE WE COME!

Arabian Proverb: Mankind is divided into three classes, those that are immovable, those that are movable, and those that move.

Zion Elders Charles A. Rice and Robert B. Fox have been most busy with visiting the Branches and Communities throughout the District. Elder Charles A. Rice, who has been confined to his bed through sickness, is again hale and hearty. Kia Ora Korua e Hoa Ma.

Statistics: Births—On 5th October, 1952, at Dannevirke Hospital, Hawkes Bay, a daughter, Kearline, to Bro. and Sis. Edward Koniria Paki, of Te Harehane Branch, Martinborough.

Blessings—Gladstone, Wairapa Scatt. 7th September, 1952, Murray Charles Robert Kamo, by Elder Charles A. Rice. Irene Wyvern Waita Kamo, by Elder Robert B. Fox.

Parents: Charles Edward Kamo and Mama Kiriwera Namana Kamo.

Baptism—The Harehane Branch, 28th September, 1952, by Elder Ruanui McDonald; confirmation by Elder Manuera Ben Riwai, Candidate, Mariana Hinekura Matenga, daughter of Tamaraukura Matenga and Haana Taurau.

Ordinations—Deacons, William Porourangi Naera by Elder James H. King. 18th September, 1952, Te Rangikatuakina Namana by Elder James H. King.

Marriages—Tamati John Kohai Renata to Huia Hawkins, at Martinborough, by Elder Robert B. Fox.

STOP PRESS!

Brother Steve Scirkovich met with an accident while returning from Wellington. His truck a Ford V8, got out of control and collected the verandah posts from off the Tauherenikau Hotel, the truck being extensively damaged and Brother Scirkovich severely shaken up, otherwise O.K. Kia Ora Koutou Katao.

BAY OF PLENTY DISTRICT NEWS By Messines Rogers

Dear Elder Lowry,

Our new D.P., Elder Ronald Cosgrove, took up his duties immediately after you left and with Elder Ahmu made rapid survey of the District. Among out of the way homes visited was one in the Reporoa-Taupo area. A box by the road was signed "Mick Tekauru," but if you'll remember it takes several more miles of energy to unearth the man.

Reports say that Mangakino Branch is doing exceptional work in Branch teaching; you'll be pleased, I'm sure, to hear this. Elders Marshall and Brown are on the ball, too, but then they have stalwart Branch Pres. Pera Tengaio at the helm with Sis. Hannah to prepare culinary delights for the body.

Additional College missionaries include DeAlton Tawa, Trevor Kohn and Sister Wharekura. Gny Fawkes certainly made an early appearance there; could be they are planning a series of celebrations in his honour! On the 18th of October another Saturday was put in by workers

from the Bay; one Bro. Katene going all the way from Taupo.

Labour week-end in Rotorua was just fine and dandy made more so by the appearance of two Brothers, Elders Les and Cyril Clarke. We are very proud of Les who has finished a four-year mission covering N.Z., Tonga, and Samoa. He plans to leave for the U.S.A. early next year. Cyril, however, came from Poverty Bay and expects to finish out his two-year term on the Colleague.

Space being limited, I wish to conclude by sending Christmas Greetings to all "Te Karere" readers, especially all returned missionaries. Arohanui!

Statistics: Baptisms—Beverly Dianne Ormsby, Wairoa Branch, baptized by Elder Vernon Lowry, September 6, 1952, and confirmed by Pres. Sidney J. Ottley September 7, 1952. Gordon Ormsby, Wairoa Branch, baptized by Elder Vernon Lowry, September 6, 1952, and confirmed by Pres. Sidney J. Ottley, Sept. 7, 1952. Iris Leana Maihi, Tokoroa Branch, baptized and confirmed by Elder Vernon Lowry, September 14, 1952.

Marriages—Tahuri Wakanui (Albert) Piahana, Judea Branch, to Maggie Iraia (non-member), at Tauranga, August 25, 1952, by Elder Vernon Lowry. Te Huatahi Ngahere, Murupara, to William Wichman (non-member), at Whirinaki Pa, Murupara, October 11, 1952, by Elder Ronald M. Cosgrove.

OTAGO DISTRICT NEWS

By Noelene J. Thomson

Greetings to all readers!! News of this month centres around Labour week-end in Christchurch which was the scene of our semi-annual District Conference.

Coinciding with the conference week-end was the wedding of Sister Judy Dorn to Brother Arthur Hutson on Saturday, October 25th. By courtesy of the Methodist Church the simple but beautiful ceremony, performed by Elder S. B. Roberts, took place in one of their chapels. Guests were treated to a delicious breakfast, given and catered for by the bride's parents afterwards at the Cadena Hall.

Saints and visitors at this same hall in the evening witnessed a two and a half hour programme arranged by the Primary Association and M.I.A.

It was not hard to catch the real spirit of conference the next day in attending the general sessions. A genealogy "get together" was added to the regular meetings, where much enthusiasm and helpful instruction was imparted by Brother Joseph Hay and Sister Eve Purvis.

Although very threatening, the weather stayed fine enough for Labour Day to enable us to hold a sports afternoon in Hagley Park.

Bringing things to a grand ending in the evening was a Barn Dance and evening's entertainment sponsored by the missionaries. Truly a memorable week-end.

Per medium of the "Te Karere" Season's Greetings are extended to all members from your brothers' and sisters of the Otago District.

Statistics: Baptisms—Terance Richard Snelling, aged 8 years, on November 1st by Elder J. E. Pitcher (Christchurch). Ian Lee, November 1st, by Elder J. E. Pitcher (Christchurch).

Marriage—Francis Catherine Dorn to Arthur Charles Hutson, October 25th.

WELLINGTON DISTRICT NEWS

By Tillie Katene

High class music, supper, M.I.A. colours and standard formed the success of the District Green and Gold Ball held October 3rd at Prosser's Hall, Porirua. Highlight feature was the presentation of former queens, Sisters Karanga Wineera and Olive Kenny.

Porirua is really on the ball with their building project. The Relief Society on October 9th held a comedy concert and in progress is a penny vote baby contest.

In connection with the building Tumu-aki Ottley, Bishop Buehner, Elders Anderson and Biesinger were honoured visitors at Porirua.

In Wellington a teachers' training course has begun which is proving successful. We welcome back from Australia Brother Tom Parks, and say "hello" to our District shearers at Korongata, Hareti Katene and Karanga Wineera.

From Porirua into the Mission Field goes Elder Angus Elkington.

To all "Te Karere" readers the District wishes "A Merry Christmas."

NEWS FROM THE COLLEGE

By Sona Selwyn

The missionaries of the New Zealand College for the Church of Jesus Christ of Latter-day Saints have great pleasure in sending out compliments for this festive season to the New Zealand Mission and to the rest of the World.

Especially we send greetings out to our parents and pray that the blessings of Our Heavenly Father will be with you all, that you may have happiness in abundance at this, the commemoration of the Birth of Our Lord and Saviour.

Well, folks, two months more have passed by, to be forever beyond the reach of any human invention yet conceived by the mind of man and still considerable progress can be noticed by the "daily passer-by"

The end walls are up on the joinery factory and one side of the roofing covered in. The window sashes have been put into place and completed, wanting now only to be glazed.

There are two work crews on the joinery factory under the supervision of Elder Jim Hapeta, together with Elder Jock Guy.

The walls on the joinery factory are made of building blocks or cement brick, which are made on the premises by our concrete gang, the leader of which is Elder Sam Beazley. These walls were erected by Elder Childes and his crew

(Continued on Page 458)

Te Kirihimete 1952

Na GEORGE R. HALL

Kia Hiwa Ra—a—

Kia Hiwa Ra—a—

He haaparangi te whakapuakitanga o enei kupu; he huakitanga whai korero ki nga manuhiri eke mai ki te marae; ko tona tikanga e penei ana, "Kia mataara ra—a, kia mataara ra—a," ara kua e peau nga mahara ki wahi ke.

He rarangi karaipiture tenei, "E te kai tiaki, ko te aha i te po, e te kai tiaki, ko te aha i te po?" Ihaia 21:11. Ta te kai tiaki i ki mai ai, "Kei te haere mai te ata raua ko te po; ki te uia e koutou, e ui, hoki mai, haere mai."

Kei te whanatu tatou i te huarahi kua oti ke noa atu te taarai e tatou hei takahitanga ma tatou. Ara e penei ana te tino hangaitanga o te korero nei, na tatou ano i whiriwhiri me pewhea, me penei na, me pera ranei ta tatou hikoi i te ao. Na tatou ano i whiriwhiri me penei te timatanga, me pera te whakaotinga o tenei whakaaro, o tera whakaaro ranei. I ia ra, i ia ra, kei te tutaki tonu tatou i nga timatanga me nga whakaotinga o a tatou mahi. He ra, he timatanga he ra he whakaotinga. He whakaaro tika tonu etahi o tatou whakaaro, he wawata noaiho etahi. Kaore he ra, he wiki, he marama ranei i henumi whakamuri, kaore i kitea e tatou he take hei konatutanga ma te mahara, a i te konatu o nga mahara ka kitea he timatanga, e kitea ai he tutukitanga.

Ko tenei ao e nohoia nei e tatou, kua tuturu ke noa atu, kua puaki i te kupu whakaari hei turanga waewae mo to tatou Ariki. Ko te kupu whakaari ko tenei, "Ka rite hoki ki ta Mohi whakairinga i te nakahi, i te koraha, kua takoto te tikanga, kia pera hoki

te whakairinga o te Tama a te Tangata."

O tira, ko te Kirihimete ke tenei, ko te ra whanautanga o to tatou Ariki o te "Imanuera," i tatou iho ai Ia ki te whenua hei "Piringa" mo nga Iwi, mo nga hapuu mo nga reo, mo nga huihuinga tangata e rongou ana i "Tona Reo," e ngohengohe ana ki Ana ture.

Ko te "Kirihimete" te timatanga o tena take; ko te "Ripeka" te whakautukitanga. Ko te "Aranga" i te mate te timatanga o tenei take, ko te whakahokinga mai o te rongopai to muri iho, hei whakatutuki i nga tikanga katoa, e mutu ai te noho titengi a nga tamariki a te Atua i roto i nga ra i nga marama, i nga tau mutunga kore.

Ko Te Rongopai Ara Ko Te Hahi Kei Te Arataki i Nga Iwi

Kua tata tenei ki te rua mano tau e hahau ana nga iwi me nga mana o te ao; ko te kupu karaipiture tenei mo enei ra, he kupu whakaari i rangona i te Rangi e Hoani Whaka—kitenga 14, 6. "I kite ano ahau i tetahi anahera e rere ana i waenganui o te Rangi, kei a ia nei te Rongopai mau tonu," Hei kauwhau mana ki nga iwi katoa ki nga reo, ki nga huihuinga tangata." Ko Hoani kai iriiri te tangata naana i whakapai i kowae te ara ote Mihaiia, nona te reo i rangona i te koraha, "Whakapaia te huarahi o te Ariki, whakatikaia ona ara. I enei ra, ko te rongopai kei mua e arataki ana i te hunga tapu, o roto i nga iwi katoa o nga reo o nga huihuinga tangata, kia whakawhaiti kia noho rite mo te wa e taria atu nei, mo te haerenga mai o te Imanuera, o to tatou Ariki o Ihu Karaiti.

"Tena koutou e nga tuakana—taaina e nga tuahine i roto i nga papa kainga o to tatou motu e nohoia nei e tatou;

Tena koutou e te tumuaki o tenei Mihona, me nga kaumatua o Hiona e aroha nei ki te iwi Maori; ki nga iwi o Tonga, o Hamoa me etahi atu mou-tere o te moana. I te ra whanautanga o to tatou Ariki o te "Imanuera o Nahareta."

Tatou ka powhiri i te tau hou e aru mai nei i te waero o te tau tawhito. E tata ana te oti o to tatou whare karakia i Akarana; i whakamomori tia

ai hei mau maharatanga ma o tatou tamariki me a tatou mokopuna i a ratou e nana ana ki nga kulu o tenei taone nui o Akarana. Ko enei nga hua nunui mo te tau 1953, e whakaata mai nei Hei kona noho mai ai i roto i o tatou marae, i roto i nga atawhaitanga a to tatou Matua i te rangi; kua ano hoki e wareware ki nga tikanga e ara ai to tatou kareti, ka tu ki roto i te Riu o Waikato i te tau 1953-54, a koatu ranei.



NGA POU-TOKOMANAWA O ROTO I TE HITORI O TE HAHI (Continued from Page 451)

ki waho i te toa a te Kiripato Witini Kamupene, otira i ngawari ratou ki te korero a te kaumatua o te toa nei; kore ana i whawharia te toa me nga taputapu o roto, huri ana te ito ki te takakino i nga tangata. I hopukia atu te Pihopa Pateriti (Partridge) me Haare Arena (Charles Allen) ka tutututea, i unu unuhia o raua kakahu,

ka tu tahanga, katahi ka pania ki te taa, he mea ranu ki tetahi rongoa atete (acid), i tahu ai te mamae ki te kiko-kiko o te tokorua e tukinotia nei e te ito, i muri ka ukuia he huruhuru manu kia piri kio raua kiri. I peneitia ano etahi o te hunga tapu, i roto i nga kangakanga a te ropu Hatana, ko etahi i oma, kaore i kitea.



FEATURING THE DISTRICTS' NEWS (Cont. from Page 456)

of "brickies," who have also just completed the inside partitions of the two dwelling houses, which are situated by the College entrance and are being built under the jurisdiction of Elder John A. Elkington.

The job of setting up living quarters for the complete missionary group has been allotted to Elder Morehu Pearson and his crew.

The manual labour of the College: This includes all the farm work, milking cows, gardens, etc., is the task set for Elder Fullmer and his farm gang.

All timber which comes to the College is stacked and prepared for the carpenters by Bro. James Kauwhata, while the three Church trucks, which do our carting and hauling, are worked under the direction of Bro. George Williams.

Last but not least there are our cooks, Sister Hariata Rapata of Whangarei District, Sister Rere Kingi of Korongata, and Sister Taiti Wharekura of Bay of Plenty District.

And so we close our final report for the year 1952, wishing you all a very happy and successful 1953.

How We Learn*



About Our Cover . . .

"SUNNY NELSON AT CHRISTMAS TIME"

Nelson stands on the shores of Nelson Haven (Port Nelson), a sheltered inlet at the head of Tasman Bay separated from the open sea by a natural breakwater about 8 miles long. The city extends over flats southwards from Nelson Haven, the central portion being in rear of the Maitai (officially Matai) River, and is enclosed on all quarters except the north by hills. This favourable situation and protection from cold winds gives Nelson a mild and salubrious climate which, combined with record sunshine, makes it one of the most favoured residential towns of New Zealand.

SAINTS' WIN DUMEDIN MEN'S MERCANTILE BASKETBALL CHAMPIONSHIP

This headline lured all readers at the early papers one day in Gordon here in Dunedin and brought happy smiles to the faces of the team members, who were: Eddie, William D. Fryer, John Cockburn, Edie, Lawrence Stevens, Bill Stone and Jim Marshall. Edie G. Gynodan's league for team with this team but was transferred to Auckland. The first few games. At a week the team consisted of the anonymous five players for the two ends of the season, and, soon getting on to being able to carry through with- out missing any of the night-time games. Although at first Edie's, Lawrence Stevens, and Fryer were the main and first first through the season.

As over thirty people could be seen the teams consisted of five players, and good reports were given in the papers, the team was able to make the match, purpose, which was to make the Chorus, and the standards of quality known at Dunedin. At the end of the season, when the team was presented, it was most satisfying to have the victory plenary given to the team by the President of the League, and to feel the warmth of the spectators and players' congratulations.

Edie L. Stevens, who was coach and captain, was named as a player for the Mercantile League representing the team which won the New Zealand W. League Championship undefeated.

The team which is credited to the coaching and players of Edie Stevens, the teamwork and endurance of all five, and most particularly to the confidence and courage received from the guiding influence of the Spirit of the Lord, which He gives to all who try their best, whether it be Basketball or every-day labours.



Team members are as follows: From left to right—Elders William D. Fryer, John Cockburn, Lawrence Stevens, Bill Stone and Jim Marshall.