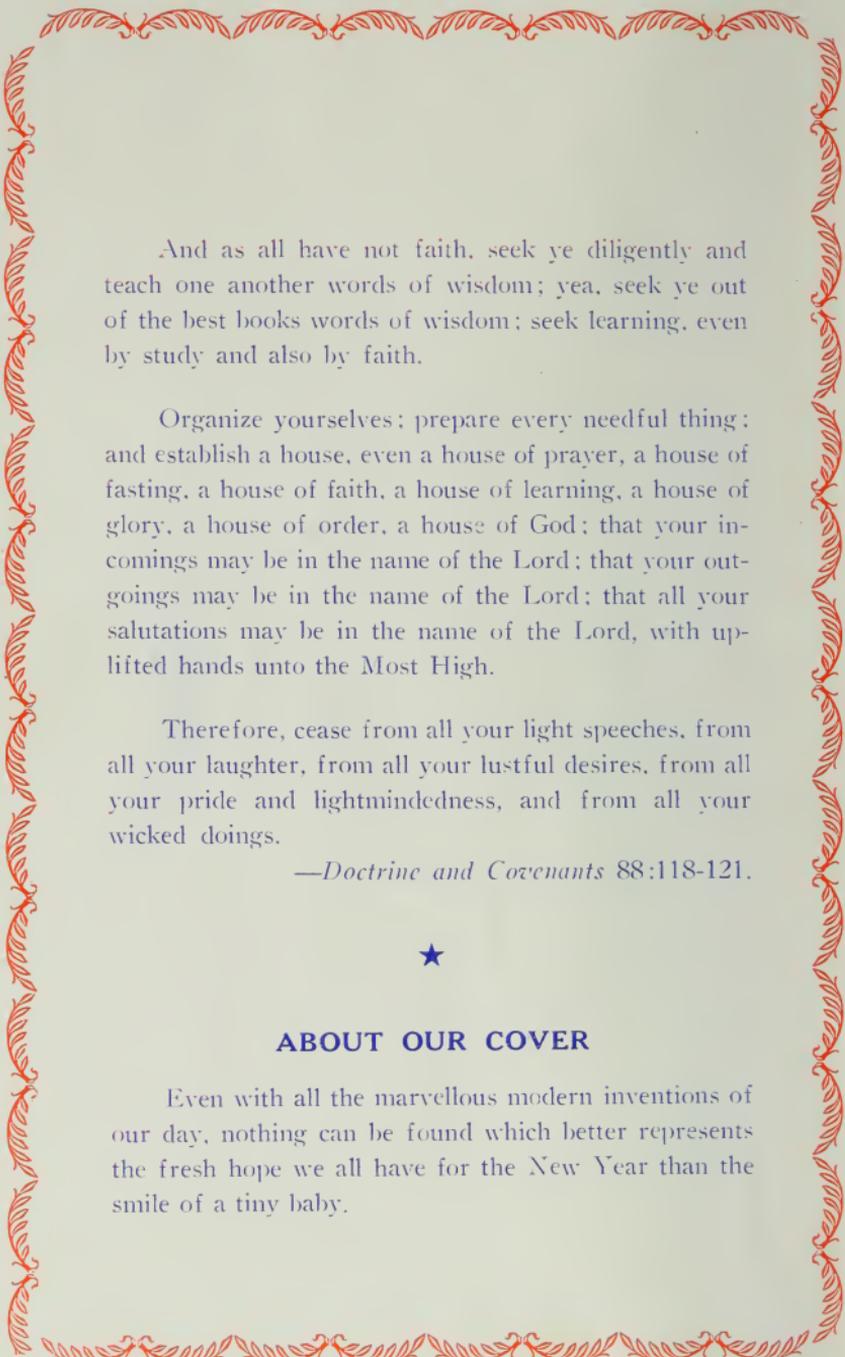


De Karere

THE MESSENGER



JANUARY :: 1955



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.

Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

Therefore, cease from all your light speeches, from all your laughter, from all your lustful desires, from all your pride and lightmindedness, and from all your wicked doings.

—*Doctrine and Covenants* 88:118-121.



ABOUT OUR COVER

Even with all the marvellous modern inventions of our day, nothing can be found which better represents the fresh hope we all have for the New Year than the smile of a tiny baby.

Te Karere

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The President's Page

By PRESIDENT SIDNEY J. OTTLEY

HE KUPA AROHA

LET US HEREBY HIGHLY RESOLVE

A FRIEND once told me that he was going to stop the use of cigars. When asked how he intended to do this great feat he said he liked cigars better than chewing tobacco so he would chew tobacco while he weaned himself from cigars and then leave off chewing tobacco and the thing would be finished. His intentions were honourable, I am sure, but the last I knew of him he was both smoking and chewing tobacco, and I suppose if he were alive he would be doing so to this day.

Many men and women throughout the world have "Signed the Pledge," and full many a Yank has "Gone on the Water Wagon," while many otherwise honourable people have stolen money from secret resources or gained it by shady means in order to make liberal contributions in the open, where his friends may see; many of us have cried out in "mock" repentance while planning secretly to enter further into sin.

The above illustrations are for the purpose of pointing out the difference between outward show of piety and a resolute repentance of sin to "sin no more."

Currently, every person will feel that he should make some kind of resolution for the New Year. They will range in extent from refraining from teasing the cat to bringing to a close the international wars and contentions, and at the close of 1955 there will

still be reason for the cat to get out of the road of his enemy and for nations to still maintain armies and navies and "A-bombs." Why?? Because people and nations will still talk about things on New Year's Day that will be forgotten on the second day of January or soon after.

But 1955 will be a better year and the world will be better at its close than at its beginning, because there will be millions of fine folk who will make definite and sensible resolves that they *know* they can keep and no matter how vile the rest of us may be, the world will be blessed by these who RESOLVE and DO, and God will smile on those minority few and I feel I hear Him saying: "Well done, my good and faithful servants; you have been faithful over few things and I will make you Lord over many things." As such, new leaders will be born and the powers of the wicked will be shortened and the world will be a BETTER place in which to live.

May the HAPPINESS and PROSPERITY of the New Year be a result of our HIGH and RESOLUTE PURPOSE to live as best we know and KNOW as much as we are able of the VIRTUES OF MANKIND.

MAY GOD BLESS US EVERY ONE, to the end of well planned resolutions projecting into well ordered lives, to become a part of the saving force of nations and the world.

Women's Corner

By SISTER ALICE OTTLEY



AS we approach the New Year we look forward to new experiences and hope they will be better than the last. That's what looking to the future means. If we don't improve a little each year, then life is vain.

This is a time for new resolutions, whether we keep them or not it is a step forward even to think about them. Now what kind of resolutions should we make? First, what about our health, especially those of us who are growing older. We cannot go on kidding ourselves that we can eat anything and lots of it and still keep well. We cannot keep driving ourselves without proper rest and not pay for it. Our body was strong and beautiful when it was first given to us even though it was small, but with loving care it developed and grew until the responsibility of caring for it was left to us. What have we done with it or for it since that time? If we are ill it is because we have broken the laws of health and if our health is not good our work will suffer.

Second, what about our work? And it is important that we work, for the

Lord says, "The idler shall not eat the bread of the labourer." Can we be more systematic? Do something worthwhile every day and not let it pile up on us so we have to do two days' work in one. This is not always easy but it is worth trying for.

Third, what about our disposition? Can we be more patient and understanding? When someone does something to hurt us can we be more forgiving? Keep silent and try to forget. That was the Master's way and He was the perfect example. Yes, there are many resolutions we could, and should, make and it isn't easy to keep them, but a new start and a new beginning is always good. Let us be thankful for a new day, a new week, a new year to try again.

I hope the Relief Society Sisters will remember that the first week in February we start our lessons again. Are you ready and prepared with your magazine and books to start on time? May you feel it a joy and a privilege to do this work.

★

Stylish women don't always wear shoes that are too small. Sometimes they take them off.

★

We confess our little faults only to persuade others that we have no great ones.

From the Editor's Pen

"TAKING STOCK"

ONCE again the calendar on the wall reminds the world that a New Year has come forth. And once again they who progress, stop to take stock of what they have. The festive season that commemorates the greatness of the outgoing, and heralds the birth of a new year, is truly a time for taking stock.

To some, it is a time of counting happiness and blessings received. Others calculate their wealth.

Some give thanks for health and strength, while others curse God for minor ills.

Some pray, "Peace on earth, good will to men," others curse His holy name.

The term "New Year" implies to the general world a new cycle of seasons. It means that once again the earth will see a summer, a fall, a winter, and a spring. And the conscientious person will not only see seasons, but within each season will

see the beauty God hath ordained and his soul will vibrate with gratitude for life.

To the individual it means a new year; new opportunities ahead; a new chance to lift his head a little higher and smile; a chance to re-unite with family, friends, and neighbours and to live; and, to some, it implies the opportunity of resolving to live the commandments of God better in 1955.

To some will come the realization of broken resolutions of 1954, and they with renewed vigour will strive to keep them in 1955. And at the end of 1955 many will take stock and praise God that they have had the strength to live their resolutions; and the world at the close of 1955 will be a better place to live because of those who live for the privilege of living, and have taken stock, have made it so.

What will be our inventory at the end of '55?

—M.R.H.

★

TO THE NEW YEAR

By Jenet Watene

*I'll close my eyes to yesterday,
Its pains and trials, too.
I'll shut out disappointment and
Those tears that dull the view.*

*I'll close the door to worry
That spoils both work and play,
Yet pain and grief pricks at my heart
For work that I delayed.*

*Still mem'ries sweet of yesterday
Will linger in my soul.*

*With joy I'll use each little thought
To play an active role.*

*Ahead of me, the future,
A plan of joyful work,
A view of hopes and promise
Where failure does not lurk.*

*I'll raise my eyes with gratitude
For gifts I treasure best;
The gift of seeing another day
With hope upon its crest.*

•

*If you want enemies, excel your friends; but if you want friends,
let your friends excel you.*

Branch and District Presidencies

DO'S AND DON'TS FOR PRESIDENTS FOR 1955

- D**ON'T invite or allow persons who have been disfellowshipped or excommunicated from the Church to lead in any capacity or to participate in any of the ordinances.
- DO meet them as friends and assist them in their repentance and help them in their repentance by a helpful word or deed.
- DON'T baptise any person without first interviewing that person as to his knowledge and worthiness. This is the responsibility of the Branch President, unless the person has been presented to him by the Proselyting Elders as being fully worthy.
- DO be sure that the candidate knows why he is being baptised and is honest and morally clean.
- DON'T invite a person, known to be in sin, to assist in any of the sacred ordinances, even though action has not been taken against him for his disfellowship.
- DO report knowledge of sin to Branch, District or Mission President and be sure you know what you are reporting to be true and not hearsay.
- DON'T announce songs from both Maori and Pakeha song books at the same time, or sing them at the same time.
- DO give opportunity for the use of both, at appropriate times that all may be privileged to sing the hymns in his own tongue and not cause confusion by singing both together.
- DON'T feel that you are doing your whole duty if you are not receiving *Te Karere*.
- DO remember that *Te Karere* is published to reach the Saints as well as to teach the Gospel to others. It is your connecting link with the Mission and if you cannot afford to have it in your home, please write the Mission President about it.
- DON'T accept excuses for non-payment of College support. Men cannot work on excuses.
- DO double your efforts and keep the work alive.

GOOD NEWS AND NOT SO GOOD!!

It is complimentary to seven districts that they are in the clear in their past obligations to College sustenance.

It is VERY COMMENDABLE to the HAWKES BAY and WHANGAREI DISTRICTS THAT THEY ARE WELL OUT OF THE RED BRACKET.

Five other districts, namely Bay of Islands, Poverty Bay, Hauraki, King Country, Bay of Plenty, are ahead of the game, and I am sure with doubled effort can stay well ahead from now on.

BUT THERE ARE NINE DISTRICTS WHO ARE FAR BEHIND: LET US SAY, SIX THAT ARE VERY FAR BEHIND and three that are behind.

Just how far behind?—£1,115. Working men cannot be sustained on that basis.

It need not be mentioned who is the cause of this deficit, but we would like to remind you of your responsibility in this very serious matter. Each district is aware of his status.

Again, the Church has kept faith with you; how about your district and you as individuals? The future of the project is up to you.

Sincerely yours,

THE MISSION PRESIDENCY.

They Shall Teach Their Children To Pray

By THELMA CURNOW

FOR one hour of each week, we in the Primary endeavour to teach the children the fundamentals of this glorious Gospel. However, the first and most effective teachers are the parents. The basic concepts of life and the fundamental behaviour patterns are built during the first six years of a child's life. This places a tremendous responsibility on the home. In order to rear good wholesome children we must have good parents and good homes.

Homes must be the type that accept children as they are and allow them to grow at their own rate and in their own pattern. This growth must take place under careful guidance and with great understanding.

Parents teach by example. As they live with children, work, play and study with them, life will unfold as it is actually lived. If a child is loved, respected, guided, encouraged, allowed to experiment and made to feel secure, he has a good chance of becoming a well-adjusted and happy person. It is important that there be a definite and well-planned programme of education in the home. *Parents are the most effective teachers.*

The scriptures point out our responsibilities as parents and teachers in the following passages:—"Train up a child in the way he should go, and when he is old he will not depart from it." (Proverbs 22:6.) "Thou shalt teach them diligently unto the children and shalt talk to them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:7.)

"And the spirit shall be given unto you by the prayer of faith; and if ye receive not the spirit, ye shall not teach." (D. & C. 42:14.) D. & C. 68:25-28 are well known to us also and point out the responsibilities of all parents.

May we as good Latter-day Saints and the parents of children attempt to understand the growth characteristics of each child and accept differences in children as normal and desirable, thus enabling them to grow into mature, well adjusted individuals with a sure knowledge of the fundamentals of the Gospel. The programme of education is in the home. Parents are the most effective teachers.

GLAD NEWS FOR THE SOUTH SEAS

President and Sister McKay and President Franklin J. Murdock are visiting all the Polynesian Missions and Australian Mission.

They will be with us in New Zealand, according to present arrangements, on the 24th of this month (January). Further details will reach the districts and branches by mail.

Signed: SIDNEY J. OTTLEY.
Mission President.

My Message to Youth

By BROTHER ALBERT C. HARRIS

DURING the closing stages of the Second World War, I was attending the Dannevirke High School. As a youth I had dreams of sailing in man-o-war ships over the oceans of the world, of visiting big cities, meeting different people and, most of all, to see what the outside world was really like. In June, 1946, I wrote to the Naval Recruiting Office for application into the Royal New Zealand Navy. Not long after I received a reply with my rail ticket to Auckland. I passed medically and dentally fit.

On July 11th, at the age of sixteen years, I left my home on an adventure I had never experienced before. It was my first association with people outside our Church and with men whose religious beliefs differed from that which I had been taught. I had a strong testimony of the truthfulness of the Gospel and before I left home I was ordained to the office of a Priest by the late Brother Wi Tekana (Duncan). The Gospel had taught me to pray and to ask our Heavenly Father for guidance whenever in difficulties, but amongst men we are apt to be a bit shy. At nightfall, when I returned to my bed, and "lights out" were sounded, I would sit up in my hammock and ask the Lord to help me so that I would understand the ways of this new world I had entered.

After ten months of training I was ready to go on my first voyage, which took me to the seaports of New Zealand. This was indeed a gem to me because I was privileged to meet members of the Church. Wherever I went I was greeted as though I had known these people all my life; and to those Saints in Christchurch and Dunedin who may remember my visit, I send my "arohaui" and give thanks for the assistance you gave me, when as a stranger I sought the treasures of

righteousness in your part of God's vineyard.

A trip to the Islands of the Pacific was a dream come true and I was bound on a voyage which strengthened my testimony of the truthfulness of the Gospel. Aboard the "Bellona" we visited Tongatabu, Rarotonga, Apia and Vavau. I shall never forget my visit to Vavau and the humbleness of the Saints there. I especially give thanks to Sister Schaumkel and her beautiful daughters for the magnificent hospitality they afforded me during my visit to their home. Though it was but a short stay, it was one which brought me to understand that the Gospel meant more to them than any earthly riches of mankind. So to you, Sister Schaumkel, and your family, I extend my thanks for helping to make me what I am.

During the succeeding years I found the temptations of Satan all around me and, had it not been for the teachings in my home, I, too, would have strayed off the straight and narrow path, as many of our own boys have done. Life in the services offers many temptations to those who seek this service as a career, as the visiting of hotels, visiting of harems; and so I exhort the mothers and fathers to teach your sons in the home to steer them away from the temptations of the outside world in order that they may live the Gospel to the fullest and honour the Priesthood which they hold wherever they might be.

I was ordained an elder at the age of 21 under the hands of President Young. February, 1952, arrived and I left again on a visit to another land of which I knew little. Our station was 45 miles from Melbourne, the nearest branch of the Church, and it gave me great joy and happiness to

(Continued on Page 11)

“SPOKEN WORDS FROM ZION”

By PRESIDENT J. REUBEN CLARK JR.



MY BRETHREN: It is always a thrill to meet with this great body of Priesthood, and every time I meet with you I am afflicted with the dread that we are not exercising the power for righteousness that belongs to us. No one can estimate the power and the influence that we might wield, no one can estimate the amount of good we might do if we were united, and no one can estimate the amount of good we are not doing, because we are not united as we should be, united in faith, united in action, believing the same things, supporting our leaders, ward, stake, Priesthood, and all the rest. What we could do if we would but exercise the powers of the Priesthood which we have.

And I return again to a thought that I have expressed, I think, every time I have been here in the last twenty years, that we cannot trifle with the Priesthood. It is not something that we can take off as we wish, and put on when we get ready. It is something that is with us all the time, until we lose it through transgression, and then we may not put it back on, because

we shed a few tears. Brethren, guard, guard your Priesthood, magnify it, bring it into your homes honestly, preserving your covenants.

I approve of everything that Brother LeGrand has said tonight. I love to hear him speak about missionary work. His whole soul is filled with it. All he said is true. But I want to enlarge the missionary labour a little bit, Brother LeGrand. I want to say that every one of you men is a missionary in your own homes. You have souls there to save. Do you know where your daughter is tonight, and every night? Do you know what kind of company she is keeping? Do you know that when she goes to meeting, as you suppose, Mutual, that she goes? Do you know the same things about your sons? Are you living the Gospel? Are you magnifying your Priesthood in such a way that you can exercise influence to see that they do go where they should? Are you so exercising your Priesthood that when one of them starts to go astray that you can counsel with them, have them listen to you. I know children may be reared in the same home, the same environment, the same care, the same instruction, the same example, and yet one lives righteously and another goes astray. But, oh, the woe, the misery and the sorrow that come to the father and the mother of a wayward daughter or son. Brethren, do not overlook the home mission.

Deal gently, deal kindly, deal understandingly, deal justly, deal with charity, deal with love, with your sons and your daughters, and your wives. I cannot over-emphasize these thoughts because I have had fathers come to me and say, "My daughter has gone wrong; what can I do?" I am sure they did all that they thought they should do. Of course, all of their in-

tents and purposes were as they should be, but somewhere they probably failed. You can only have one such mistake before the damage is done.

You know, our soldiers returning from foreign countries bring back with them various kinds of infections, infections of the body, bring back new germs, we are unaccustomed to them, we become subject to them. But they bring back other infections, too, moral infections. And those moral infections also spread. They are spreading. I hope that you brethren of the Priesthood are on guard against these infections, usually infections destroying chastity. Do not rest easy, brethren, be on the watch-tower always. Guard against these infections. Watch as you would watch your own life, the lives and purity of your children, your loved ones.

You know, I believe that the Lord will help us. I believe if we go to Him, He will give us wisdom. If we are living righteously, I believe He will answer our prayers. I believe that our Heavenly Father wants to save every

one of His children. I do not think He intends to shut any of us off because of some slight transgression, some slight failure that we must observe, but He is not going to be captious about the lesser things.

I believe that His juridical concept of His dealings with His children could be expressed in this way: I believe that in His justice and mercy He will give us the maximum reward for our acts, give us all that he can give, and in the reverse, I believe that He will impose upon us the minimum penalty which it is possible for Him to impose.

Brethren, watch your homes, be missionaries in your homes, have all the zeal, all the faith, all the righteous living that you would have if you were in the mission field, and then put your trust in God, asking His blessing, ask His help, that He will teach you how to govern your family, that you may have no tragedies therein.

God bless you, I humbly pray, in the name of Jesus. Amen.



MY MESSAGE TO YOUTH (Continued from Page 9)

be able to attend their Sunday Services. Here I was again a stranger, seeking the treasures of knowledge which I knew would be mine if I would only seek them. I loved my stay with these Saints and I was sorry when time came that I was to return home.

At the outbreak of the Korean War I was unable to visit my people before I left for Korea, as we were at 24-hours' sailing orders. But through my testimony of the Church the Lord brought me back through the perils of war without a scratch.

At the expiration of my engagement this month (and after a service of

eight and a half years), I feel that I have succeeded in my boyhood dreams and that I can now return and devote my life to my Church, which has meant so much to me during these long years.

To the youth of the Church who seek a career in the Navy, I leave with you this theme which has helped me: Seek ye the treasures of knowledge rather than the pleasures of man.

In conclusion, I hope and pray that one day I may be worthy to walk in the footsteps of a great man, my grandfather, the late Brother Rahiri Harris.

‘Well Known’

By ELDER RICHARD H. HAACKE



WHY is it that we find the most infamous of people, the most notorious, the most scandalous individuals to be just as well known, and many times better known than the righteous and most pious of God's children? Could the devil in his unorthodox style be the power behind such men? The undeniable answer is found to be in the affirmative. Who can deny that although Judas Iscariot was traitor to our Lord, he is as well, or better known by the average person today than many of the other apostles. How many of us are familiar with Simon the Zealot who, prior to his conversion, was associated with the fierce war party of the day, which looked on the presence of Rome in the Holy Land as treason against the Majesty of Jehovah? Simon, too, was an apostle of Christ; yet we know little of him. Contrast Simon the Zealot with Judas, the traitor, whom everyone from the youngest follower of Christ, to the learned student, wise with years of experience, knows of. There is, however, a consoling thought formed from this line of reasoning, and that is that Simon and the other apostles were known for their Christian-like attributes; whereas Judas was known for his infamous and evil characteristics.

It is interesting to note at this point that Judas Iscariot's background differs somewhat from the rest of the apostles. He is the only member of the twelve coming from the territory known as Judea. All of the others were Galileans. Being thus the only southern Jew among the twelve, he also had the distinction of being the only man brought up under the shadow of the temple, as it were. Perhaps the Judaistic teachings of the day were more impressed upon his mind than upon the minds of the other eleven apostles; perchance Judas had even had direct dealings with members of the Sanhedrin prior to the betrayal of Christ. Accumulative ideas such as these can partially account for the boldness which Judas used in the transactions he made leading up to the betrayal of the Saviour.

Also of interest was Judas' specific duty in the position he held among the apostles of acting as treasurer of the group. By studying a few of the incidents recorded by the gospel writers regarding Judas' feeling for money, we are able to see the true nature and personality of his character. In John 12:1-8 we read of Mary anointing Christ with fragrant spikenard oil, the costliest of all oils, and of such a high price that it was beyond the reach of any save the wealthy. Mary rendered this tribute to Christ as a symbol of her devotion to Him, and as such Christ accepted it. Judas, however, showing his avarice and greedy nature had this to say regarding the matter: "Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." Gain had become a passion with Judas. Although he had at first accepted Christ out of righteous

anxiety, this had long since been replaced with an instrument belonging to the devil. This instrument was greed and power, and it worked upon him to such an extent that he eventually betrayed the Lord for the equivalent of six pounds.

One might easily wonder how the Lord could ever allow such a man to become an apostle, unless it be that the Lord Himself didn't know at the time He chose Judas that he would be the one that would betray Him. This question is left up to personal conjecture to answer; however, wasn't Christ the Creator of this earth? Isn't it written that, "Known unto God are all His works from the beginning of the world?" Couldn't Christ's foreknowledge allow Him to know that Judas Iscariot was to be that man who would betray Him? It is stated in John 6:64, "Jesus knew from the beginning who they were that believed not, and who should betray Him." The gospel of John also says, "Have not I chosen you twelve, and one of you is a devil?"

The question might easily be asked, "Was Judas foreordained, or perhaps even predestined to be a traitor, and regardless of his desires was there nothing that he could do about it?" This is not consistent with Latter-day revelation. We cannot intelligently believe that God would ordain any man to such a position as Judas must have certainly earned for himself. Judas had all the chances to live a righteous life that we have today. No power

on earth was capable of making him a follower of the devil, save the power vested within himself to choose exultation or damnation. Elder James E. Talmage has this to say regarding a foreordination of Judas: "He was no victim of circumstance, no insensate tool guided by a superhuman power, except as he by a personal volition gave himself up to Satan, and accepted a wage in the devil's employ. Had Judas been true to the right, other means than his perfidy would have operated to bring the Lamb to the slaughter. His ordination to the apostleship place him in possession of opportunity and privilege above that of the uncalled and unordained; and with such blessed possibility of achievement in the service of God, came correspondingly capability to fall."

When the end of Iscariot finally did come, we find him falling from the highest position that the Lord Jesus could have given him—the position of a holy apostle—to the state of mental agony, which resulted in his committing suicide.

In the life of Judas we find that even those in the highest responsible positions are as capable of falling as the lowest, and upon falling, oftentimes fall much lower. "Am I content to be 'well known' for those things that characterised Judas, or shall I become 'well known' for the attributes of Christ and lift myself to the highest goals" is the question that all Latter-day Saints should consider seriously.

★

Proof that mothers-in-law are really nice people is the fact that they've never produced an endless stream of son-in-law jokes.

★

Daughter: "Isn't it wonderful, mother. You've reached the time of your life when it's safe to ask directions from strange men." (Glorious middle age!)

Gaining a Testimony

By SISTER JOAN DEAL

MY most potent memories as a child are those concerning religion. They are memories of "split" beliefs on religion; those of being led religiously with my mother pulling my hand in one direction and my father pulling the other hand in another direction. Those memories left a distasteful attitude toward religion in my life for some time, and tended to make me try to ignore religion altogether. This, I thought, would be the solution to all such problems.

Up until my eighteenth year I attended many different churches with friends, mainly because where I lived, in the Southern States, everyone went to church just as regularly as they had "chicken every Sunday." My attendance was mostly to the church with which my father was affiliated.

To my surprise one day, I realized that I wasn't ignoring religion at all but actually had quite a foundation of different churches' beliefs. I also realized that I could not ignore religion in my life.

It seemed to me that all the churches believed the same fundamentally. Why, then, should there be so much contention between my father and mother because they held membership in different churches? And why was there such a fuss made over me at so early an age in my life regarding religion? I could not face my parents with this question—that would only cause more contention. Why did my mother tell me she *knew* her church was the only true one? The answers to these, and other similar questions, could only be found by me. But how?

After I faced this fact, about six months passed, filled with religious confusion and frustration. Then I met two lady missionaries from the Church of Jesus Christ of Latter-day Saints. It was the Church my mother held membership in, but she was unable to

participate in its activities because she was the only member in that locality. These missionaries helped me to gain the most precious thing that has ever come into my life—a TESTIMONY to the truthfulness of the Gospel of Jesus Christ; of the true concepts of His teachings; of the completeness of His Gospel, whereby all, both living and dead, may have the privilege of accepting His plan of salvation; of His Holy Priesthood. This testimony, as it grows stronger, impels one to work harder, encourages one to do things pertaining to God's work that he has never done before (such as I am doing now in writing this article), and develops one's talents by using them in exerting our love to our fellow men. This testimony fits religion into every phase of life.

Is anything more precious than a testimony of these things mentioned and the many other similar things unmentioned? Is there anything worth working for more than that of gaining a testimony? Is there anything more important than planting the seeds of the Gospel in the hearts of our youth, so that when times of doubting come they might remember the "I KNOW" of a testimony?

I am glad my mother said "I know" (instead of "I believe") the Church of Jesus Christ of Latter-day Saints is true. "I believe" gives reason for doubting, but "I know" shows a positive conviction. Let us strive to develop our testimonies so that when we bear them they will consist of the conviction "I know," which may lead to someone's conversion. There is no limit to the development in one's testimony. Now that a new year has begun let us each make a resolution to increase our testimonies by the following steps:

(Continued on Page 22)



THIS WORLD-WIDE CHURCH

Greek Government Honours President McKay

President David O. McKay was awarded the Cross of Commander of the Royal Order of Phoenix, second highest decoration the King of Greece can bestow, at ceremonies in Salt Lake City. John Tzounis, Greek Consul, acting for King Paul, praised President McKay and members of the Church for fostering and improving international good will. Specifically mentioned by Mr. Tzounis was "the generous response of the Mormon Church under the leadership of President McKay to the unspeakable plight of the earthquake-stricken population of the Ionian Islands a year ago."

Mr. Tzounis further stated, "It is no secret, and I am thankful for this opportunity to stress the fact publicly, that the contribution of the Mormon Church was the greatest single contribution to the relief fund—not only in the United States but the world over."

President McKay accepted the decoration and expressed his gratitude in behalf of the Church, and especially the Welfare Department.

All-Church Softball

Eleven hundred teams embracing more than 10,000 members, converts and non-members played in the recent All-Church Senior Softball programme according to Marvin J. Ashton, tournament director.

Ogden Thirty-fourth Ward defeated Haven Ward of Salt Lake City for the title 3—0 in the annual softball playoff. Sportsmanship honours went to the Pocatello 10th Ward.

Elder Ashton said the "successful tournament fulfilled the purpose for which it was intended."

Relief Society Holds Cornerstone Rites

Surrounded by hundreds of Relief Society members from home and abroad, President David O. McKay gave the dedicatory prayer at the cornerstone laying ceremonies of the organization's new office building in Salt Lake City.

Enclosed in the cornerstone was a large metal box containing pictures, papers, clippings and other items concerning the Relief Society and its new building, such as pictures of the

General Authorities and microfilms of the minutes of the Book of Records of Nauvoo, of the first issue of "The Women's Exponent," published in 1872 and of the volume one, number one, of the "Bulletin," first published in 1914 and now called the "Relief Society Magazine."

B.Y.U. Makes Outstanding Contribution to Education

Brigham Young University has been named by the Institute of International Education, New York, for outstanding contribution to the advancement of world understanding. Praising B.Y.U.'s participation in the student exchange movement, Mr. Kenneth Holland, President, said that in its co-operation with the international exchange of persons programme, it was bettering the foreign relations of the United States.

Elder Lee Visits Korean L.D.S. Servicemen

Elder Harold B. Lee of the Council of the Twelve made a week-long visit with L.D.S. servicemen in battle-scarred Korea recently. He was accompanied by President Hilton A. Robertson of the Japanese Mission. In addition to presiding over a conference in Seoul at which over 300 persons were in attendance, meetings were held with servicemen, group leaders and chaplains, and also with Korean Saints (with Dr. Ho Jik Kim, the only Korean member of the Melchizedek Priesthood, acting as interpreter).

Both servicemen and Saints will long remember the humble spirit with which Elder Lee delivered his mes-

ages of encouragement to live the principles of the Gospel.

Before returning to Zion, Elder Lee made visits in Japan, Guam, the Philippines, at Okinawa, Hong Kong, and Wake, giving instructions and encouragement to the faithful Saints in all these localities.

Mormon Missionaries Present Violin-Piano Concerts in Europe

Two missionaries of the West German Mission have given violin-piano concerts at 20 Air Force bases in Germany, Switzerland and France. Elders David Dalton, Springville, violinist, and John C. Schreiner, Salt Lake City, pianist, were granted leave from their regular missionary activities to play the concerts for the servicemen. At a special request from the United States Air Force, the tour was presented by the Wing Chaplains' Section and the Missions of the Church in West Germany and France.

Seventeen-year-old Miss Winifred Purcell was honoured recently by the South Idaho Falls State M.I.A. in recognition for her perfect attendance record for five consecutive years.

Outstanding in Church work, Winifred is an Honour Bee, a Mia Maid Joy, and has completed all requirements for her Silver Gleaner award. She serves as organist of the South Idaho Falls Stake Sunday School and chorister in the Ammon Ward.

—(Excerpts from Church publications, news, etc.)

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Nothing makes a woman look more uncomfortable in slacks than a full-length mirror.

★

About the only way a bachelor makes a good husband is jealous.

Genealogy

"MARRIAGE"

By ELDER BRYANT C. MECHAM

THE object of Marriage:—For the propagation of the race and for the mutual affections; cultivation of those principles of love, charity, and mercy, which are inspired by the Holy Spirit; also, mutual assistance in this world of sorrow and toil, and for the material duties of parents to their children.

At the time the Gospel was restored through the Prophet Joseph Smith, there was not a church upon the face of the earth, as far as we know, which taught the doctrine of the marriage covenant extending beyond this life; so the wording of the ceremony as performed by the ministers of that time was, "until death do you part." A careful consideration of the words of this marriage covenant will reveal the fact that it is not only a marriage agreement, but also a divorcement at the time of death of either. All obligations to each other are fulfilled upon the death of either.

The Lord intended that the marriage covenant should be for time and eternity, and the practice of marrying "until death do you part" was not founded with the Lord or His servants, but is man-made doctrine; therefore all those men and women who have died without being sealed to each other by the power of the Holy Priesthood for time and all eternity have no claim upon each other after they are dead, and have no claim upon their children. The reason being that they were not born under the covenant of eternal marriage; but in order that the Lord would not come as spoken of by Malachi the Prophet, "and smite the earth with a curse," it became necessary, when restoring the Gospel in this dispensation of the fullness of times, to restore the keys of the

Priesthood whereby the living children can be married vicariously for the dead and the children be sealed to their parents. This same principle applies to baptism for entrance into the Kingdom of God.

The Lord has revealed these things to us in these latter days. In speaking to the Prophet Joseph Smith, recorded in the Doctrine and Covenants, Sec. 131, he said, "In the Celestial Glory there are three degrees of glory or heavens, 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 the Kingdom, he can have no increase. You will readily and clearly perceive from this revelation God has given, that you can never receive a fullness of glory without being married to a righteous person for time and eternity and if you marry a companion who will receive not the Gospel you lay a foundation for sorrow in this world, lose your right to a companion in eternity, cut off your right to eternal increase, and the children you may be favoured with in this life will not be entrusted to your charge in eternity because "they were not born under the marriage covenant." You will be left without a husband, without a wife, without a family . . . without a kingdom. You will be subject to others who have earned a far greater degree of glory who have families, kingdoms and dominions forever. You will be but servants and angels to them, providing you are worthy of this degree of glory. When we understand these things, can it be possible that any will suffer themselves to marry those who are not

of the Church. It matters not how kind or good they may be, they are not of the people of God nor in the way of salvation. After what God has revealed on this subject every boy and girl should be very careful of how and who they marry, for in marrying an unbeliever you place yourself in open disobedience of the laws of God.

I would like to call your attention to those passages in Ezra showing what happened to those people and why. "And of the children of the priests: the children of Habaiah, the children of Koz, the children of Bazillai which took a wife of the daughter of Bazillai the Gileadite, and was called after their name: These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the Priesthood."

This is the thing which happens many times; people in the Church will marry out of the Church—a daughter will marry a man without the Priesthood, a son will marry a non-member. They then have little or no activity in the Church and their children grow up unaffiliated with the Church. The Doctrine and Covenants says it will be done unto the children as recorded in the Book of Ezra.

The Lord has given commandments that when we have children we bring them up with the knowledge that

their membership in the Church of God is the most important thing in their whole lives and the lives of their posterity. If they wilfully turn against it and marry out of the Church and drift away, their names and records are not found on the Priesthood authorized books of the Church, there will be no records in heaven for them to tie to and they cannot claim an inheritance at the last day.

The Lord has said, "Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory. For those angels did not abide my law; therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels to God forever and ever." If they have not gone to the House of the Lord and received the new and everlasting covenant of marriage at the alter in His holy house under the Priesthood, they cannot have eternal increase but must minister as servants to those who will become Kings and Priests, Queens and Priestesses through the marriage covenant and obedience to that covenant.

What are believed to be the first Siamese twins in Utah's history were born recently to a Salt Lake couple in the Latter-day Saints' Hospital in Salt Lake City, Utah.

The twin girls were delivered by Caesarian section and weighed 11 pounds, 12 ounces at birth. The parents are Mr. and Mrs. Marvin L. Noyce, 1541 Glenrose Dr.

The attending physician said the children are joined from chest to naval and whether a successful operation to separate them can be performed will depend on extensive studies of their internal structure to be made later.

Dr. E. G. Titus, former director of the Division of Vital Statistics, State Health Department, some time ago made an extensive study of Utah birth records together with the late Dr. Ralph T. Richards, a medical historian.

He said they had failed to discover a single case of Siamese twins in Utah's entire history.

Briefs from the M.I.A.

WHENEVER the Saints meet together to be taught, to worship, or to be edified both spiritually and in temporal matters, history is made, and the Lord's Plan for the betterment of His children, through their association one with another, is further unfolded. Thus, the history of the New Zealand Mission M.I.A. was added to, and we sincerely trust those in attendance were instilled with a new spirit of enthusiasm and responsibility, when District M.I.A. Superintendents and Presidents from twelve Districts in the Mission met with the New Zealand Mission M.I.A. Board on December 4, 1954.

According to all reports, this meeting was the first of its kind in the history of the Mission, so it is of special interest and importance in noting the progression of our M.I.As.

The day was filled completely from 9:00 a.m. until approximately 12:00 midnight with meetings. Our Convention began with a Mission Board report and planning meeting which was held from 9:00 a.m. to 12:00 noon. With the exception of Sister Rongo Paki, Sister Molly Toroawhiti, Brother Donald Ross, and Brother Alan Grey, the complete Mission Board was present. We, as a Mission Board, realize more than ever that if we Fail to Plan we Plan to Fail, thus three hours spent in an attempt to briefly plan 1955 activities for we plan to SUCCEED.

The opening session with District officers was held from 1:00 to 4:00, Sister Rawinia Haeata, Mission Y.W. Age Group Counsellor, conducting in the absence of Brother Alan Grey, who was excused because of military obligations. Every minute was taken advantage of as each Age Group Leader on the Mission Board presented the 1955 programme for the

class they have been set apart to be responsible for. Stress was given on goals set for award attainment during 1955 in the various age groups. They are high and only by whole-hearted support of every member will they be attained.

Reports were also stressed in this meeting. District workers were informed of a change in the usual reporting procedure. Branch reports are made up in triplicate, one copy to go to District Secretary, one copy to go to member of Branch Presidency in charge of M.I.A. and one copy to be retained in the Branch M.I.A. files. The District M.I.A. Secretary will then compile these reports and send two copies (District reports are made up in quadruplicate) to the Mission Office, one copy to member of District Presidency in charge of M.I.A. and one copy to be retained by District M.I.A. Secretary.

The new Young Men's Leadership programme was presented by Elder Carlyle Doman. More details on this will be forthcoming in subsequent issues of the *Te Karere*.

Sister Rawinia Haeata told District workers that word had been received from Zion that all girls in the Mission should be working on individual awards as well as class awards and that the awards would date from January to December, or from January 1st to October 31st in the case of some class awards.

Order blanks were issued and District workers ordered sufficient material to supply the M.I.As in their Districts. District workers were also asked to inform their Branches that all orders for supplies were to come through District M.I.A. Headquarters.

A lovely dinner was served to the Mission Board and District M.I.A.

workers present at the Convention. This was graciously prepared and served by several of Auckland Branch's lovely Gleaner Girls.

Following the dinner, reporting of past activities and stating plans and problems for the future went into full swing as District workers reported to the Mission Board. They also received information regarding their Improvement Era subscription C.A.M. (cash award minimum—number of subscriptions to be procured per District which is 10 percent. of the total District membership).

With the report meeting finished attention was focused to the more entertaining part of M.I.A. work. Activity Leaders on the Mission Board presented either by demonstration or a talk the 1955 activity programme for the New Zealand Mission. Brother Hirone Wikiriwhi was especially thrilled that in the M.I.A. programme for 1955 there would be room for Maori culture and month by month the Mission M.I.A. Leader will carry a guide for this activity. Sister Nancy Bratton presented the theme and reading course for 1955 and a demonstration of the type of talks desired at Conventions was given by Pet Tarawa. Everyone was thrilled to see the graceful execution of the Tango, Hui Tau dance number, by Brother and Sister Jim Puriri. A most enjoyable one-act play was directed by Elaine Bush entitled "Remember Caesar," starring Nancy Bratton, Pet Tarawa, and George Dorrington. District workers were especially thrilled to really "get the facts" from Brother Madsen Elkington on Volley Ball. Simple music with a special touch was demonstrated by a quartet including Elders Hancey, Hulshoff, Scott and Ottley in showing District workers the many uses to

which a Recreational Song Book may be put.

The outstanding presentation of the evening, however, was the 1955 Miamatic "Meet Me At Mutual" play which showed to all present that the M.I.A. programme is now streamlined too to keep the pace of modern day, but that it is still the same sturdy, God-inspired organization given to develop testimonies and talents.

Those present included Luxford Walker, Bay of Islands; R. Horsford and wife, Adalaide Anaru, Whangarei; Geoff Garlich, Auckland; Brother and Sister Riwai, Hauraki; Ben Hippolite, C. Heke, Peter Heke, Waikato; Elder Le Roy Scott, King Country; Joe and Millie TeNgaio, Mahia; David Edwards, Api Smith, Hawkes Bay; Betty and Warick Manu, Taranaki; V. Morrell, Manawatu; Margaret Haeata, Wairarapa; C. Enoka and Mark Metekingi, Wellington. Members of the Mission Board present included Elders Doman and Hancey, Alan Grey, Sisters Briggs and Haeata, Anne Beazley, Lata Wolfgramm, Eric and Jane Tahau, Jim and Rose Puriri, Terena Enoka, Tangatahira Tarawa, Doris Manu, George Dorrington, Nancy Bratton, Elaine Bush, Hirone Wikiriwhi, Madsen Elkington, Richard Ahmu.

We were very sorry President Ottley was unexpectedly called away and was unable to attend this Convention, but were pleased to have Sister Ottley there and were grateful for her words of advice.

Now, fellow-workers, as we face the New Year, armed with suggestions, advice, manuals, and necessary information, may we put our hands to the plough, never look back, and live up to the responsibilities to which we have been called.

★

The teacher cannot teach what he does not know. Neither can he teach unless he knows how to teach what he does know.

The Sunday School in the N.Z. Mission

SUNDAY SCHOOL BUDGET FUND

THE third Sunday in January (January 16, 1954) is designated as "Sunday School Budget Fund Sunday." This contribution was formerly named "Shilling Fund." This is the month when you can get out of the red. Also there are many things you will want for your library. Sunday Schools need supplies of various kinds—song books, library books, pictures, maps and other visual aids, roll books, etc. In addition the budget fund provides the chief source of revenue for district boards and the Mission Sunday School Board. With these thoughts in mind members will experience the pleasure of giving. Children look forward to the time when they can make their contributions.

This collection becomes fun if it is accepted as a real challenge by Sunday School members and officers to demonstrate their organizing ability. It also furnishes an unparalleled opportunity for recruiting new members of the Sunday School.

All contributions should be promptly made. February 15 should see every district in the 100% column. Budget Fund Sunday then will take on the exuberance of a decisive victory. Allowed to drag, it becomes discouraging drudgery. Let's put it over on that day assigned. Ask your superintendency what you can do to help.

WHAT CHARACTERIZES AN IDEAL SUNDAY SCHOOL?

By General Superintendent
George R. Hill

Have you ever thought what an ideal Sunday School in your ward would be like? Have you ever written

down the things you think ought to be changed to make your school ideal? In your analysis of each of these things, how many desired changes were brought about?

Do Sunday School greeters at the door make each one feel welcome and wanted and glad he has come? Is this greeting given in a pleasant, subdued tone of voice that sends the welcomed one into the House of the Lord reverently and quietly?

Are conditions in the chapel such that a person entering will get a soul-satisfying emotion of reverence? Is it necessary to call the school to order, to begin? Would the example of perfect order on the stand, with the branch presidency, superintendency, and speakers present and seated at the time the prelude music begins promote order and reverence? If last minute and on-the-stand conferences were made entirely unnecessary through the forehanded thorough preparation of the superintendency, would this promote an ideal reverential setting?

Does your chorister scold, shout, make mirth-provoking remarks or other uncalled-for noise or does his every act add dignity and reverence and produce general wholehearted participation in singing? Is the organ (piano) music selected and played in keeping with the spirit of worship? Is the withdrawal to classes made without confusion and with teachers leading the way to the classrooms, there to greet the members as they quietly enter and take their places?

Is each class organized, thus giving more youngsters opportunities to assume responsibility and to participate in class activities? Is the manual used

widely in Sunday School classes? Does each teacher use the teacher's supplement, The Instructor, and the Sunday School library for enrichment materials and other helps in preparing lessons to teach? Is at least one set of the Standard Church Works available each class and used by members of the class, thus giving them skill in finding wanted scriptures and in reading them? Does the teacher, through concert recitation, stimulate the class members to memorize key passages of scripture which they have found and have read in class? Does the teacher get enthusiastic participations by the members of the class?

Are the return to general assembly and the closing exercises carried out orderly and reverently? Does each

person feel built up in testimony and in a desire to live by Gospel standards and a result of attendance at Sunday School?

What characterizes an ideal Latter-day Saint Sunday School? What can you do to help your Sunday School to approach more closely to your ideal?

—

**SACRAMENT GEM FOR
JANUARY**



Jesus 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 . . ."



GAINING A TESTIMONY (Continued from Page 14)

I. Developing a desire TO KNOW.

II. Study the principles of the kingdom of God.

III. Practice these principles.

IV. Pray to the Lord in humility.

We also might follow this "pattern for living" to help us in attaining our goals for 1955:

Instructions—

Step I. Select only genuine materials. Time spent on cheap imitations is wasted.

Step II. When cutting, stay on the straight and narrow path. Don't attempt short cuts or travel on the bias.

Step III. Seam allowance should be wide. Baste garment together with tolerance and try on before final stitching, for any small adjustments that may be necessary.

Step IV. Press with the warmth of friendliness to eliminate creases of loneliness and neglect.

Step V. Fasten your garment with a knowledge of truth, sincerity of purpose and an understanding (testimony) of the Gospel.

Step VI. Wear proudly and with dignity for all occasions.

IMPORTANT: When you follow in this order you will complete your garment with ease, to fit right, to look right, and to be admired by all.



A new broom sweeps clean, but the old brush knows the corners.



The best way to get rid of a noise in your car is to let her drive herself.

BOOKS & TRACTS

I. STANDARD WORKS OF THE CHURCH:

Price

- | | |
|---------------------------------------|---------|
| 1. Cambridge Bible..... | £3/15/0 |
| 2. Triple Combination..... | £2/10/0 |
| 3. Doctrine and Covenants..... | 12/0 |
| 4. Pearl of Great Price..... | 8/0 |
| 5. Bible Reference..... | 7/0 |
| 6. Combination Reference (Ricks)..... | 7/0 |
| 7. Book of Mormon (Paper)..... | 4/0 |

II. TEXT BOOKS:

- | | |
|---|--------|
| 1. A Voice from the Dust (Dee)..... | £1/8/0 |
| 2. Essentials in Church History (Smith)..... | £1/8/0 |
| 3. Bible Stories for Young L.D.S. (Peterson)..... | £1/1/0 |
| 4. Book of Mormon Stories for L.D.S. (Peterson)..... | £1/1/0 |
| 5. Jesus the Christ (Talmage)..... | £1/1/0 |
| 6. A New Witnes for Christ (Kirkham)..... | 18/6 |
| 7. His Many Mansions (Howell)..... | 15/0 |
| 8. Lehi in the Desert (Nibley)..... | 15/0 |
| 9. Some Suggestions for Missionaries (Robertson)..... | 8/9 |
| 10. God Planted a Tree (Stewart)..... | 7/0 |

III. WORKS OF MODERN PROPHETS:

- | | |
|---|--------|
| 1. Gospel Ideals (McKay)..... | £1/8/0 |
| 2. Masterful Discourses of O. Pratt (Lundwall)..... | £1/8/0 |
| 3. Matthew Cowley Speaks (Cowley)..... | £1/8/0 |
| 4. Joseph Smith (Widstoe)..... | £1/5/0 |
| 5. Joseph Smith, an American Prophet (Evans)..... | £1/5/0 |
| 6. Teachings of the Prophet Joseph (Smith)..... | £1/5/0 |
| 7. J. Golden Kimball (Richards)..... | £1/1/0 |
| 8. Minute Sermons (Zobell)..... | 7/0 |

IV. HYMN BOOKS:

- | | |
|---|-----|
| 1. Hymnals (large blue)..... | 8/0 |
| 2. Hymnals (Selected)..... | 1/0 |
| 3. Hymnals (Maori)..... | 2/6 |
| 4. Aaronic Priesthood Chorus..... | 6/0 |
| 5. Recreational Song Books (Red-MIA)..... | 7/8 |

V. FICTION BOOKS:

- | | |
|-------------------------------|------|
| 1. Added Upon (Anderson)..... | 15/0 |
| 2. The Quest (Ursenbach)..... | 15/0 |

VI. GENEALOGICAL SUPPLIES:

- | | |
|--------------------------------------|--------------|
| 1. Binders: | |
| Leatherette | £1/1/0 |
| Paper | 3/0 |
| 2. Sheets: | |
| Family Group | 2d per sheet |
| Family History | " |
| Pedigree Charts | " |
| Personal Record | " |
| Plain Bond | " |
| 3. Books: | |
| Handybook for Genealogy Workers..... | 2/6 |
| Handybook for Genealogies..... | 13/0 |

VII. MISCELLANEOUS ARTICLES:**Price**

- | | |
|--|--------|
| 1. Missionary "IP" Notebooks..... | £1/8/0 |
| 2. Missionary Report Blanks (Daily and Monthly)..... | 2/6 |
| 3. Missionary Expense Account Book..... | 2/6 |
| 4. Order Blank Books..... | 2/6 |

VIII. TRACTS:

- | | |
|---|------------|
| 1. A Systematic Programme for Teaching the Gospel.... | £2/6/0 |
| 2. The Great Apostasy (Talmage)..... | 2/6 |
| 3. The Voice of Warning (Pratt)..... | 2/6 |
| 4. Mr. Durant of Salt Lake City (Rich)..... | 1/0 |
| 5. Article of Faith Cards (Temples, Maori, Plain) | |
| 6. Centennial Series 1-21 (Widstoe)..... | Pro Gratis |
| 7. Friendly Discussion (Rich)..... | " |
| 8. Fundamental Principles (Bennion)..... | " |
| 9. Joseph Smith Story (Smith)..... | " |
| 10. My Reasons (Thomas)..... | " |
| 11. Rays of Living Light 1-12 (Penrose)..... | " |
| 12. Why Mormonism? 1-4 (Roberts)..... | " |

XI. BOOKS ON ORDER—AWAITING SHIPMENT**FROM SALT LAKE CITY:**

1. Articles of Faith (Talmage)
2. Children's Friend Story Book (Vol. 1 and 2)
3. Discourses of Brigham Young (Widstoe)
4. Discourses of Wilford Woodruff (Durham)
5. Evidences and Reconciliations (Vol. 1, 2 & 3) (Widstoe)
6. For Time and Eternity (Peterson)
7. Gems of Thought (Hunter)
8. Golden Nuggets of Thought (Marler)
9. Gospel Doctrine (Smith)
10. Gospel Standards (Grant)
11. History of the Church (Vols. 1, 2, 3, 4 & 5)
12. I Talk About My Children (Stewart)
13. Latter-day Prophets Speak (Ludlow)
14. Letter to My Son (Stewart)
15. Life Eternal (McKinley)
16. Our Leaders (Green)
17. Outlines of Ecclesiastical History (Roberts)
18. Priesthood and Church Government (Widstoe)
19. Prophecy and Modern Times (Skousen)
20. Sharing the Gospel with Others (Smith)
21. Signs of the Times (Smith)
22. Successful Missionary (Widstoe)
23. Tonic for Our Times (Evans)
24. To Them of the Last Wagon (Clark)
25. Under the Midnight Sun (Zobell)
26. Will a Man Rob God? (Hunter)

All the above listed books, supplies and/or tracts can be purchased by ordering direct from the Mission Office. All transactions are on a cash basis. For books not listed contact the Mission Office for further details.

JAMES N. CHAPMAN, Mission Secretary.

Here and There in the Mission

Left Aotearoa

Bidding e noho ra to all their friends in New Zealand were ELDER LESTER L. LEWIS and SISTER GERTIE N. LEWIS as they sailed for home aboard the "S.S. Oronsay" after having filled an honourable mission of 2½ years. Elder and Sister Lewis arrived April 30, 1952, on the Aorangi. Their first assignment was Porirua, Wellington District, where they served for 20 months. Transferring to Nelson, Wairau District, they served for nine months and then finished their mission in Otago (Christchurch). Elder Lewis was District President of Wellington District, Branch President of Porirua Branch. Sister Lewis was District Clerk of Wellington. They helped on construction of the chapel in Nelson and started construction of Porirua chapel.

ELDER CLAIR R. STEWART, also sailed aboard the "Oronsay," after having filled 2½ years of honourable missionary work. Elder Stewart arrived on the Aorangi and was first assigned to Auckland for 11 months, next to Hastings, Hawke's Bay for five months, and he finished his mission in Wellington as Senior Elder. From Clinton, Utah, he plans to attend school upon his return home.

Also completing an honourable mission of 2½ years, ELDER DON R. REMINGTON, from Salt Lake City, left New Zealand aboard the "Oronsay." He, too, arrived in April, 1952, on the "Aorangi" and was first assigned to King Country. His last six months were spent labouring in Bay of Plenty. Elder Remington served as District President of King Country. He plans to attend school if he is not drafted when he gets back home.

Five New Missionaries

A friendly handshake is extended to five new missionaries who arrived re-

cently in New Zealand to close up the ranks of those who left for home.

ELDER NELDON LAVELL WOOD, from Salt Lake City, Utah, left Los Angeles on the "Venture" on October 13, 1954, after serving in the California Mission for seven weeks. He transferred to the "Wanganella" in Sydney and arrived in Wellington where he transferred to a train. Prior to accepting his mission call, Elder Wood attended the University of Utah for two years where he majored in pre-dental training. During summer holidays he was employed in the advertising department by Arden Sun-freeze Creameries as a sign painter. Elder Wood has been active in ward functions, serving as second counsellor in his Elders' Quorum, activity assistant in the M.I.A. and also as a Sunday School Teacher. He has been assigned to Dunedin in Otago District.

Also arriving from Sydney on the "Wanganella" was ELDER ROBERT EARL WALGREN, from Inglewood, California. Elder Walgren was employed as a machinist prior to coming to New Zealand. At home he was an active member of the Ward Teachers' Group. His first assignment is in Dannevirke.

ELDER EMERY PHILLIPS PATTEN, from Ogden, Utah, attended B.Y.U. with a major in mechanical engineering. During summer vacations he was employed as a farmer with his father. Active in his home ward, Elder Patten served as M-Men representative and a Ward Teacher. Elder Patten arrived with Elders Wood and Walgren and was assigned to Dunedin.

SISTER DELMA F. BOTT, from Salt Lake City, Utah, arrived with her husband, ELDER LeROY J. BOTT, aboard the "Sierra." They sailed from Los Angeles and arrived



Sister and Elder LeRoy J. Bott

November 25th to serve here in Aotearoa.

Elder Bott was self-employed with Nu-Art Memorial Company in Salt Lake City before coming to New Zealand. He has been active as Sunday School Superintendent, M.I.A. President, Aaronic Priesthood Supervisor, Scout Advisor and Ward Teacher. Elder and Sister Bott has been assigned to Palmerston North in the Manawatu District.

New Zealand was the temporary stopping place for four missionaries who were bound for Samoa and Tonga. They arrived on the "S.S. Sierra" on November 25, 1954.

From Welling, Alberta, Canada, came SISTER FAY STRINGHAM, who was employed by Canadian Freightways as a book-keeper, and received her training at Lethbridge, Alberta, Canada. Both she and Sister Berrett are going to Tonga.

SISTER HELEN BERRETT, from Menan, Idaho, was a teacher at Twin Falls, Idaho, for three years. She attended college at Ricks College.

Another Canadian, ELDER FRED JACKSON BROOKS, from Hill-spring, Alberta, Canada, trained in mechanical engineering at the University of British Columbia at Vancouver. He is en route to Samoa.

From Salt Lake City, Utah, ELDER WILLIARD EARL SHINGLETON JR. attended the University of Utah. Both he and Elder Brooks laboured at the College while waiting for the Tofua to take them on to Samoa for their missionary activities.

★ **MISSION TRANSFERS . . .**

Sister LuDene Fresh from Hastings to the Mission Office as Assistant Editor of *Te Karere*.

Sister Beth Winmill from Hastings to the Mission Office as Assistant to the Mission Secretary.

Elder James N. Chapman from Dannevirke to the Mission Office as Assistant Mission Secretary.



Sister LuDene Fresh



Sister Beth Winmill



Elder J. Chapman



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

(Essentials
in Church History)

WAHANGA WHA

Translated by GEORGE R. HALL

TE WA I A NAWU. "UPOKO 27." TE TIMATANGA O NAWU 1839 - 1840

Ka Kimi i Tetahi Wahi . . .

Hei Tuunga Kainga Hou

I A Hanuere rawa te rangona o te nge o te riri a te ito, me to ratou hiahia ki te titaritari haere i te hunga-tapu, ka pa te wehi kia ratou e aia haere tia nei i te nuku o te whenua, ka huri o ratou aro aro he wahi ke, ka mahue a Mihiuri. Ia Nowema 1838, ko nga mema katoa o te hahi i roto i nga rohe o Arama-onotai-Amene, kua rupeke katoa te pana atu ki waho i o ratou kainga, a i roto i nga tukinotanga a tianara Karaka, i ana whakapehapeha i roto o Whaweta, i panui atu ia ki te hungatapu kia mutu te whakaaro i roto i a ratou mote noho tuturu; ki te totohe ratou ki te whakatupu kai, kaore ia e aroha, a ka whakangaromia ratou i raro i ona ringaringa (i o tianara Karaka).

I roto o tenei nge o te kino ka kaha rawa ka teretere te korikori o te eko-ruhe (exodus) o te hunga tapu. E ngau nei nga hau me nga marangai o te hotoke, e nana ana a mua o te heke kia tere tae ki Kuinihi (Quincy) ta-kiwa o Irinoi. I konei ka arohatia ratou e te tangata whenua; otira e takatu tonu ana o ratou whakaaro, e konatu tonu ana ko wheara te wahi hei tauranga mo ratou. Ko te Poropiti hei roto tonu i te whare herehere

e puritia ana, a kaore e ahei te tuku korero ki tana iwi, ko nga kupu i hau mai hei rongu ki te hunga tapu ko enei, "kia rapa ratou i tetahi wahi e atanoho ana nga tangata i waenganui o Wha Weta me Katirana, kei reira ka noho ratou i roto o te rangimarie." Na te nui o te atawhai o te tangata whenua ka taturu ta ratou noho i Kuini; tera te mahara i roto i etahi me hoki ano ratou ki o ratou kainga tuatahi i Ohaio, otira i te mea kua arohatia, noho ana i konei ara i Kuinihi he toronatanga mai no te ringa atawhai mo ratou. He taonga nui rawa ra te aroha i waenganui o te hotoke, i roto i te "Riri takurua." I kuinihi tetahi ropu e ingoatia ana ko te ropu "Democratic Association"; na tenei ropu i manaaki te Kahui tapu, no ratou te aroha i totoro ki te awahina, i whakamanuhiritia ai, i whakapuaretia ai o ratou, kainga ki te Hunga Tapu, kua whakamanenetia nei ki runga i te oneone, ahakoa no ratou ano taua oneone. He maha nga huinga o tenei ropu ki te runanga i tenei mahi kino. I nga marama o Pepuere o Mache 1839, i tu etahi huihui a te ropu i whakaingoa-tia ake nei, he runanga i te take e pakia hoeretia nei te hunga hara kore; he maha nga tangata o waho i te ropu i hui tahi mai ki te awahina. I enei hui

i puta etahi motini whakahe i nga mahi ate ito, a i whakaotia ano hoki etahi whakaaro e mama ake ai nga whiu a te hunga kino, e kore ai ano hoki e kaha ake nga kino o te hunga i roto o Kuinihi e whakahoa ana ki te hunga whakatoi. I tetahi o enei hui i poroakitia atu te hunga tapu kia tae mai. I tae mai te whakamana mo taua powhiri, a na Hirini Rikitona me etahi atu o te hunga tapu, i korero nga tukinotanga a te ito, i te hunga tapu, i a ratou e noho ana i roto i nga rohe o Mihiuri. Ngoto rawa ki roto i nga taringa o te ropu o Kuinihi te pono o nga tangi auihi a te hungatapu. I whakaparetia nga huarahi atawhai, i whakawhiwhia ai nga hunga tapu ki nga mea katoa e ora ai ratou; ki te mahi ano hoki. Nga whakaotinga a te Ropu o Kuinihi, me a ratou taawai i te hunga kino i whakatinanatia ki roto i enei motini e mahi ake nei.

I. "Kua oti i roto i o matou ngakau, i te mea na te kaupapa i tu ai tenei Kawanatanga, i waihanga nga tikanga katoa e here kore ai te-tangata, e kore e taea atu te whakangaueue, te turaki ranei o nga kupu kua poua."

II. "Kua oti i roto i o matou ngakau, ko nga iwi katoa o te pae hauauru o Mihiuri i uru ki roto i nga mahi hahani i nga Moromona, kua takatakahi i ngawhakaaro tapu o roto i te ngakau tangata, kua wawahia ano hoki e ratou nga ture katoa o te tika i hangaia hei taanga manawa mo te tangata."

III. "Kua oti ano hoki i roto i o matou ngakau i te mea i puritia e te Kawana o Mihiuri te mana tiaki o te ture kia kaua e hipoki ki runga ki nga Moromona, ki te karo inga patu a nga maapu huihui o te kino, e peehi tonu atu ana i te hunga e kinongia kore taketia ana e ratou. A i tuku ano hoki i te mirihia ropu o nga hoia ngakau kore, ki te takatakahi i nga Moromona, me te tuhi nga ota Tipihauraro hei whakamate i a ratou. Na enei mahi i tau iho a ite ingoa kino whakarihariha, ki roto i nga wahi katoa o te Teiti e kawanatia nei e ia."

I arohatia ano hoki nga hungatapu e kawana Thomas Carlin, me Richard M. Young, he mema tenei no te Whare wananga ture o Amerika, a i torona mai ano hoki nga aroha o te tokomaha onga tino tangata o roto i nga rohe hauauru o Irinoi.

I tana pukapuka i tuhi ai ki te pepa ara ki te "Akili (Argus) o Kuinihi i whakamihi a Hoani Teira mo nga awhinatanga i nga Moromona, a tenei iwi, me tana whakatupato he maha tonu nga tangata o waho i te hahi i tango ana i nga painga i tukua mai mo nga moromona, a e haere ana, e noho ana i raro i tenei ingoa kia riro ai i a ratou te nuinga o nga painga i waihangatia mo nga Moromona.

Ahako ra i tukua ponotia mai te aroha o nga iwi nei, tera ano tetahi ahua tanga i puaki ake, a i ranu ki roto i to ratou aroha, no muri mai nei ka kitea te tino hangaitanga o te matapopore i roto i etahi o ratou whakaaro, i tupu ake i nga mahi pooti mo te tumuaki o Amerika, i papaa ai nga whakaaro maha o te tangata. (Me mahue ake tenei tutanga korero o nga mahi pooti.)

Te Komiti Rapa Whenua

I te wa e huihui ana nga hunga tapu ki Kuinihi, ka whakaturia tetahi komiti hei rapa haere i nga wahi e taka ana hei kainga tuturu. I tu tetahi hui i a Pepuere 1839, hei whiriwhiri i te motini kia hokona tetahi rohe whenua e rua tekau mano eka hei kainga tuturu, ko te utu e rua tara i te eka; kei waenganui o nga awa Tehi Moini (Des Moines) me te awa Mihiuri (R. Missouri). Kaore i tutuki he whakaotinga mo tenei take, no te taenga mai ano o Hohepa Mete, i tana nohanga roa, i a ia e katia ana ki roto i te whare herehere, katahi ano ka tutuki etahi whakaotinga. Ko te kaumatua ko Israel Barlow i oma mai i Mihiuri, ahu ana whaka te nota, tae ana ki te puwaha o te awa Moini, Tae haura mai ana i te takahanga i te whenua, e whaia nei hoki. Ka atawhaitia i konei i hoki mai ai te hau ora ki tono tinana.

Naana i korero nga tukinotangata nga hahanitanga i te hunga tapu. I konei tana tutakinga i a Ihaka Karana (Isaac Galland); he tangata whiwhi whenua i roto o Iowa me Irinoi, potonei te mataratanga atu ki te nota. Ko tona kainga kei Komaha (Commerce) i roto i te kauti o Hanekaka (Hancock) i runga tonu i te taha o te awa o Mihihipi.

Ko Komaha (Commerce)

I tuhi a Karana i tana reta kia Rawiri W. Rogers, korero atu i ana whakaaro mo te hungatapu kia noho i roto i nga rohe o Iowa, ko te take he whenua tena kua rohea, a e kore e taetae mai e nga maapu taka kino. I tuhituhi ano ia, ara, a Karana, kia Kawana Rapata Rukaa o Iowa; he kawana tenei kua matau nui ki nga Moromona i a ia e noho ana i Ohaio, a he nui ana korero whakamoemiti mo tenei iwi, me tana korero he iwi pai he iwi atanoho. Otira i tae mai te Poropiti i enei ra ki Kuinihi, he Aperira te marama; hokona ana e ia tetahi kiko whenua, he paamu i a Hiu Waiti, kotahi rau e toru tekau me rima eka, e rima mano tara te utu. Me tetahi paamu ano i a Ihaka Karana, i te

hauauru o te paamu i hokona mai a Hiu Waiti, e iwa mano tara te utu. E tata ana ki Komaha. He pukapuka i hainatia te punga utu mo enei paamu a ki konei te hekema o nga hunga tapu kua he rawa i nga tukinotanga kua rawakore tia.

KO TE TAU HOU

George R. Hall

Nga mihi o tenei tau hou ki nga iwi o te motu ahakoa no waho no roto ranei i tenei hahi. Tena koutou i roto i nga atawhaitanga a to tatou Ariki a Ihu Karaiti. He maha nga tino tangata o to tatou moutere o Aotearoa me te Waiponamu kua hinga i te ringa o Aitua. E korero ana te Karaipiture i te korero a to tatou ariki, "Ta koutou mahi i tenei ao he mate-mate, otira kia manawanui, kua taetae e au te ao." No reira e nga iwi, e nga hapu, e nga reo, kia kaha te whakahonore i te ingoa o to tatou Atua, te aroha o tetahi ki tetahi, i roto i te kotahitanga o te whakapono. Noho mai ra i ena o nga marae, whaia te kupu pono o te oranga-tonutanga, kia tika nga hikoi o te tau 1955.—"Na te Etita Maori."

★

NOTICE

A cordial invitation is extended to all Saints to attend our HUI PARIHA to be held at the Hawiu Pa, Levin, on the 29th and 30th of JANUARY.

MANAWATU DISTRICT PRESIDENCY

★

Horrified daughter: "Mother, don't call me sensible! Have you ever seen sensible shoes?"

★

It's still possible for modern children to be seen and not heard, if you have the radio on loud enough.

★

The people who want to go home early and those who don't want to always are married to each other.

Featuring the Districts

HAWKES BAY

Pres. James Southon

Collingie Road,
Hastings.

Reporter: Ella Hawea

MEETINGS AT:

Heretaunga, Labour and Trades Hall,
Queen Street, Hastings.

Korongata Chapel, Bridge Pa.

Ohiti Chapel, Te Hauke Chapel

Pukehau Hall, Waimarama.

Napier Old Folks' Assoc. Hall, Napier.

Greetings! Greetings! Greetings! It is again our pleasure to wish one and all a happy and prosperous new year. Let us also pause a moment in the hurry and bustle of living and ask ourselves one question: "What will I make of the 365 days ahead of me?"

In Holy Writ we read, "Choose ye this day whom ye will serve; as for me and my house, we will serve the Lord."

We extend a hearty welcome home to Brother Turoa Hapi, of Korongata who is back from Korea.

We hope, by the time this bulletin goes to print, Brother Moana Marsh of Korongata is home from the hospital. If not, we send him our best wishes and a big health germ.

Visiting our District, especially the Pukehou Branch, was Brother and Sister Reg. Tawera of the Porirua Branch.

In order to support the work and staff at the College, Hamilton, the members in this district have contributed one day's wage to the finance budget. Kia ora, e hoa ma.

Preparations are well under way to send yet another group over to the temple in Hawaii.

We laid to rest our dear "Granny" and sister in the gospel, Hui Hui Pera, at Te Hauke on November 28th. Truly a faithful and stalwart member in the

Church, she was 100 years old, has been to the temple and throughout her years has served the Lord and her fellowmen. We extend our deepest sympathy to her family.

The shearing activities are all at an end and we give thanks to the Lord for the wonderful weather that prevailed throughout this period.

It is rumoured that Dan Cupid is in the vicinity of Wellington District. We have not seen him in these parts for some time.

Keep that frig. running, Sister Rere, we'll drop in for a "cooler" some day!

What with the Guy Fawkes celebrations now over, there occurred in Auckland on December 4th yet another and bigger boom! boom! when all the sparks of the M.I.A. gathered to distribute materials and instruct for the coming year. Let us all be Members In Action and mutually improve. Cheerio, all!

MAHIA

By M. M. Toroaiwhiti

Season's greetings to the Saints throughout the Mission. Special greetings to the May Temple group—Ngapuhi! Hawkes Bay! We, the Mahia May Temple group, send our aroha nui.

Sister Elaine TeNgaio, daughter of Brother and Sister Joe TeNgaio, is to be congratulated on winning the gold medal presented to the best senior physic champion, and second in the oratory at the Wairoa College.

On November 9th the Nuhaka M.I.A. welcomed home Albert, the son of Sister Mereiara Whaanga who had been way in the U.S.A. attending the B.Y.U. The five years spent in America by Albert hasn't changed him at all except for the American accent one seems to pick up easily.

During the month, Brother and Sister Sam Rarere were caused to mourn by the sudden death of one of their sons who met with a motor accident. Taka Taroiwhiti, district counsellor, conducted the funeral service, and Elder Haffaker dedicated the grave. To Brother and Sister Rarere and family we offer our deepest sympathy.

Recent visitors to the Nuhaka Branch were Elders Huffaker and Kay who are stationed in the Wairoa Branch. These elders are doing their best in preaching the gospel to our many European friends and we gather from their testimonies that the ears and eyes of the gentiles are slowly grasping the truth to the things they have been preaching. May the way be opened to the servants of God so that they could deliver the message they have.

OTAGO

Pres. Elder Richard H. Haacke

530 Hagley Ave., Christchurch.
Box 1383, Christchurch.

Reporter: Noelene Thomson

MEETINGS AT:

530 Hagley Ave., Christchurch.
Room 8, Bartons Bldg., Rattray Street,
Dunedin.
41 Elizabeth Street, Timaru.

With our Regional M.I.A. Convention now behind us, living has reverted back to normal once more in our three branches.

Normal, that is—but still busy, for the building of the Kingdom of God is an ever-present duty.

From Timaru comes news of the loss of a very capable organist, Sister Edna Scott. A little home picture evening and supper to bid farewell to Edna was held on 30th of October. We do hope she will be happy in Auckland with plenty of Church work to do, and keep free from homesickness.

Thanks to the diligent practice Elder Bailey has put in, in his spare time, Timaru is still blessed with an organist for their services.

Another departure is that of Elder Ken Murfitt who has been released from his missionary labours in this district and has returned home. With him goes the sincere thanks of all for his untiring efforts.

As seasons come and go, so do the missionaries. This season brought to us three new one, Elders Curtis, Wood and Patton, who are already well settled into their work.

Dunedin welcomes home Sister Gwen Hedges who has completed six month's nursing in Nelson.

The Christchurch Saints have no fear of getting into mischief in their spare time because they haven't any. The sisters spend their hours making nylon flower sprays and turning them into £.s.d. to make the nucleus of a chapel fund. The Priesthood members, on the other hand, spend their Saturday mornings in Brother Wright's workshop, constructing toy wheelbarrows for which there has been a big demand for Christmas. Profits from this project are to boost the College Missionary Fund, in which we are sadly lacking.

After a diligent morning's work they think they deserve a little relaxation, so, when afternoon arrives, they take off to the park equipped with their softball gear to play their weekly competition game under the auspices of the Canterbury Softball Association. "Latter-day Saints?" the onlookers say, "Just what will they try next?"

On behalf of the Otago District, "New Year Greetings and God's blessing to all."

TARANAKI

By Shirley Manu

Ring out the old! Ring in the new!
From the District of Taranaki comes greetings of the season to all readers

of *Te Karere* wherever they may be, together with wishes of much happiness and prosperity in this year 1955. Although the new year has come, thoughts of happenings of the past year's events will still be foremost in the minds of many of us.

Priesthood and Relief Society meetings commencing at 9:00 a.m. opened the day's activities of our District Hui Pariha held on November 14th, 1954. Priesthood was honoured with the presence of President Ottley, Elders Doman, Mecham and Ottley, while the Relief Society was more than blessed by the presence of Sister Ottley and Sister Grant, the Mission Relief Society President. Many fine and interesting points were enjoyed by all who attended each respective meeting and the ladies received many instructions and words of counsel from Sisters Ottley and Grant.

"Come, come, ye Saints, no toil nor labour fear" echoed and resounded with the enclosure of the four walls of the Savage Club Hall, Wanganui, as members and non-members alike lifted their voices in unison at the first general session of our Hui. Conducted by Brother C. P. Rei, the District Sunday School Superintendent, this first general meeting was to prove one of inspiration and enlightenment for local members and missionaries alike spoke words of encouragement and offered much food for thought to an eager and attentive congregation. Interspersed between the different speakers were musical numbers rendered by children from the Wanganui and Manaia Branches. At the conclusion of this meeting all officers and teachers of the auxiliary organizations met with the Mission officers of M.I.A. the Sunday School, Genealogy, etc.

The final speaker of the afternoon session, and perhaps the most awaited one, was our beloved Tumuaiki Ottley. As he spoke he brought joy and, in some instances, tears to the eyes and ears of the expectant listeners. As the last refrain of the closing hymn faintly

died away, heads bowed as the prayer was offered and within the hearts of those present was the fervent prayer: "Lord, let us go home this day pledging our all to live the Gospel more fully and to let our lives be lived according to the words and counsel we have received in this wonderful spiritual feast." May this prayer be ours, also, in this new year.

From Wanganui comes a report that the branch continues to hold regular meetings, with especially good attendance at Sunday School. Relief Society held a very successful sale of work on Tuesday, November 30th.

On November 25th, Elders Foote and Riddell were called to Taihape to attend the burial of Brother Ware-mahihi Mako of Moawhango. Brother Blythe is still away "down south" and we are looking forward to his return in December. Brother Clements from Christchurch is at present a very welcome visitor here and I hear that the Auckland people will be seeing him soon.

Our congratulations to Brother and Sister W. Katene Jr. on the birth of a son, born November 28th. Mother and baby are doing well.

MANAWATU

Pres. Taylor Mihaere
Tahoraiti R.D., Dannevirke.
Phone 28-224

Reporter: Moana Manihera

MEETINGS AT:

Tahoraiti R.D., Dannevirke.
Y.M.C.A., Grey St., Palmerston North.
Oddfellows Hall, Oxford St., Levin.

On behalf of the Manawatu District, we invite all to attend our Hui Pariha to be held on the 29th of January at Kawiu Marae, Levin.

Season's greetings to all members and missionaries throughout the Mission. Kia Ora Koutou Katoa.

From Tamaki we hear of the lovely Relief Society programme held on the 7th of November. We are pleased to see Mrs. Gapper (formerly Miss McDonald, of Nelson) and her children attending our services each week. On the 7th her son was given a name and blessing. Also, Anaru Lester Chase (son of Maraea and Ron) was given a name and blessing by Elder James Chapman. Congratulations go to Daphne and Arthur Nikora for the addition to their family, another daughter.

Elder Glen Crouch, after being released from the Public Hospital, journeyed to Auckland with Tumuaki. We were sorry, also, to see Elder James Chapman follow him to Auckland to be the Mission Secretary. We welcome now, to the Branch, Elder Robert Walgren and we hope that he will enjoy his mission in this part of God's vineyard. To these Kaumatuas we say, "Kia Ora. May the Lord's blessings be upon you all." To our College missionaries, special greetings from Tamaki.

Certainly it is pleasing to see Josephine Barclay and the Paewai's (Ponga, Ringa, Nicky, Rosalie and Josephine Whanare) attending Tamaki Sunday School.

We send congratulations to Elder Robert Parsons who was recently married to Marilyn Marie Sabin.

On the 28th of November nine members attended the funeral service of Hui Hui Pera from Te Hauke. To the family we send our deepest sympathy.

From Palmerston North congratulations to Joyce and Ben Gulliver for their son born on November 20th. The daughter of Maria Grant, now living in Eketahuna, was given a name and a blessing at the Palmerston North Hospital.

An inspiring Relief Society meeting was held on the 7th of November and we thank the sisters for the programme. We hear that the M.I.A. has been organized and caught the interest of the people. We certainly hope that

this will keep the branch alive. To the officers, Elder R. Mendenhall (acting President), Moana Manihera (1st counsellor), Bill Tangaroa (2nd counsellor), and Joyce Bratton (secretary-treasurer), we say, "start on the right footing and set an example to the rest of the Mission."

We welcome to the District Elder Roy and Sister Delma Bott, who are labouring in the Palmerston North Branch. Welcome and Kia Ora.

From Levin we hear that there has been much improvement in their activities. The Relief Society and Priesthood meetings are always held and they are putting their hearts into the work. Their work is now centred around the College Fund and the Hui Pariha to be held at the Kawiu Marae, Levin, on the 29th of January and an invitation is sent to all.

This is the Manawatu reporter wishing all readers of this magazine a Merry, Merry Christmas and a Happy New Year.

BAY OF ISLANDS

Pres. Patariki Wihongi

Awarua, No. 2 R.D., Whangarei
Phone 326 D, Kaikohe

Reporter: Hinehou Bryers

MEETINGS AT:

Awarua, No. 2 R.D., Whangarei.
Wihongi St., Kaikohe.
No. 3 R.D., Mataraua.
No. 3 Punakitere R.D., Kaikohe.
Beach Rd., Rawene, Waimamaku.
Maraeroa R.D., Okaihau, Utakura.

A Merry Christmas and a Happy New Year to all Saints in the Mission.

Elder King spent a few days here visiting the branches on welfare project.

On November 27th, 1954, we held our district meeting. Sister Kura Randall was released from the presidency of the Relief Society. We are going to miss her for the wonderful work she has done, but we will learn to love our new president, Sister Lux-

ford Walker, and will give all the help we can. Sister Kura Randell will be working as secretary to the Whakapapa group.

I'm sorry to announce the death of one of Brother and Sister Tapua Heperi's young twins, of Waihou Branch; also, Tuwhangi of the Utakura Branch. Our deepest sympathy goes to their parents and relatives in their loss.

On November 14th a happy girl, Dorothy Georgina Bryers, Waihou Branch, went down into the waters of baptism. Brother and Sister Hori Bryers are the happy parents of a baby girl.

Kaikohe M.I.A. held a successful concert and dance night November 26th in the Kaikohe recreation hall.

• AUCKLAND

Pres. Alex Wishart

15 Horotutu Rd., One Tree Hill
Auckland—Phone 565-652

Reporter: Pet Tarawa

MEETINGS AT:

2 Scotia Place, Auckland.
Fleet St., Devonport.

Adding to the strength of the Elders' group in the district were the recent ordinations to this order of the Priesthood by President S. J. Ottley of Brothers W. Dill, W. Roberts, O. P. Broederlow, and G. Garlick.

At the request of the Devonport Welfare Committee, members of the Elders' group travelled over to help them to keep their welfare garden plot in order.

The report submitted by the Branch teachers over the last month proved indeed to be a fruitful one. Long, inactive members are once again becoming active or showing a definite interest in Church activities.

The Panmure and Onehunga Primary children spent (to quote them) "a beady time" at the Auckland Zoo. There, Khama, the Hippo, the performing bears, the ever popular monk-

eys and, of course, Jamuna, the elephant, proved to be happiest sources of amusement to them.

Under the direction of the M.I.A., Convention practices for Region 1 at Kaikohe are well under way. At the conclusion of the speech contest, held at the chapel this month, Brother P. Tarawa and Sister M. Lyle were chosen to represent the district.

A night of fun, games and dancing, as a welcome home party for Elder Ken Murfitt, who has just filled an honourable mission, was sponsored and held by the North Shore Saints at Devonport. Guests of honour, besides Elder Murfitt, were President and Sister Ottley and the missionaries.

The Panmure Saints' home parties have become so popular that they have had to rent a beautiful little hall by the Tamaki beach and sports reserve to hold their money-raising functions.

Big surprise for Auckland this month was the marriage of Brother Walter Williams, a once-confirmed bachelor, to Maria Rapata. The ceremony was performed by Brother Matthew Chote, Branch President, at the home of Brother William Williams.

★

DISTRICT STATISTICS

Births:

Bay of Islands: To Hori and Roimata Bryers, a daughter, November 7, 1954.

Manawatu: To Daphne and Arthur Nikora on the 25th of November, a daughter. To Joyce and Ben Gulliver, of Palmerston North, a son on 20th November.

Baptisms:

Bay of Islands: Dorothy Georgina Bryers, November 14, 1954, Waihou Branch.

Otago: Peter Robin Taylor, September 5, 1954 (and ordained a Deacon on November 20th), Dunedin Branch.

Deaths:

Bay of Islands: Atakura, Tuwhangai Hapeta.

Hawkes Bay: Pera, Hui Hui, November 25th (Te Hauke Branch).

"Little Sandy"

"DEDICATED TO LITTLE SANDY BY HIS MOTHER"

*He glided away at the break of day,
And was soon but a tiny speck;
Grandly he pierced each rising cloud,
Swan-like he floated along.*

*So calmly at home in a world of his own,
No sound but his engine's song;
The sun came out and kissed his wings,
And tipped the clouds around.*

*Turning his world to a palace of jewels,
Jewels that would deck a king's crown;
His young heart swelled with the joy of it all,
And he rose his voice in song.*

*He sang and sang as he glided along,
To the tune of his engine's song;
He thought of the loved ones he had left at home,
And the work he was out to do.*

*He thought of the world of trouble and strife,
And said, "Mother, I am fighting for you";
When a shot rang out he had to bail out,
He knew that the end had come.*

*Laid away on the hillside,
Alone with the bold and brave;
Inscribed is his name on the shield of fame,
In letters of purest gold.*

*"My Mother will never forget me,"
He said with his dying breath;
"May God bless the cause of freedom,
For which I am sentenced to death."*

—SISTER AMOREAL RICE

★ Located in the heart of the great Upper Snake River Valley with rolling hills and the snow-capped Teton Peaks of the Rocky Mountain Range on one side and fertile, irrigated plains on the other, we find Ricks College, a member of the Church School system, operated under the direction of the General Board of Education of the Church of Jesus Christ of Latter-day Saints.

Pictured here is the front entrance to the administrative building of Ricks College, Rexburg, Idaho.



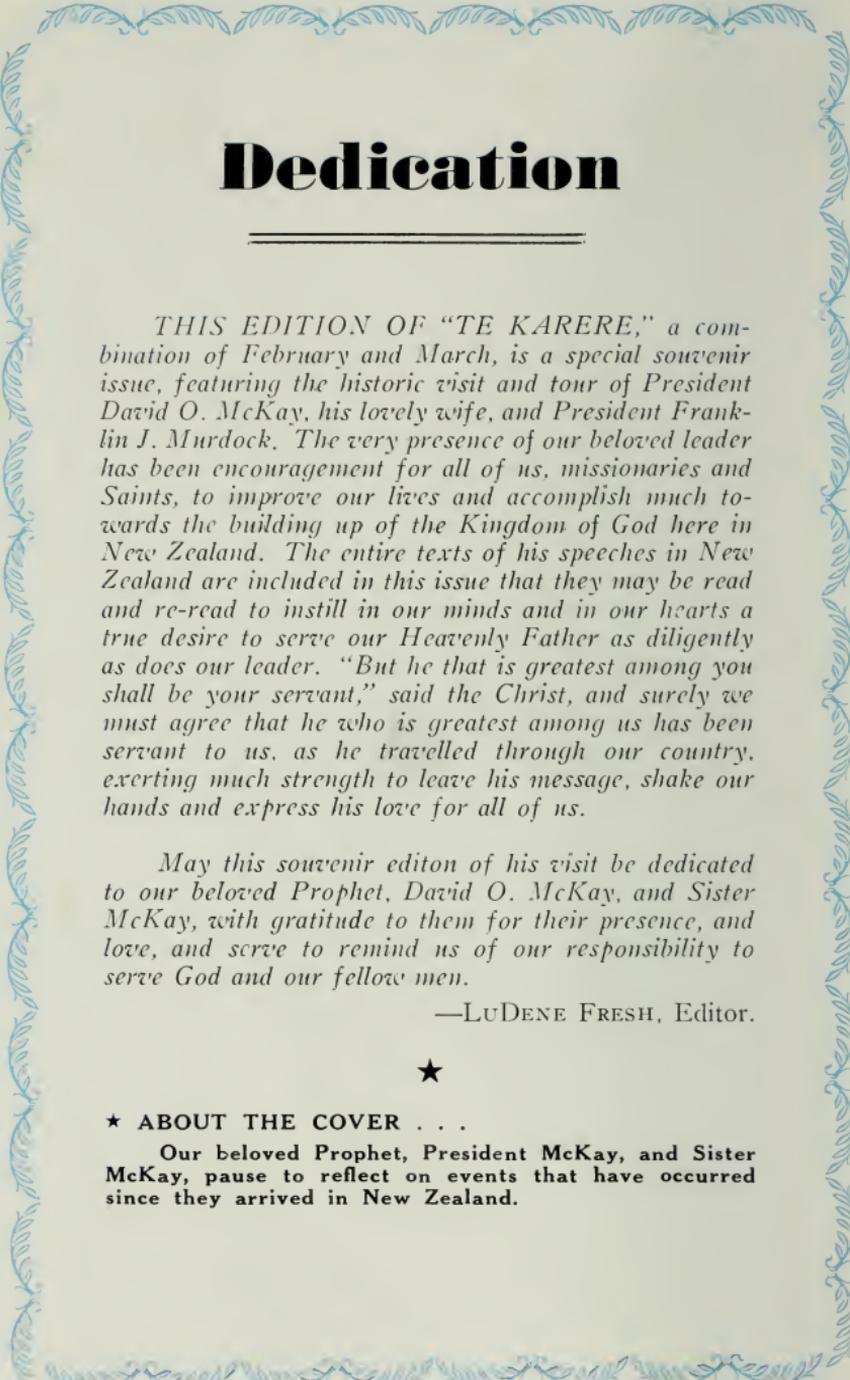
De Karere

THE MESSENGER



FEBRUARY - MARCH :: 1955

Souvenir Issue



Dedication

THIS EDITION OF "TE KARERE," a combination of February and March, is a special souvenir issue, featuring the historic visit and tour of President David O. McKay, his lovely wife, and President Franklin J. Murdock. The very presence of our beloved leader has been encouragement for all of us, missionaries and Saints, to improve our lives and accomplish much towards the building up of the Kingdom of God here in New Zealand. The entire texts of his speeches in New Zealand are included in this issue that they may be read and re-read to instill in our minds and in our hearts a true desire to serve our Heavenly Father as diligently as does our leader. "But he that is greatest among you shall be your servant," said the Christ, and surely we must agree that he who is greatest among us has been servant to us, as he travelled through our country, exerting much strength to leave his message, shake our hands and express his love for all of us.

May this souvenir edition of his visit be dedicated to our beloved Prophet, David O. McKay, and Sister McKay, with gratitude to them for their presence, and love, and serve to remind us of our responsibility to serve God and our fellow men.

—LUDENE FRESH, Editor.



★ ABOUT THE COVER . . .

Our beloved Prophet, President McKay, and Sister McKay, pause to reflect on events that have occurred since they arrived in New Zealand.

Te Karere

(ESTABLISHED 1907)

Volume 49

Number 2 and 3

February-March, 1955

Sidney J. Ottley.....Tumuaki Mihana
Joseph Hay.....Kaunihera Tuatahi
George R. Biesinger.....Kaunihera Tuarua
Richard F. Richards.....Hekeretari o te Mihana
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★

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The President's Page

By PRESIDENT SIDNEY J. OTTLEY

HE KUPA AROHA

TO subscribers to and friends and readers of "Te Karere," we present this issue of our Mission magazine in the hope that it will act as a souvenir of one of the most momentous events that grace the history of the Mission we all love so well, and which we have all had the pleasure of being humble contributors to.

The visit of President McKay, though short in duration of time, was a treasure chest of beautiful experiences for the Saints and friends of the New Zealand Mission and will prove a great stimulus to those afar whose former experiences in this Mission have made its land and people a part of their lives.

I think I make no mistake in saying that President McKay shook hands, with a passing comment, to no less than four thousand people in person, to say nothing of having addressed them (some of them several times) publicly. It is a most heart-warming experience to see people who look upon a Prophet of the Lord as someone unapproachable, find him to be no less a Prophet, but a human, loving, sociable human being, in whose presence they could bask in the sunshine of his personality.

Our friends not of the Church are wont to comment on his personality and endurance as well as his dynamic approach to the subjects he treats in public speech and many have expressed that it seems to be the result of having a definite *purpose in life*. To this we

agree, but would gladly, if it were possible, place in their consciousness what the real significance of that purpose is.

The visit has opened the doors of many homes to the missionaries and cottage meetings have trebled, as has, also, the enthusiasm of the missionaries for their work.

Sister Ottley and I have gloried in the pleasure of the presence of President and Sister McKay and President Murdock in our humble mission home. Though all too brief the Spirit of their visit lingers, to our good and blessing. The same, I am sure, can be said of the home of President and Sister Biesinger, whose home they occupied while at the College. These are the only two homes that the party remained at, as lack of time demanded that hotels be used for the brief rests between appointments.

Through the pages of our souvenir number of "Te Karere" may we again say THANKS TO OUR PRESIDENT and his party for the highlight of our mission lives, and thanks to our wonderful New Zealand Saints and friends for the sweet and co-operative assistance in making this event untroubled and uninterrupted.

Special thanks to our Father in Heaven for finest of weather and safety on the land, on the sea, and in the air and in all our goings and comings, most especially for the presence of His Holy Spirit in the associations and the messages born to us.

WE THANK THEE O GOD FOR A PROPHET

HOSANNAH! HOSANNAH! "We Thank Thee, O God, for a Prophet" has resounded the length and breadth of New Zealand, as President David O' McKay, President, Prophet, Seer and Revelator of the Church of Jesus Christ of Latter-day Saints, accompanied by his lovely wife, and Franklin J. Murdock, Church transportation agent and president of the Highland Stake, serving as secretary for the trip, toured the Mission here.

Crowds of Saints, in each place visited, greeted their beloved President with a special "Hosannah" arrangement of "We Thank Thee, O God, for a Prophet," by Walter Smith, the composer of "Kia Ngawari," a favourite Maori Mormon song.

From the first announcement that President McKay would visit New Zealand this year, members of the Church, missionaries, and even non-members looked forward in anxious anticipation to the historic first visit by a President of the Church to the Island Missions (with the exception of the Hawaiian Islands). President McKay had visited New Zealand in 1921, as an Apostle, as have other Apostles since that time, but never before has a President made a tour of these Missions. He had the distinction in 1921 of being the first General Authority of the Church to visit these islands.

Leaving Salt Lake City on January 2nd, their 54th wedding anniversary, President and Sister McKay stopped first at Honolulu where crowds of Saints waited at the airport for the appearance of their Prophet. The members of the party were taken to the home of President Clissold of the Oahu Stake for a brief rest before again boarding the Pan-American Airlines plane a few hours later enroute to Fiji. President McKay will make his tour of the Hawaiian Mission as he returns home.

Beautiful leis were placed on both President and Sister McKay by the Saints of Hawaii. Brother and Sister Aki were allowed to place a special lei

around the necks of the McKays, as they were the Chinese people who were in the Chinese Mission at the time it was reopened. The Latter-day Saint girls' chorus and the entire group sang "We Thank Thee, O God, for a Prophet" as he came down from the plane.

A beautiful white lei was placed on Sister McKay by Ron Daly, a former New Zealand missionary, on behalf of all the servicemen in Hawaii. The white lei, representing the symbol of purity, was given to Sister McKay as representative of all their mothers to convey to her, and to their mothers at home, the fact that the servicemen were keeping themselves clean and pure before the Lord.

Leaving Honolulu the same evening, for Nandi Airport in Fiji, were President and Sister McKay, President Murdock and President and Sister W. B. Mendenhall. There the group arrived as a hurricane was passing within a very few miles. However, the weather conditions were made calm and the group went on to Suva, where they boarded the "Tofua" for visits at Tonga and Samoa. On account of high seas the party was unable to disembark at Niue but the Elders came aboard. Tahiti and the Cook Islands were reached by Teal water plane from Samoa.

The tour of each of these Missions was filled with expressions of love from the Polynesian people. Often times with their greetings the McKays would be presented with so many leis of flowers that it would be necessary to carry them on their arms in order

for them to see to walk. At each place they were somewhat overwhelmed with the large crowds who had assembled to greet them. In addition to the many beautiful leis, music, dances and expressions of love, native to the particular mission and people, were presented. A unique feature of these welcomes was the presentation, by public school bands, of which enrollment by Church members is a minority, of such Mormon hymns as "Come, Come Ye Saints" and "We Thank Thee, O God, for a Prophet."

President McKay and each in the group were impressed by the similarity in appearance, food, customs, etc., of the peoples of the different islands—each distinctive, yet similar.

Especially evident and particularly appreciated by the travellers was the fact that the people gave of themselves, in gifts, in music, dances and all their tokens of love. They were not so much evidences of means and money, but the expressions showed a giving of the individual self to honour the Prophet and his lovely wife, as well as indicating love for each other, in the united efforts.

President and Sister Mendenhall, at the invitation of President McKay, came on to New Zealand from Nandi to assist in preparations for his itinerary and to act in a public relations capacity with reference to his visit to New Zealand, as well as for purposes relative to business matters concerning the Mission and the College project. President Mendenhall served three years as a missionary to New Zealand, commencing in 1927. He and his wife visited here two years ago on a tour around the world.

Maori legend tells that the sacred "Kotuku" or the rare "White Heron" comes to "Aotearoa" from the dwelling place of the gods, blesses the people for a short season with its presence, then sets off again into the sun to return from whence it came. So, too, like the sacred "Kotuku," has been the visit of our Prophet David O. McKay. From the dwelling place of the gods where the sun rises, where the temples of the Most High are situated, came he, with his "companion wife," and his secretary, President Franklin J. Murdock, on the silvery white wings of the Pan American Clipper "Argonaut."



First greeting at Whenuapai.

Prior to this long awaited arrival, a loyal, eager and impatient group of Saints, three to four hundred strong, gathered together at Whenuapai Airport. Finally he was here. Our Prophet was here, in one of the southernmost outposts of the Church, among the Saints of the South Sea Isles. Among those gathered for the welcome were Saints from Samoa, Tonga, Rarotonga, America and other countries, as well as Maori and European Saints from New Zealand (proving how the Church makes all men truly brothers in Christ). They united in songs of greeting and love to their Prophet as they sang "Maoriland," "Land of Love," "Nau Mai e te Poropiti," "Kia Ngawari," and others, directed by Bro. Kelly Harris. President McKay's first words when he spoke were, smilingly, "Haere Mai." He went on to say, "This is like coming home."

President of the New Zealand Mission, Sidney J. Ottley, and Sister Ottley welcomed President and Sister McKay to New Zealand, as did others in the official party, President and Sister W. B. Mendenhall, Elder and Sister Joseph Hay, Elder George Biesinger. Also serving in the official group were Elder David Evans, in charge of sound and recording, Elder Jerold Ottley, driver, Harold Larsen, photographer, and Sister LuDene Fresh, as secretary.

Following a very brief message of appreciation to the Saints, President McKay and the members of the party drove directly to Hamilton. President Ottley could not have been more proud of the Saints who presented the first welcome, as they were reverent, orderly and full of love. Having been instructed and encouraged to be considerate and avoid overstraining their beloved President, the people at the welcome and throughout the entire tour complied with every request with glad hearts, displaying their deep love and respect for him in that manner.

At the College site at Hamilton that evening, the College missionaries greeted President and Sister McKay with a traditional Maori royal welcome (given only to those of high rank and distinction). Floodlights and microphones had been set up in order that

the visitors could see the hakas, action songs, as well as hear the choir numbers and greetings.

This response was given by President McKay following the traditional Maori royal welcome:

DEAR BRETHREN AND SISTERS,

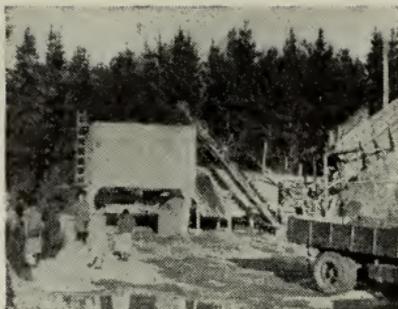
The air tonight is a little chilly, but your welcome has made us warm. You have warmed our souls by this heart-felt greeting. Your welcome, too, has made 34 years seem to me but 34 months, or less; for 34 years ago, President Hugh J. Cannon and I received just such a welcome over at Huntly and the years have turned backward and I have lived again that hearty welcome. I have felt again the warmth of your souls. I have realized again a wish that I could read the story of every graceful movement, every vigorous action, which you expressed in this greeting tonight.

As the years pass I become more and more convinced that there are friends whom we never forget. There are hearts that we ever hold dear. As we moved quietly toward you today, tonight, President Ottley whispered, "That young man over there is the son of Brother Elkington, whom I met at the reception at the Sunday meeting, in Huntly, when we were disturbed, and whom I have never forgotten and whose kind act that night, that vigorous act, settled a disturber once and for all.

In behalf of Sister McKay, President Murdock, I thank you for this welcome. With all my heart I say for myself, and for them, God bless you that you may ever treasure in your hearts that which has brought us together here tonight, without which we never would have met, and that is the Gospel of Jesus Christ, the Church to which we all belong. May we treasure the ideals of it, remain true to it, and thus cement for time and all eternity the friendship, the love, that dwells in our hearts tonight. Again, thank you. God bless you.

As the McKay's entered Biesinger's home, where they stayed while they were at the College, the group sang outside the window, continuing to sing as the official party ate supper. President McKay, tired though he was, could not but go to the door and thank them, telling them "It was beautiful."

Tuesday, January 25th, the morning was spent in a private tour and inspection of the College site. Proving that he "rises early to be about the Lord's work," President McKay and the group visited the rock quarry at 6:30 a.m. This was the beginning of his becoming acquainted with College missionaries, as they worked in normal operation. (During their breakfast the choir sang outside their window.)

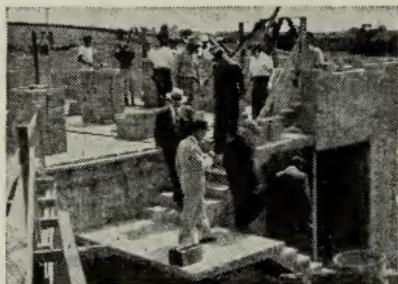


Rock quarry.



Garage crew.

★



Boys' dormitories.



Inspecting farm land.



President W. B. Mendenhall, President Sidney J. Ottley, President and Sister McKay, Elder Joseph Hay, President Franklin J. Murdock, Elder George Biesinger.

President McKay visited the various crews where he shook hands with nearly all the workers, signed books, and cheerfully posed for photographs not only of himself, but was eager to have the crew and whole party included. The dormitories, the joinery, the motor vehicle shop, girls' dormitories, brick plant, as well as kai hall, kitchen, canteen, where President McKay bought a soft drink for a little boy who was standing near when the group was having a bit of refreshment, and homes were all visited. President McKay did not make a superficial perusal, but for the brief length of time which was allowed for his inspection, he was very interested and inquired about construction problems encountered, types of wood used, different processes used, etc. Many of the questions he asked were quite technical, revealing the immense backlog of knowledge on many subjects which he possesses. As he watched the bricks and posts being made in the brick plant, he inquired about the posts and how they were used. Later when he was taken to inspect the lower section of the farm he saw a fence on which they had been used. Getting quickly out of the car, he jumped across the drainage ditch and had a close inspection almost before anyone else could get out of the car.

President McKay seemed almost overwhelmed at the expansiveness of the farm and college projects. He was particularly impressed by the vegetable and flower gardens which were found around the homes, both on the hill and in the village. He said, "This school is already opened if young people are learning not only trades but to beautify their homes." He was pleased, in talking to the members of the different crews, at how many had come to the College without a trade and are becoming quite skilled at carpentry, bricklaying, joinery work and the different phases of construction work here. They are taught by the Zion missionaries who are in charge of the various crews, as well as by those who have been on the job for a longer period of time, and by practical experience, combined.

After he had inspected both buildings and farm, and met most of the members of the College working staff, President McKay said, "This is worth the entire trip."

Tuesday afternoon the official party drove to Tauranga, making occasional brief stops that President and Sister McKay might better view the beautiful countryside and the excellent herds of cattle and flocks of sheep. Throughout the entire tour, President McKay manifested his deep interest and delight at the sheep and cattle which he saw grazing in the paddocks and on the hillsides.



Maori welcome at Judea Pa.

At the Judea Pa (the place where Elder Matthew Cowley spent a great deal of his time as a young missionary) the branch gave a Maori welcome to the McKays and the group as they walked on to the marae. Also present to extend an official greeting was Mayor Wilkinson of Tauranga. Following the welcome a beautiful feast was served by the ladies of Bay of Plenty district. That evening a meeting was held at the Tauranga Town Hall. As was the procedure each evening, the host groups provided entertainment from their area, mostly by young people, for the official party for the first portion of the evening, followed by talks given by members of the official party under the direction of President McKay. Throughout the tour several excellent talks were given by Sister McKay, President Ottley, Sister Ottley, President Murdock, President Mendenhall, Elder Hay, Elder Biesinger and others. These preceded President McKay's remarks. All those in attendance, of which there were over 400, were well rewarded for

their attendance at the meeting, not only because of the outstanding message from the Prophet of the Lord, but because the Maori entertainment items and the talks by the preceding speakers were very good.

The following is the address given by President McKay on January 25th at Tauranga Town Hall:—

And now, dear Brethren and Sisters and Friends:

In expressing my joy and gratitude of being with you, may I start with this latest expression of your love? This is a work of art. It's typically Maori and very precious as these pearls inlaid indicate. I think of the hours spent by somebody to make this excellent carving. Exquisite, it is, I think, also, of the hours of preparation that preceded the artistic, rhythmic dancing. I recall, too, the hours of preparation of the feast we all enjoyed. The decorations, the welcome placed on the wall on the side of the banquet hall this afternoon and then the formal welcome as we came from the automobiles and received your greeting. All this indicates that with the gifts, with the greetings, you have given of yourselves. And as indicated already, truly the gift without the giver is bare. Precious as all the gifts you have given, the part of yourself you have given is the part we treasure.

I value highly and shall treasure the memory of the welcome of His Honour, Mayor Wilkinson. Thank you, Mayor, for your representation and welcome of those whom you have the honour of presiding here in Tauranga. While you spoke, you referred to the fact that you represented people of all religions and I thought how true it is that, if we could come together in the spirit expressed, there would be less enmity in the world and less misjudging because the closer we are to one another the more freely we feel toward each other. If we stay away from one another and let suspicion and doubt and rancour stir up our minds and our souls, the suspicion becomes more intent.

I am reminded of the line written by a Rotarian that expressed that view more impressively than I. He wrote on one occasion:

"When you get to know a fellow,
Know his every mood and whim,
You begin to find the texture
And the splendid side of him.
You begin to understand him
And you cease to scoff and sneer;
For with understanding,
Always prejudices disappear.
You begin to find his virtues
And his faults you cease to tell,
For you seldom hate a fellow
When you know him very well."

And we know one another by mingling with one another and knowing one another's thoughts and ideals, and we always find when we do that that the other man has his ideas and he seeks to do right just as everybody else. Thank

you Mayor, thank you members of the Church, thank you friends in this town and in New Zealand for the heartfelt welcome extended to those who are now making a tour of inspection of the Church. Thank you, President and Sister Otley, and all associated with you in the Mission House for your hearty welcome and for your companionship on this trip. Thank you, Brother Mendenhall and Sister Mendenhall for your services rendered, paying your own expenses, coming down to the people whom you love, merely to serve them and to help make the Church more influential for good. Thank you, Elder Biesinger, and your sweet wife left at home tonight. With all our hearts we thank you for what you are doing at the school and for what you have done.

As we walked around with you today, looking at the classrooms still unfinished, at the roads, some of them hard surfaced with what you call broken metal, and we call broken stone; as I looked at what you are anticipating in bringing under cultivation the swampland that has lain for centuries undeveloped, I marvel, not only at your ability, but at your courage. My friends, I shall never forget this day. Not only for the things which I have named, merely named, but for what the Maori people in the Church have contributed toward the building of a great school in, or near Hamilton.

I met young men there today who have contributed two years of their lives. Contributed! In their eagerness and willingness to build a school worthy of this great country, worthy of this Church to which they belong, putting in their time, developing their power and strength willingly, to benefit those who come after them. I talked to them. I asked them how they felt. And when that school is completed, one-third of its cost will have come from these worthy, capable young men and women who have devoted that part of their lives to its construction. I would like the world to know what that means. There is something back of it and that something is a firm belief, and, in many hearts, a knowledge, that the Church to which they belong is divine. What else would urge them? Not selfish purposes under it. What a lesson!

May you hear the Master's voice saying, "Inasmuch as ye have done it unto the least of these, my servants, ye do it unto me."

My heart was touched this afternoon when you referred to Elder Cowley, Matthew Cowley. I felt that he was near us today. Surely if there is a connection somewhere, some means of communication by which a heart over there may become instantly in tune with hearts over here, he heard your tribute and I am glad you paid it to him. And I think you will be pleased to know that on the night before he passed away, Sister McKay and I met him in the Hotel Alexandria, Los Angeles, California. We were going out to a concert given in one of the theatres that night, for that was the day that the cornerstone of the Los Angeles Temple was lain, isn't it? That was the occasion. We met him in the hallway and Sister

McKay said, "Brother Cowley, aren't you going to the concert?"

"No," he said, "I am not feeling very well tonight. I think I will take a walk around the block and then retire."

We shook hands with him and that is the last time we either saw or heard him in this life. Before the next morning he passed silently away, without pain. Indeed, his wife, who was lying by his side, didn't know that he had passed away. It is another great illustration of "him that dieth in the Lord," death will be sweet. When I say that, he probably heard your tribute and those that you paid before. I am but referring to one of the fundamental beliefs of the Church, and that is in the immortality of the soul. We believe that Jesus Christ came here and broke the bonds of death, and by so doing redeemed every soul, every man and woman, from death.

Death was passed upon all men when man chose of himself to live in this life and use his free agency. We know "Adam fell that men might be, but man is that he might have joy." Death passed upon all because Adam chose to walk from the presence of God and prove by his own actions, by his own desires, that he could overcome evil in this world. And we who have come through natural sources have all accepted that same responsibility. He who chooses to do right will find joy. He who chooses to do wrong will find pain and sorrow and it can go to such extremes that he will find death, eternal death.

Christ came and redeemed everybody from the bonds of death and showed the way by giving us the Gospel (which has his name), joy in this life, happiness and peace in this life, and if we prove ourselves worthy of His name, worthy of His principles, when death comes to us we may pass through that door of death, just as natural to men as birth, just as Brother Cowley did, in peace and without pain, hearing the Master's welcoming, "Well done, thou good and faithful servant. Enter thou into the joy of your Lord."

That is the lesson which Christ gave to us. He, too, took upon Himself mortality and the Bible tells us that in His humiliation, His judgment was taken from Him, the memory of His pre-existent state was taken from Him, but there was a lingering connection between Him and His Father. So he came and heard the voice of His Father say, "This is my beloved Son in whom I am well pleased."

He prayed to His Father on many occasions and once He said, "I know that thou has heard me but I thank thee for these whom thou has given me."

On the occasion when his friend, Lazarus, lay in silent death and was in the tomb, wrapped in burial clothes, and his sisters, Mary and Martha, weeping, Christ gave in practical illustration the power that the bonds of death are broken when He said to the man, "Ro!" away the stone."

Martha said, "No, he has been dead three days."

"Roll away the stone." And then the only voice in all the world, in all creation, who could have said it and had it obeyed, Christ said, "Lazarus, come forth." Bound hand and foot, the brother of Mary and Martha stood before them, restored. Not resurrected. That was merely a restoration to mortal life by the power of the Redeemer.

"Unloose him," said that divine voice, "and let him go."

And Lazarus, who had died physically, was restored and they went back together to their home at Bethany. Today there is just a ruin of that house in which tradition tells us that Mary and Martha and Lazarus lived, there in that old town; but you cannot stand on those old ruins without remembering the great friendship that existed between Jesus, Mary, Martha and Lazarus and that great divine message of the Redeemer, given because of the sickness and death of Lazarus. It was given to Martha when she rather rebuked him when Jesus came from down by the Dead Sea because Lazarus had passed away and she said, "If thou hadst been here, my brother had not died."

What faith! He could have healed him. But Jesus answered her, "Your brother shall rise again."

"Oh, I know that he shall rise in the resurrection."

"I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in me shall never die."

Yes, that's the message, the message of life. Eternal Life! The poet said what I am saying to you now:—

"Tell me not in mournful numbers,

Life is but an empty dream

And the soul that lived but slumbers

And things are not what they seem.

Life is real, life is earnest.

But the grave is not its goal.

Dust thou art, to dust returnest

Was not spoken of the soul."

Your soul is the living part of your body. My soul, my spirit within, is the source of life. It builds and lives in this old physical house just as we are giving life to these structures of cement and stone. When you are out of it, when we are out of it, it is dead. But the spirit is just as eternal as the spirit of Christ that rose from the grave triumphant. Yes, life is real and the grave is not its goal.

You said goodbye to Brother Cowley when he was here, just as we said goodbye to him in the Alexandria Hotel, but he lives, as your father, if he has passed away, lives—as my father and mother live—as our little boy, who died at 2½ years old, lives and we have faith and assurance that we shall meet them if we will keep the commandments of life as given by the author of life, the conqueror of death, our Lord and Saviour, Jesus Christ.

I thought I would give you that message while I'm up here thanking you, my dear friends, for this welcome, for the tributes you have given us, the sweetest of all of which will be the memory of this splendid occasion in this town. Goodbye and God bless you, I humbly pray in the name of Jesus Christ. Amen.

Wednesday morning the party flew to Gisborne where they were met by the cars and driven to the new Gisborne Chapel. In compliance with the request to save time, there was no greeting at the airport, but the chapel, beautifully decorated with flowers, was filled to capacity, with around 300 people, waiting patiently to see their beloved Prophet. (Because of the strenuousness of the trip by automobile to Hastings that day, Sister McKay and Sister Ottley flew to Napier where they were joined later in the day by the group.)

As was the custom at each place, the entire group arose as President McKay entered and walked down the centre aisle, singing the special arrangement of "We thank Thee, O God, for a Prophet." In nearly every case the singing began with considerable vigour and volume, but as the hearts of the Saints were touched by the privilege of seeing the Prophet (his very appearance portraying the Prophet, with his erect stature, snowy white hair, and an illuminating countenance), tears filled their eyes and the singing became rather soft.

Included in the brief welcome was a message from Mr. R. A. Keeling, Member of Parliament, and Deputy Mayor of Gisborne. Especially enjoyable at this brief service was the beautiful prayer offered in Maori by Bro. Henare Hamana (Pop) and the singing of "God Be With You" in Maori. Following is the text of the address given by President David O. McKay at Gisborne Chapel, Gisborne, New Zealand, January 6, 1955:

MY DEAR BRETHREN AND SISTERS,

This is truly one of the great surprises of a most delightful trip. I anticipated meeting the brethren who left us last evening at Judea, and we'd get off the plane, get into the cars, and go on to Hastings. They hadn't said a word to me about this meeting. I'm beginning to lose my confidence in them. But I am delighted as well as surprised.

But I am sorry that only half of me is here to greet you. The better half has gone on the plane, Sister McKay, and on her behalf, for I realize this quilt is for her, I thank you most heartily. She will be delighted with it and she will say, "I'm sorry you put me on the plane." She said that because this is the first time that we have been separated on any trip that we have made around the world. She said, "You are witnessing that he is putting me on the plane alone and if I go

down it is his fault." Thank you for Sister McKay, and thank you, also, for this beautiful tie, the momentoes of New Zealand and the brown will go with the brown suit which I left in the satchel. I will wear it with the brown suit.

I have been told that we shall have only a few moments here and I should like to occupy part of those moments in congratulating you on this beautiful chapel. It is a credit to you. It is a credit to the country. So well built, so commodiously built, the chapel here, the recreation hall down there, the classrooms, the roof well finished and painted, built substantially of non-termite materials, the interior so clean and well furnished, this woodwork and those beautiful floors. This bespeaks the good spirit in the branch and, after all, no matter how beautiful the chapel, the value, the beauty, the inspiration of a branch or a ward may be determined by the spirit of those who enter. The building without you is but a shell. As the body without the spirit is dead, so this chapel without you and without your spirit is useless. But we feel here the true spirit of brotherhood, the true spirit of love. Both are the products of the Gospel of Jesus Christ.

I often say that in our travels to meet the members of the Church in the world, it seems as if we can say, "How do you do? Haere mai," and "Goodbye," so frequent, so brief, are our meetings with the Saints. But there is one thing which we carry with us always and that's the memory of the treasured meetings. You know, in our lives, every thought leaves its indelible impression upon the spirit within. The psychologists say that every thought is left upon the nerve centres, upon the brain. That is true, too. There isn't a thought, there isn't a word, there isn't an act which does not leave its impression upon the soul, the spirit of man, upon the soul and spirit of the individual.

I am going to take time to tell you a story illustrative of that. In one of our great works in America the story is told about a man named Rip Van Winkle. Some of you have read it. It is the story of a man who had a very cross wife. I am not going to blame her for his love for drink, but he became a drunkard. Poor old Rip. He didn't have strength enough to resist the bottle. He climbed a mountain one day and drank himself until he went to sleep and slept for 20 years. When he awoke, of course, everything was strange. He thought it was just one night, but he had been sleeping 20 years. Rip made a resolution that he would never drink whisky again.

That is a good resolution and the only way to overcome drinking is to keep that resolution. The man who says he is going to stop it and then will just sip it is going to weaken his character. If you say you are not going to do it, stop it completely. But Rip didn't do that. When the appetite came to him again and he saw the glass and he remembered his resolution, he said, "I won't count this one."

James, the psychologist, who repeated that story in proving its effect upon the spirit, the soul, of man, said, "Well, Rip

may not count it, and a kind heaven may not count it against him, but deep down in the nerves of his body, in his brain, in his spirit, it is counted just the same and it will stand against him when next the temptation comes to take it. As I read that in the psychology book when I was a young man in school, I remembered what my father had said when I was a boy "David, we are told that you will have to answer for every idle thought." I remember as I got up from the table and walked out on the street, I thought that isn't true I thought even the Lord, Himself, doesn't know what I'm thinking now.

You know, when we are boys we know more than we will ever know when we are men. As a boy I said that. Here in school is a student, a scientist, who didn't believe just what my father did, in religion, anyway, who had said just what the scripture had said concerning it. "Rip may not count it, and a kind heaven may not count it against him, but deep down in the nerves of his body, in his brain, in his spirit, it is counted just the same and it will stand against him at the judgment day. And I wondered about what the Revelation said, "and the books were opened, and another book was opened, and we were judged out of that book." I wondered if we weren't writing our own books and when that judgment day comes, our Father in Heaven can read just what we have written by our thoughts, by our words, and by our actions.

I am grateful this morning that the good thoughts and the good deeds and the kind words are also registered and we treasure them in memory all our lives.

Thirty-four years ago, I have said frequently, I met some of you, many of the people here in New Zealand whom I have met this trip, and the memories of 34 years have been recalled and seem as real as though they had happened only 34 days ago. And now here is another memory, the memory of a beautiful chapel, testifying to the faith, the devotion of a group of Latter-day Saints here in this town, the memory of a greeting that was a surprise, memory of a spirit of unity and brotherhood and love, memory of an expression of greeting to Sister McKay and to me. That will be a treasure to me when I am thousands of miles, and possibly tens of thousands of miles away. I will keep that treasure, for there are friends that we ever hold dear. There are hearts that we always treasure as our own.

Thank you and with all my heart I say, "God bless you, make you happier and better in your lives as individuals, make your homes sweeter, give you more harmony in your homes and bless you in your branch that you may be to your neighbours and others in this town, and in New Zealand, as a light set upon a hill, whose brightness can be seen from all around and will radiate light into the hearts of all who behold it. I humbly pray this as my blessing upon you in the name of Jesus Christ. Amen.

Following the service, President McKay stood at the doorway and shook hands of all those present as they orderly filed by, one by one. He then stood in front of the chapel with members of the branch that they might be given time to take his photograph. Leaving Gisborne, President McKay stopped alongside the road a few miles out of town (Gisborne) to shake hands and greet a group of small children who had assembled. The happy smiles and beaming faces as the Prophet drove on was reward enough to him for the effort he had made to see them.



Inside Nuhaka's beautiful carved house.

Following a very brief stop at Mōrere Springs, the official party arrived at the carved house at Nuhaka for a meeting. A row of young girls gave the first greeting in an action song and escorted the party into the building and up the centre aisle to their places on the stage. In the hall nearly 300 Saints had gathered, with an entire section in the front reserved for little Primary children who sang, "Jesus Wants Me for a Sunbeam" for President McKay. Action songs, poi dances and Maori greetings preceded President McKay's address, as also did talks by members of the official party. The following is the address given by President McKay at Nuhaka, January 26, 1955:

I saw Brother James Elkington last night and he didn't come up to shake hands with me. Don't you go out today without shaking hands. Brother Sid Christy, and others, I greet you. I am very happy to be with you once again.

President Murdock says he feels at home here because his brothers have been down here. I feel at home because I was with you 34 years ago with President Cannon. But I find that I didn't know all about New Zealand last time and I know I shall not know all about it this time. I don't even know what is going on with these, my companions.

I am going to tell you one thing I have learned. When President Ottley arose, he excused Sister McKay and Sister Ottley from this meeting. He said that each would be here, he implied that each of those good sisters would be here, if she hadn't denied herself for the other. I don't know what went on in Brother and Sister Ottley's room last night in the hotel, but I do know what went on in Brother and Sister McKay's room.

Sister McKay said, "I think I would rather go by automobile. I can stand it. I will stand the mountain road. But I think that Sister Ottley can't, and she can't go alone, so I'll go with her."

Now I learn that in President Ottley's room, Sister Ottley said, "I can ride by the automobile. I can stand it. But I think Sister McKay wants to go by plane, so I will go with her on the plane."

Well, it is self-sacrificing on the part of both of them. But the real fact is that these men sent those two women ahead and they were to blame for the absence of those two sisters. They did it because of consideration of those lovely women. But I wish they were both here I will be glad, I am sure, at the journey's end when we meet them, refreshed and able to go on with the meeting, that they took the plane and arrived at Hastings several hours ago and are now resting.

There is one other thought that I wish to express, just on this trip. I will preface it by saying that we have just passed a high mountain pass. As we began ascending that hill, I'd look out of the window and think, well, when we reach that turn, that will be the top. But when we made that turn, I looked out, and there was another hill. So when we reached that high, we'd be over the pass. But when we reached that pass, there was another hill ahead, and so we rose and rose, and the higher we ascended there were still hills ahead. It reminded me of a line written by the great poet, Pope, who said, "Hills peep o'er hills, and alps on alps appear."

That is my experience in meeting the New Zealand audiences since we landed here in Auckland three days ago. But it seems three weeks ago so busy have we been. We received a glorious welcome, a real Maori welcome, though it was after dark before we got to the College grounds. That welcome reminded me of the welcome given to President Cannon and me 34 years ago. I was filled with joy that night. Then followed reception after reception. Next day, today, I think the surprise of the entire experience came at Gisborne. The brethren hadn't told us about that. They said we would stop a few minutes, but they didn't tell us that we would see a beautiful chapel, recreation hall, classrooms, all combined, built of stone, furnished elegantly, and a large audience of brothers and sisters there to greet us, and non-members represented by the representative of the Mayor. It was a surprise that was like coming over hills peeping o'er hills and alps on alps appear.

And now to greet you here in this historic building. One of the brethren

mentioned something about not keeping Maori customs, but I find here a lesson of life in this building. I am sure these carvings will tell the experienced Maori the story of a great people that will lead back to a noble ancestry. . . . an ancestry to whom the Gospel of Jesus Christ had been preached. It may be that some of them will lead back to practices and forms of worship which were contrary, to those fundamental teachings, but history should ever remind you, and remind your descendants, that they come from a noble race.

This is an experience! It seems that we have reached the top of the hill in this entertainment and inspiration as we face this large audience in this building, erected to tell of a noble ancestry. Mentioning that thought brings me to a message that I wish to leave with you. I pray that I may be able to express it so that each one of us may have in his or her heart something that will be remembered forever.

The head of our Church, our Lord and Saviour, Jesus Christ, once said, "By their fruits ye shall know them. A good tree cannot bring forth evil fruit, neither doth an evil tree bring forth good fruit. An evil tree, bringing forth evil fruit, is cut down and cast into the fire, but a good tree brings forth good fruit. Therefore, by their fruits ye shall know them."

One of the great experiences of the last two days for me and, I know for other members of our party, has been to see the herds of beautiful cattle—pure Angusbred cattle. Some pure-bred Herefords or some other breeds that are crossed between the Pollangus and the Durham. But they had good blood in them. Sleek, shiny skins, fat, a credit to the stockman who reared them. We have seen great herds or flocks of sheep. Yesterday we went off our road to see a great rolling ranch on which we saw lambs (I told a fish story once and I exaggerated so much that I am not going to do it any more and I don't want to, so you watch—). I think those lambs were that broad in the back (indicated with his hands), so fat and fleecy, well bred. They showed their ancestry, the beef cattle and those lambs.

But about an hour ago, Brother Biesinger had to slow down his automobile as we approached a herd of scrubby cattle. You could see a little strain of the Holstein, a little in another of Jersey and something else of something worse. And I jostlingly said, "What's this? Are we still in New Zealand?"

They showed their breedings. By their fruits we knew them.

Are you bearing good fruit or bad fruit, you fathers and mothers? Jesus did not have in mind Angus cattle, Herefords, Cotswool sheep, Marinos. He had in mind human beings when He said, "By their fruits ye shall know them." What kind of spirit, what kind of character are you building as a father? What kind of beautiful girls call you mother? That is the question. We judge by this group of children here, and judging you fathers and mothers, members of the Church, and I congratulate you. I commend you.

The Gospel of Jesus Christ develops character. Men! Men that the world needs. I mean the whole world. The world needs men, pure men, strong men, who cannot be bought nor sold. Men who scorn to violate truth, genuine gold. It needs beautiful women as mothers. On each one whose son may say, "She, of whom you speak, my mother, seems as pure, as whole, as some creation (now get this, you students) minted in the golden rooms of southern artists," meaning that when she was painted, the best artists (who carved these carvings) were sought. Not a thought in that soul, not a "touch but purest lines of green that streak the white of the first snowdrop's inner leaves." Such a mother may well be proud of the son, and the son proud of such a mother, because he inherits her beautiful traits, as well as the strong traits of the father.

I should like to say to all the world, the one great purpose, the one purpose, of the Church of Jesus Christ is to develop noble men, pure, beautiful women that they may transmit to their children a kingly birth. Isn't such a Church as that worthy of the support of all the world? There isn't a man, no matter what his religion, who can't but admire such an effort put forth by an organization of this kind.

Now I am going to tell a story to the children with this same theme in mind, because no matter how strong a man may be because of the Gospel, in his youth he may pollute his body, he may poison his spirit, and become a scrub, as those cattle were scrubs. And a beautiful girl, no matter how strong and beautiful her parents, may, because of weakness, become a scrub.

Paul mentions the fruits of the flesh, such as adultery, fornication, drunkenness, envy, strife, etc., all of which, as I told you before, he said, "I tell you now that they which do such things shall not inherit the kingdom of God, but the fruits of the spirit are love, joy, peace, long-suffering, and they that do these things are entitled to membership in the kingdom of God." Now I shall like to say to these children, who are innocent and fresh in their spirits, from the presence of our Father. They have life before them. They can partake of the fruits of the flesh or they can partake of the fruits of the spirit. If they partake of the fruits of the flesh they will become scrubby. They will not enter into the best places, they will not exert the best influence in the world. But if they partake of the fruits of the spirit, they will rise to the top—go to the top and behold, as I did today (our driver stopped and he said, "I want you to see.") We got out and looked back over the sea and the beautiful area, down there a farmhouse, over there a block of sheep and cattle. The vista was before us.

But I am going to present it to them so they will remember it. We will forget, children, that these fathers and mothers are here. You sang that beautiful song, "Jesus Wants Me for a Sunbeam," in English, and impressed us all. A sunbeam is pure. It is made up of different colours, violet, indigo, blue, green, yellow, orange,

and red, all combining to make that white sunbeam. Next time you see the rainbow in the sky, you look at one end, and if you look carefully, you will see a deep violet, then the indigo, then the green, then the blue, the yellow, the orange, and then the red, and beyond that you can't go, but there are colours beyond, though our eyes can't see them. The vibrations are too slow. And beyond the violet over here they are too fast. When those colours—violet, indigo, green, blue, yellow, orange and red—all combine, it is the sunbeam. The pure white sunbeam, with not a speck in it.

You have sung today that that is what Jesus wants you to be. I have seen a lovely baby here and that little baby came into its mother's arms as pure as a sunbeam, if the parents had lived right. The Lord has given that little baby to the parents as a trust, as a responsibility. That is the teaching of the Church. And the responsibility is to train that little child so that it will grow up unolluted.

Can you tell me what I am holding here in my hand? (I want to know if you are listening.) Glass of water. What kind of water? Rain water! Well, that is good. Thank you. Because rain water is pure and we get it, catch it, and drink it, unless it gets polluted on the house. Yes, it is pure water. I don't see a speck in it, so I am not afraid to drink it. (Let's see how many can understand what I am saying.) What is this I am holding in my hand? You tell me. And what is in this pen? Oh! Wouldn't I like to teach this class! All right, you tell me. Thank you. Now, there is the pure water, here is ink. It serves a purpose, but we will let it represent something that is impure. I am going to put that ink, and just a drop, into the water. (Holds up the glass.) Will you have a drink? No! Why? Because it has ink in it. Yes, I have made it impure. I have polluted that pure water. I don't want to drink it.

Now will you just imagine that I am holding that sweet, pure, baby in my arms. One man, writing about it, says:

"The daisies peep up in the meadow,
The lilies bloom in the field,
The roses adorn the wayside,
And luxurious fragrance yield.
All are expressions of beauty
And praises of God invite.
But the glory of all creation
Is a baby dressed in white."

But if I take that little baby in my arms, as I took that pure glass of water, and I would ask you (and I do ask you parents) to think what might go into that little baby's character which would pollute it, stain it, and make that baby a scrub, instead of a pure child of God. Jealousy, hatred, disobedience, tobacco, when it gets older, whisky, all pollute that little body just as ink has polluted that glass of pure water. Whisky! Even after a man has grown, sometimes it gets him until he is what one man called a "bum" and he is down in the street. I think I had a telephone call just last night from just such a one up in Auckland. I felt it over the telephone and I will know when I get back I think that man is a bum and we will find that he has polluted his body by drink and, per-

haps, by something worse, by being untrue to his wife. He is weak and cannot resist temptation. One time that man was a baby, a sunbeam—pure—but he has polluted his body. And if he hasn't, I have seen some men who have. I have seen men on this trip who have polluted their bodies, their very souls, because they get angry, because they swear, take in vain the name of God. (Never should that be done in any Mormon home in all the world). Because they refuse to pray, they get so they deny the existence of God.

I thank the Lord for the Gospel of Jesus Christ that teaches us, as individuals, to keep our bodies strong, unpolluted, by indulgences in appetite, neither for tobacco or drink or drugs, which are worse than drink.

On the prairies of the Western United States there grows a weed called the loco weed. If a horse eats it, he creates an appetite for it and he will run over the prairie, everywhere, seeking that loco weed. He won't eat the regular grass that will strengthen him, he runs and runs around until he finds it and the more he eats of it, the poorer he gets. And that lack of strength, and the speed used to get it, makes him a wreck. No man will buy such a horse because he is loco. What that loco weed does to the horse, whiskey does to human beings. That is one reason why the Lord revealed to the Prophet Joseph Smith the Word of Wisdom, in which he says tobacco is not good for man, but for bruises and sick cattle, strong drink is not good, and he tells us that next to life itself is chastity. Strange that the evil one has circulated throughout the world that the Mormons are not chaste people.

One of the choicest principles of life is to keep the home unpolluted by an unfaithful husband or an unfaithful wife. "The world needs men, pure men, who cannot be bought or sold, men who scorn to violate truth, genuine gold."

Yes, we are proud of our ancestry. I congratulate you Maoris upon Father Lehi, Nephi, and other strong men who heard the voice of God and came to America, and from America branched out upon the Pacific Ocean, coming down to the South Pacific Islands. That is your real ancestry. There are those who came from the West here and came East. I know that. But your real ancestors came from the East and they came West. Be proud of them. And in that pride, make up your mind that you are going to follow the principles of life that brought those ancestors across the sea six hundred years before Christ. That is what the Gospel teaches us.

I am happy to be with you. I would just like to develop what those principles of character-building are for those little kiddies and give it to them, not only in words, but in action. Peter sums them up, "Add to your faith (note) virtue, to virtue knowledge (we don't keep books away from anybody. We give them books, by building schools; spending millions of dollars to build them to add to our faith in God and His Son, knowledge). To knowledge, temperance (we are not

drunkards); to temperance, brotherly kindness (we love all our fellow men); to brotherly kindness, patience (we don't lose our tempers in the home, nor where we are working); to patience, godliness; and to godliness, charity." And this is the promise: "As these things be in you and abound (keeping the body pure) they shall leave you so that you be neither barren nor unfruitful in the knowledge of the Son of God. What greater promise can come to anyone?"

Thank you, my beloved brothers and sisters, for this welcome. Thank you for the message you give us in having built this historic building. By your fruits you shall be known. Thank you for presenting this group of lovely children to share in your welcome and in appreciation. I say, from the bottom of my heart, "God bless you." May you feel His spirit of love, His spirit of kindness, His spirit and desire to bring you back into His presence, in your hearts, first, in your homes, and in your branches that you may radiate the ideals of the Gospel so that your associates may see your good deeds and be led to glorify your Father which is in Heaven. I humbly pray, in the name of Jesus Christ. Amen.

Following the meeting, the ladies of Mahia District served a lovely lunch to the group at which District President, Dave Smith, and his wife were host and hostess. Many of these ladies had forfeited the opportunity to hear President McKay's talk in order to have the meal in complete readiness when he finished. The Saints who had gathered to hear President McKay honoured him by waiting quietly and patiently for him to finish his meal before he shook hands with them. He regretted that there was not sufficient time to fully inspect the carvings of the building and have them explained by someone who knew the legends and history.

Driving on to Hastings the group rejoined Sister McKay and Sister Ottley for a well-organized meeting under the direction of District President James Southon held at the Municipal Theatre at 8:00 p.m. A most beautiful prayer was offered by Bro. Stuart Meha who had just recovered from the effects of a serious accident in time to be present for the occasion. Greetings were extended by Mayor Bates of Hastings and other public officials, all of which were especially complimentary to the Church for its work here in New Zealand. The highlight of the welcome by Hawkes Bay District was a uniformly dressed chorus, combined from the different branches in the district, and under the direction

of Brother Syd Crawford. The stage of the theatre was elaborately decorated with flowers and ferns to represent a garden.

Among the 800 present were many non-members as well as Saints from Hawkes Bay and all surrounding areas. Some members of the Church began at Nuhaka and Hastings as well as other places and followed the group in order to hear each talk given by President McKay, remaining at Auckland for the Sunday services and the farewell at Whenuapai on Monday.

The following address was given by President McKay at Hastings, January 26, 1955:

Your worship, Mayor Bates, other distinguished men who have represented this night the following groups: Hawkes Bay County, Mr. Robert Harding; the Education Board, Mr. J. O. Ormond; the Hastings electorate, the Honourable Mr. E. Keating, M.P.; Mr. Heemi Puriri, representing the Maori people, and other distinguished guests, in behalf of my companions, I thank you most heartily for the welcome extended to us and especially because the words spoken have had the ring of sincerity. Thank you, my fellow members in the Church. I wish to say that this evening you have been given a greater responsibility than you have ever had before. These honourable gentlemen have expressed trust in you, while they paid you the compliments in the welcoming remarks. To be trusted is a greater compliment than to be loved. He who would violate a trust puts himself into a position in which he reflects discredit upon those to whom he proves unfaithful in that trust. So, every member here has a greater responsibility upon himself or herself than when he or she entered that door.

We, not only as individuals, radiate influence in society, as every individual does, but we are representatives of a group who trust us. You missionaries are here bearing the trust of your parents who are praying—not only praying for you—but helping to support you. You cannot violate that trust and be true and noble as individuals. Your wards from which you come trust you, because you are representing those particular groups in the Church. You are recreant if you violate that trust. The Church itself trusts you, because wherever a missionary goes, he is known as one representing the body called Mormons. All members of the Church are more or less affected by your act. Be true to the trust you bear.

A representative of any organization—in business, in social circles, in political circles, as well as in religious circles—has a greater responsibility than one who does not have the appointment as a representative. The representative of the Church, above all, is one who is trusted and is expected to be true to that trust.

Yes, we thank you all for this welcome. It is one we shall ever cherish, but with it, I hope we shall always connote the thought we have just expressed, that where others trust you, your responsibility increases.

I think I will tell you reference has been made to my age. It is all right. I am not sensitive about it. I haven't been since about five years ago when I went out with some companions, off the coast of Florida to do (for the first time in my life) a little bit of deep sea fishing. The captain of the boat which took us out was a Scotchman. My name, McKay, appealed to him, so we became good cronies, as the Scotchmen usually do, avoiding, of course, the fiery liquid that sometimes is used in cementing those friendships, or more joviality. However, I was fortunate in getting a good, large barracuda and had the thrilling work, for about fifteen minutes, of getting him aboard the deck. The captain, seeing from his bridge when we landed him, said it was the largest barracuda he had ever seen landed in those waters. I thought he said it because we were both Scotch, but that evening when we came in and threw the barracuda on the wharf just at dusk, I heard a voice say, "There is a barracuda. It is the largest one I have seen caught in these waters." I felt pride rising righteously, when I heard another voice say, "Who caught it?"

Then, to my dismay, he said, "That old man over there."

I am very grateful to be able to enjoy the beauties of New Zealand once again. I was glad to hear Brother Stuart Meha offer the invocation. It is 34 years since I shook his hand when he stood by my side as my interpreter. Thirty-four years ago!

During the other two meetings we have held on the way from Hamilton to Hastings this day, I have had the pleasure of meeting several who, fortunately for me, remembered our meeting in 1921. It is a joy to renew those friendships. It is a joy to become better acquainted with the opportunities of New Zealand, not only in a religious way, but in a social, economic way, especially. I have read, of course, about the productiveness of this great land. I have heard the number of sheep that roam these hills, the excellent cattle, but hearing is entirely different in its effect upon the concept of the brain from seeing, coming in actual contact, with these things. I am leaving your land in a few days with a higher opinion of this great land than I have ever had before and now it will be founded upon personal observation. This day has been glorious with the meetings held. I was surprised to find so many people assembled to greet us when we stopped to inspect the meeting houses on our way down, and especially the Maori house. The one in the Bay of Plenty reminded us of Captain Cook, clearing up all the stories of the early seamen, early discoverers, and then stopping at that house which will record the ancestors, the legends, the stories, if you please, of the Maoris' ancestry. I wish sincerely that we could have remained there several

hours at least and had someone who could have told us the stories of that carving.

Yes, it has been a glorious day. A little trying upon the physical part of our bodies, but thrilling as we looked out over these hills and saw the hundreds and thousands of sheep, fat, the cattle, Angus, a few Herefords, the cross between the Angus and the Durham, even a better breed, it seemed, than the original, and yet this country is just in its infancy.

But we are more interested in the education of our young people. We are more interested in letting the people of the world know what we believe in, why we carry on such a missionary work throughout the world. We believe that it is for the good of humanity. We believe that the greatest need of the world today is peace—not strife—not enmity—not bitterness, and above all—not war. Let the human family live in peace, let our young men and women enjoy happiness here and now.

Contrary to the thoughts expressed by representatives of our educators, that those who believe in Christianity are not sound mentally, we believe that a foundation of peace, that the source of true happiness in this life, is through Christianity. We believe in the words of Peter when he and John stood before the members of Sandhedrin who passed sentence upon the Redeemer, "Jesus Christ, whom ye crucified, who rose from the dead, in His name does this lame man stand before you all." Then when they threatened Peter and John and told them to withdraw because no one could deny that something had happened to the man who had been lame from his birth.

They said, "What shall we do with this man for a great miracle has been performed, for it is manifested to all in Jesus and we cannot deny it."

So they invited those two prisoners back, threatened them and said "We will let you go if you will cease to bear witness in His name."

Peter was spokesman, the rough, practical leader of the Twelve, rough in the sense that he had been brought up a fisherman, answered and said, "Whether it is better to serve God than man, judge thee, but as for us, we cannot but testify to that which we know." Then he added that, "This man is made whole because of the power of the man whom ye crucified and there is none other name under Heaven given among men whereby we must be saved." Did he speak truth or did he not? That is for the Christians throughout the world to answer. We believe he spoke the truth and that the salvation to which he referred applies, not only to a place in the hereafter, but that salvation applies to every individual and to every home, here and now. We are living in eternity now. This is part of eternity. Our position in this world now was determined by our pre-existent state. In what other way can you explain the difference in nationality? I am not saying financial differences but the spiritual

differences. What we are now and what we do now will determine what we shall be when we answer the last call, so this is part of eternity. It must be! The Lord has expressed that very clearly. We must have had a beginning, it must have preceded our birth in the physical world, and there must be a continuance.

Wordsworth thought the same thing when he wrote those beautiful lines, "Ode to Immortality." Said he:

"Our birth is but a sleep and a forgetting
The soul that lies with us, our life's star
Has had elsewhere its setting
And cometh from afar.
Not in entire forgetfulness
Nor yet in utter nakedness
But trailing clouds of glory
Do we come from God
Who is our home?"

Oh, I know it is true that when someone asked him if he meant pre-existence, by that, he answered, "I am not writing about the pre-existence. I am writing about the intonation of immortality." We think he had a glimpse of that great principle of pre-existence, that the spirit in man is as eternal as God, who is the Father of our spirits; that this life is a probationary state in which man is free to operate his free agency—a gift, a divine gift, as precious as life itself. You are free to choose and, hence, in that freedom you have a spark, at least, of the Divine within you. One scientist put it this way:

"When God gave to man, the greatest of His creations, the right to choose, He gave to His creature part of His divinity."

We believe that any force, Communistic or otherwise, which will tend to deprive the individual of that choice, that divine gift, is advocating a false ideology, and everyone of you, I think, senses the truth of that statement, because you love to be free. You resent any state or nation attempting to deprive you of that choice, the freedom that you have from God. Himself, to think for yourself, to worship to the dictates of your conscience and to be independent in your choice of making a living and independent in your choice and right to work, which is a divine right.

"Know this that every soul is free
To choose his life and what he'll be.
For this eternal truth is given
That God will force no man to Heaven.
He'll call, persuade, direct aright.
Bless with wisdom, love and light.
In countless ways be good and kind
But never force the human mind.
Freedom and reason make us men.
Take that away, what are we then?
Mere animals, and just as well.
The beasts may talk of Heaven or Hell."

Next to that free agency comes the responsibility of mastery. Look around the world, go no further than Salt Lake City, the United States, Europe or New Zealand, and you will find that much of the unhappiness (I believe I can say without exaggeration) you will find that all the unhappiness that comes to each individual and to groups arises from the indulgences in weaknesses of the flesh. It may be the lack of self-mastery on

the part of one who is tempted to take from a neighbour that which does not belong to him—to the stealer. The honest man will resist that temptation and if he had an opportunity, if he happens to take it, he will restore it to his neighbour.

Zacchaeus had, I think, on occasion taken excess taxes when he had an opportunity, but when once the Gospel touched his heart, as it did when Jesus dined with him that day in Jerico, he said, "Master, half my goods I give to the poor and if I have taken anything by false accusation from any man, I restore it to him fourfold." That is a change of heart. If he yielded before he has now the strength to resist that temptation. Yielding may come to the man who is prompted to violate the marriage vows. It will bring misery to him and to those who trust him. Self-mastery is a quality to be developed in this life if we would have character. Yield to the temptation and you become servile to the evil in which you indulge. You know that is a law of life. The Gospel teaches us to resist the devil and he will flee from us as he did on the Mount of Temptations when Christ said, "Get thee behind me, Satan, for it is written thou shalt worship the Lord, thy God, and Him only shalt thou serve."

"It is easy enough to be pleasant

When life flows by with a song.

But the man worthwhile, is the man who can smile

When everything goes dead wrong.

For the test of the heart is trouble

And it always comes with the years.

The smile that is worth the honour of earth

Is the smile that shines through tears.

Oh, it is easy enough to be prudent

When nothing tempts you to stray

When without or within, no voice of sin is luring you away.

But it is only a negative virtue

Until it is tried by fire.

And the soul that is worth the honour of earth

Is the soul that resists desire.

But the cynic, the cynic, the sad and the fallen

Who had no strength for the strife.

(I like that phrase) **Who had no strength for the strife.**

The world's highway is cumbered today

They make up the items of life.

But the virtue that conquers the praise

Is the sadness that hides in a smile.

It is these that are worth the homage of earth and you find them just once in a while."

You find them in the true Christian follower who can say in his heart with Peter, "There is none other name under Heaven given among men whereby we must be saved." And this is one of the means of doing it. This is why we have the Word of Wisdom. It teaches us to withstand temptation, to resist temptations of tobacco or strong drink. Be temperate that you may be strong. That is why you will keep and teach your children, "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, and 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."

Well, my dear brothers and sisters, we have in this life the lessons before us. Choose that which will develop the spirituality within you so that you may rise, at least approach, the realm in which Christ walked so perfectly. He who became the one perfect gentleman in all the earth, He, through His death, giving up His all, brought life to this human family. You, in this life, may live in accordance with the Gospel principles, approach in manhood the Christ-life (isn't it a good thing?), making your young son's life physically, spiritually, and intellectually worthwhile. Is there any father here who doesn't thrill as he sees his son developing these qualities. I have four and I know what it means. Is there a mother here who doesn't feel pride in seeing her daughter protecting that which is as precious as life itself, the qualities of future motherhood. Mrs. McKay and I have daughters and know what it means, and I am speaking to mothers here.

Who can say that those Christians who accept the Gospel of Jesus Christ as it applies to salvation, lack in intelligence? Those who say it haven't analyzed what the Gospel means in its application to daily life—not to be long-faced and pious—but to be happy. Happy in this life—not mere pleasure. Animals have senses and pleasure and human beings, many of them, do not rise above that animal plane. The pleasure—aye, Bobby Burns described it:

"Pleasures are like poppies spread,
You seize the flower, its bloom is shed;
Or, like the snow, falls on the river,
A moment white, then gone forever.
Or like the oreboreone's race,
They flit e'er you could mark its place.
Or like the rainbow's lovely form
Is vanishing amidst the storm."

But happiness is pleasure not to be repented of. That is the joy upon which the soul feeds and the joy of a truly religious life is what gives happiness to the individual, develops the strength of his character, is what makes a happy home, the foundation of civilization. No state has the right to intrude upon the sacredness of that family tie.

I rejoice tonight to hear our honoured guests, these dignitaries, extending a welcome. I thought how appropriate it is to meet together and come to a better understanding.

I believe it was Charles McKay who said:

"Have you ever sat down and talked with men

In a serious sort of way?

Of their views of life and pondered then

On all they had to say?

If not, you should, in some quiet hour,

It is a glorious thing to do.

For back of the pomp, back of the power,
Most men have a goal in view."

Thank you, gentlemen. Thank you, my Maori friends, my brothers and sisters, Pakehas, all who have assembled.

May we realize tonight the responsibility which is ours, as followers of the Redeemer, bearers of the Gospel of which Peter said, "There is none other name under Heaven given among men, whereby we must be saved." As I have power to bless, I do bless you with increased faith in God as our Heavenly Father (making us all brothers and sisters), who said, "This is my work and my glory, to bring to pass the immortality and eternal life of man." What a glorious concept!!

I bless you with increased desire to be true to your covenants as husbands and wives. I bless you that you may be true as citizens, supporting the government; that people who hire or employ you and give you support may never be disappointed because you violate your trust.

I bless you as members of the Church that you may be loyal and true to the assignments given you and be willing to contribute your time and means, when necessary, for the upbuilding of the kingdom of God (which is not a mystical, but a real kingdom).

With these blessing, I close with a prayer that God will be with you now and always, in the name of Jesus Christ. Amen.

Chatting informally with a group of Saints from Hastings before leaving Thursday morning, President McKay was presented by an impromptu demonstration of the haka in front of the hotel. The group drove by the site of the new chapel soon to be constructed in Hastings and made their next stop at Te Hauke Chapel, standing clean and perfectly preserved after 50 or 60 years. The Saints there had



A brief greeting at Te Hauke.

the children at the front of the line and the older folks at the back for a brief greeting from their Prophet. He was pleased that the children had been invited to share in the greeting. There, as at nearly every stop, however long or short, Sister McKay was presented



Group at Hastings to say farewell early in the morning.

with flowers from one of the children. The following response was given by President McKay, in appreciation for the reception there:—

BROTHERS AND SISTERS.

I thank you for this welcome and for the fact that your little children were first to greet us. This picture will remain in our memories when we are miles from here.

I wish to commend you, first, for the neatness of your chapel. It is clean, it is beautifully decorated, just as a house of worship should be, and as we entered we felt the spirit of reverence. Anybody who enters this old place, old, but sacred, should feel the spirit of the Lord has directed those who worship here. I wish to commend you for what I read on a framed message recognizing in appreciation the contribution made by the Relief Society of the Te Hauke Branch. Their quota for the building of the new Relief Society building for the sisters of the world. I am pleased to report to you that when we left Salt Lake, work was progressing most satisfactorily. Sister Spafford would be pleased, and I express to you the appreciation of the Relief Society General Board.

God bless you, my dear fellow workers, for this welcome as we pass along and for your devotion to the truth. Always keep in your minds and treasure in your hearts that the greatest purpose in life for us all is to be true to each other, true to the ideals of the Church, and always reverent and loyal to our Lord and Saviour. I bless you in the name of Jesus Christ. Amen.

Following a brief stop at Pukehou to greet the waiting Saints on the roadside, the party drove on to Dannevirke where they were greeted by the Tamaki Branch at the home of Wiremu Duncan, entertained by lovely girls in Maori piu piu and bodices with action



Maori girls at home of Wiremu Duncan.

songs, and served "morning tea." Although somewhat hurried, as frequently the case with a schedule so full of appointments, President McKay gave a brief message, which follows:

This is a very treasured moment, not only during this tour, brief as it is, but treasured as an incident in my life. To be welcomed here on the grounds of my dear friend, Wiremu Duncan, is an experience I treasure.

Wiremu Duncan was one of the great men, not only of New Zealand, but of the British Empire. I recall when he took the prize for dairy products in the entire Dominion. The presentation by the wife of his son, of these beautiful blankets, recalls the moment when Wiremu Duncan placed in my lap just such another robe, which I have cherished for 34 years.

This moment suggests a message which I think will be good for us all. Every individual radiates an influence—either for good or ill. To live, even to exist, is to radiate. Wiremu Duncan radiated nobility of character. Wiremu Duncan represented the Maori people, as those who have in their possession, by tradition, the entire history of the race. Wiremu Duncan radiated a testimony of the truth of the Restored Gospel. Wiremu Duncan radiated friendship. Wiremu Duncan's memory is still radiating for good, for our echoes roll from soul to soul and goes on forever and forever. God bless his memory. God bless his descendants. And may the Lord bless all who have assembled here on this historic spot, that each may remember that you are radiating influence today, tomorrow, and forever.

Thank you for this memorable reception. If you are radiating, in this group, love and trust, we will try to be true to your love and trust, which we reciprocate with all our hearts, and ask God to attend everyone, not only assembled here, but throughout the branch and throughout New Zealand, is my expression, all too brief, in the name of Jesus Christ. Amen.

At Palmerston North the branch lined up in front of the home they have made into their chapel and sang, "We Thank Thee, O God, for a Prophet," and gave a short welcome to President and Sister McKay.

The next stop, along the roadside, was at Tukorehe Pa, the Levin Branch, where many of the children, as well as older persons, had waited more than three hours to see their leader, though expediency made it impossible for him to spend more than a few minutes there. The smiles of love and tears of joy were evidences that the waiting was not considered in vain.

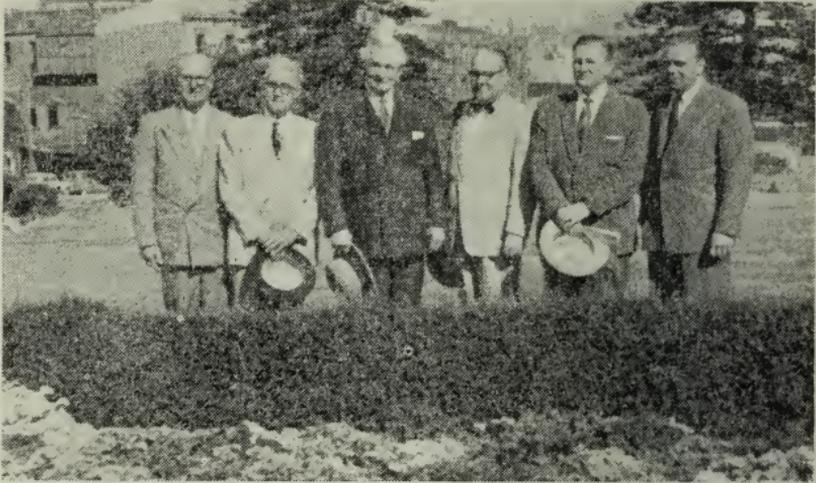


Greeting children from Levin Branch.

Arriving in Wellington about 2:15 p.m. the official party were taken to the Parliament House where they had an audience with Deputy Prime Minister, Keith Holyoake, as well as Minister of Welfare, Mrs. Ross; Minister of Commerce, Mr. Goosman; and Minister of Maori Lands and Affairs, Mr. Corbett. The outcome of the discussions were very favourable and the group were received with courtesy and mutual respect.

accommodate 480 boarding students, plus approximately 200 day students, when it opens. He also explained to the press that by the voluntary labour donated by missionaries at the College, 25% to 33% of the total cost of the project will have been given by this labour, with the money being furnished by the Church.

He made the statement that he wished "all you who are interested in the education of the young, or who are interested only in the economic welfare of the country, would pay a visit to Hamilton to see what these men are accomplishing with the help of unskilled, but willing, labour under the direction of able leaders. I was thrilled with it. It will be a great future for that area and the whole New Zealand country." He said our extension of work in New Zealand is just beginning. He also stated that as many people visited Temple Square in Salt Lake City last year as visited Yellow-



The President and his official party following their discussion at Parliament House.

In the lounge of the Midland Hotel in Wellington a press conference was held at 4:30 p.m. Many of the questions asked by reporters had reference to President McKay's reaction to the College site. He revealed his surprise at the extent of the project, which will

stone Park (one of the outstanding national parks in the United States).

Thursday evening a meeting was held at the new Porirua Chapel with over 450 people in attendance. Brief but impressive Maori greetings by

Sisters Ao Elkington and Paeroa Wiheera were given. Not only was the building filled to capacity, but many people stood outside in the chill ocean breeze to hear the words spoken by President McKay. At this meeting, Brother James Elkington (whom Pres. McKay met in 1921 when he was here), who had been in Auckland at the airport and followed the group around the tour, gave his personal and official welcome, explaining the reason he had not greeted him previously was that he desired to give his greeting at his own marae. Brother George Katene gave an address of welcome in Maori, welcoming the President and party to the marae and district. Another beautiful choir, under the direction of Puaho Katene, sang "We Ever Pray for Thee, Our Prophet Dear."

After talks given by President McKay's travelling companions, he gave the following address, January 27, 1955:

"Thank you" is a very inadequate phrase to express our feelings tonight, not only for what we have received since we came to New Zealand, but during our entire tour. I am not referring just to gifts—they are the least valuable, precious as we esteem them—but for your warm hearts and the glorious welcome extended by members of the Church, representatives of local Governments, and our own Government—for we came with their good wishes—and friends, new friends, now forever. But empty as "thank you" phrase seems to be, I say, with gratitude in our hearts, thank you, our Maori friends, for your welcome tonight. Thank you, Elder James Elkington for your own personal welcome and for the welcome of those whom you represent. Curiosity prompted me, and courtesy sustains it, to open this little valuable gift and I find here on the fly leaf, "To our beloved President, David O. McKay." It is "The Long White Cloud" by William Pember Reeves. I haven't read it, so you may know that while I am flying back from Australia over the Pacific, that this book will occupy my attention and I think I will have it read by the time I reach Hawaii. You will be in our thoughts as you now are in our hearts. And in our hearts will always be fondest memories. "To our beloved President, David O. McKay, a gift of sincere appreciation and gratitude, commemorating your visit to Porirua Branch." I get that name mixed up with Rotorua. But I find that this comes also from the Wellington Branch, because the Wellington Branch President signs it, and he is representing the Wellington Branch, and now maybe I had better not try to pronounce these Maori names because I make such a failure. Brother Katene. Pretty close. The three branch presidents—the Porirua president, the Wellington president, and this is a new one to me but it looks like

Valley, yes, the Hutt Valley Branch. Thank you all. I can name one word that you will all accept, my dear friends, my dear fellow workers, thank you. We shall try to live worthy of your love and to be true to your confidence.

It would be unwise for me to try to give you a long sermon tonight, principally for two reasons—one, a vast congregation stands outside of these walls. They have no seats. Two, physically and mentally, I am somewhat weary after 27 days' continuous visiting, speaking, in the South Seas. Now, I do not hesitate about giving you all I have, but I do hesitate to attempt to give you something that may not be given as it should be given. So, I pray for your sympathy, your faith, your attentive support. There is strength in that to any speaker and I pray for the inspiration of the Lord.

I desire to take for my text a statement made by James tonight, Brother Elkington. Somebody offered to leave to the Maori people in New Zealand, as I got the story, the choice of three things—war, peace, or religion. "Not war," said the giver. "I leave you peace. But most of all, religion."

I was reminded immediately of a statement one of your great English writers who said, "If I could choose what of all things, of all things, would be the most delightful and the most useful to me, I should choose, I would choose, a firm religious belief above every other blessing."

And I believe with him that a firm religious belief is the greatest blessing that an individual can possess. I am not one of those men who think that a man who is religious is not intellectually strong . . . that he is emotionally over-balanced. Some may be, but I believe that an intelligent, practical religious belief is one of the greatest contributing factors to a human being's advancement intellectually, economically, politically, spiritually and in every way.

He who is supposed to have been the greatest thinker in America, Ralph Waldo Emerson, said, "Character is greater than intelligence. A great soul will be fit to live as well as to think."

A firm religious belief contributes to the development of a great soul. Character is higher than intellect. According to the Church of Jesus Christ, the one great purpose of our being here in existence is to develop a character to approach that of the Redeemer of the world, a Christ-like character.

Already tonight you have heard quoted one of the greatest passages of scripture in the English language. "This is my work and my glory," saith the Lord, "to bring to pass the immortality and eternal life of man." That means you, my brother, you, my sister. It means every individual who may call himself or herself a child of God. And we are all His children. He wants us to come back to His presence—to be worthy of His presence. Can you hear His voice saying, "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, that where I am ye may be also."

Can an impure man be comfortable in the presence of his Redeemer? You may hear the Redeemer's voice saying, also, "My spirit shall not always strive with man." Nor will He approve of any sinful act in that man; so the purpose of religion is to develop manly men, beautiful women. And I care not who you are, nor what your religion, you love just such characters. You want your boy to be just such a character. I know your hearts. You want your daughter to be such. Any father who is proud of his descendants, of his children, and his children's children, cannot think of anything he would rather have for them than have them grow up to be useful men and women . . . useful in society, contributing to the advancement of their fellow men. Religion, true religion, develops just such human beings.

I said I would not prolong my remarks, but I am going to take time to quote one or two articles of faith of the Church, then briefly apply those to this theme.

"We believe (and here is religion) in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost. We believe that men will be punished for their own sins, and not for Adam's transgression." Christ has redeemed us from that transgression. "We believe that through the Atonement of Christ, all mankind may be saved by obedience to the laws and ordinances thereof. We believe that these ordinances and principles are: First, faith in the Lord, Jesus Christ; second, repentance (being born anew); third, baptism by immersion for the remission of sins" (a burial of the old man and the coming forth from that water anew, as Christ came forth from the grave), and finally, "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."

Now either by direct statement or by implication, those few articles point to these fundamental elements in character building: Faith in a living God who can hear our prayers, who is a loving Father, and who will help us if we seek Him. I know He will. Second, individual responsibility in developing that character, that God-like nature and striving to emulate the Redeemer. Individual responsibility—and that responsibility extending to helping others to reach the same goal, for therein is happiness. Third, rendering service willingly and freely, losing self for the good of others. That is character!

You say you do not like religion? Why, "it is at once the most delightful and most useful possession for man." Rejecting it leads to unhappiness. Will you think just for a moment of the source of unhappiness in this world. Visit any of the sinful cities. There is one down in Indo-China, said to be the most sinful in the world. I think we have one in America. We have seen some over in Europe, and in other countries. Where-

ever you go you may see people who are hunting for happiness giving everything for pleasure or wealth or fame. Never satisfied. And when they go to extremes they finally end in the gutter. **Happiness? They haven't it!** They have gone back to the animal plane of existence. Because they have sought to gratify their appetites, they have prostituted their passions. They have lost the sense of service to their fellow men in seeking to gratify self. And in trying to save self, they have lost themselves. And if you open your eyes, you can see that that is true, and so, brethren and sisters, hold to your faith in God.

You are advised to pray constantly. That doesn't mean, as some of our dear brethren in India believe, that they are to pray constantly, to punish their bodies, sit up in a tree and beg for help while they pray constantly. **No!** But it does mean that you will try so to live that when you have a task to perform here in this life you can say from your heart, "Father, help me?" You have a sense of dependency upon a power greater than your own.

As that reliance and confidence and as your faith increases you will feel a strength upon your own. That is why this Alcoholics Anonymous organization places, as the first obligation upon the poor drunkard, that he must sense that he is helpless without that divine aid. Then the neighbour, his fellow man, will come to help him when that drink begins to gnaw, draw and drown him, and crush his strength within him. Keep your faith in the God above, and faith in His righteous truth.

"It will bring you back your absent love And joys of a vanished youth.
You will smile once more when your tears are shed;
Meet trouble and swiftly rout it,
For faith is the strength of the soul inside,
And lost is the man without it."

You keep your individual responsibility. You are the one who must decide what you are going to do in this world, because you are king to yourself. You are God's individual person. His child, and He wants you to come back. This is His work and His glory to bring to pass your eternal life. I think that is a sublime idea in religion. I know it. I know its effect on young men and women who sense it and what they will do in order to develop. Temptation will come to you, of course. We are just as normal as any other. Temptation comes, but you are strong enough to say, with the Saviour, "Get thee behind me," instead of being servile and yielding. And, finally, you are willing to do what you can in the organized Church where each may have his services directed in the most economical and effective way to render service to somebody else as we have heard tonight. With that idea of service in mind, I am going to quote a man who said to you and to me:

"Supposing that today were your last day on earth,
The last mile of the journey you've trod?
After all of your efforts, how much are you worth?"

How much can you take home to God?
Don't count as possessions your silver
and gold.

Tomorrow you leave these behind,
And all that is yours to have and to hold
Is the service you've rendered mankind."

I do not agree with him entirely, as
already inferred from what I have said.
One other thing that you may take home
to God and that is the character, the
spirit within. It is either shriveled and
worthless, or you have developed it, and
you may take back, as nearly as human
beings can accomplish, the Christ-like
character and with it the deeds of service.

I will conclude that thought by quoting
the words of our Lord, who said:

"I was hungry and ye gave me meat;
I was thirsty and ye gave me drink;
I was naked and ye clothed me; I was
sick and ye visited me; in prison and
ye came to me; and they said, 'When
Lord, were you hungry and we gave
you meat; thirsty and we gave you
drink; naked and we clothed you; sick
and we visited you; in prison and we came
unto you?' and He answered, 'Inasmuch
as ye have done it unto the least of
these, my brethren, ye have done it unto
me.'"

I forgot the author's name, but you
have sung it in hymns many times, who
pictured himself as a poor, wayfaring
man of grief, and he said:

"A poor wayfaring man of grief
Had often passed me on the way,
Who sued so humbly for relief
That I could never answer nay.

He was hungry and I gave him a crust,
He brake the bread and gave me some,
indeed,

Mine was an angel's portion then,
For while I fed with eager haste,
The crust was manna to my taste.

I spied him where the fountain burst
Clear from the rock.

His strength was gone,
The heedless water mocked his thirst.

I saw it rushing, hurrying on,

I ran and raised the sufferer up.

Thrice from the stream he drank my cup,
And dipped and returned it running o'er.

'Twas night. I heard his voice abroad and
flew

To bid him welcome to my roof.

The wind chilled him.

I warmed, and clothed, and cheered my
guest.

And made the earth my bed, and seemed
In Eden as I dreamed.

Stripped, wounded, nigh unto death

I found him by the wayside.

I roused his pulse, brought back his
breath,

And supplied wine, oil, refreshment.

He was healed.

No, I had myself a wound concealed

But from that hour forgot the smart

And peace bound up my broken heart."

And so on at length—

"He asked if I for him would die?

The flesh was weak, my blood ran chill,

But the free spirit cried, 'I will'

Then in a moment to my view,

The stranger stood before my side,

He spoke and my poor name he named.

'These deeds shall thy memorial be,
Fear not! Thou didst them unto me.'"

These are just a few thoughts that
confirm, or make me believe, that reli-
gion—true religion—is the best posses-
sion that a man can have and it is the
greatest need of the world today. **Not
disbelief!** Not a renunciation, as the Com-
munists say, of God and religion. That
is their stand, and that is why they are
wrong, and the world will not find peace
if they accept that ideology—but faith,
**individual strength to resist evil, and
service.**

You hear some who speak idly of the
Prophet Joseph. Will you hear him in a
moment when he spoke, not for publica-
tion, but for his own heart, when his
friends in Nauvoo told him to come back
(he was going West to save his life and,
yes, the life of the Saints). They said,
"You are a false shepherd, fleeing."

He turned back, his face to Nauvoo,
and said, "If my life is of no value to
my friends, it is of no value to me. I
am going like a lamb to the slaughter,
but I am as calm as a summer morning.
If they take my life, I shall die an
innocent man, and it shall yet be said of
me, 'He was murdered in cold blood.'"

They did take him to jail. Willard
Richards, Hyrum Smith, John Taylor and
others went with him. I often like to see,
to look at that scene, with those men
lying on the floor. Here is one conversa-
tion. Joseph said, "Willard, are you afraid
to die? Are you sorry you came with
me?"

And Willard Richards, the grandfather
of Stephen L., my first counsellor in the
First Presidency, Dr. Richards, a noble
man, a well educated man, lying there
by the side of the man he loved, said,
"Joseph, you did not ask me to cross the
river with you (when they were going to
the West). You did not ask me to come
to Carthage with you, and I am not going
to leave you now. But I will tell you what
I will do. If they attempt to take your
life, I will offer my life for yours as a
substitute."

No doctor, who himself is a great soul,
will offer his life for a man who doesn't
possess that great character which com-
mands respect and love.

Well, they took his life. They wounded
John Taylor and they took Hyrum's life,
that mob. Willard Richards escaped un-
hurt and died true to the testimony that
he offered his life for the Prophet of God.
It is these thoughts that are associated
with that great hymn we sing, "Praise to
the Man." "Praise to the man who com-
muned with Jehovah, Jesus anointed
that Prophet and Seer. Blessed to open
the last dispensation. Kings shall extol
him and nations revere."

Pardon me, I have spoken longer than
I intended. My heart is full with appre-
ciation of the companionship of men and
women in New Zealand, now and 34 years
ago. Sister McKay, Brother Murdock and
I leave this time with a host of new
friends, whom we will love and whose
interest we shall have more now than
ever before. God bless you that you may

remain true, loyal, pure, willing to develop your own character as God will give you strength, and willing to render your time and talents in the service of humanity, doing ever so little (it does seem little) but contributing that little to the betterment of the human family, that peace may be established on the earth and good will among men, I pray in the name of Jesus Christ. Amen.

On Friday, January 29th, the group flew from Wellington to Hamilton. A small group gathered to bid them farewell and a larger one gathered to welcome them to Hamilton and back to the College. The College boys, in Maori attire, gave several fierce hakas



Haka by College boys at Hamilton airport.

which prompted President Murdock to say with his usual wit, "I'm glad we're on friendly terms with all of them." Action songs and choir numbers were also presented to welcome President

and Sister McKay, President Murdock, President and Sister Ottley, President and Sister Mendenhall, Elder and Sister Hay back to the College.

At the College President McKay, President Ottley and others took care of business matters, after which they were all taken through the homes which have been completed along the road and introduced to the Zion missionaries and others who live in them.

That evening Brother and Sister Oliva AhMu were host and hostess, with their family, to the official group, and they displayed the beautiful Samoan hospitality. Following dinner, the evening meeting was held in the College Chapel with nearly 400 persons in attendance. Talents of the College branch were utilized as the group presented choir numbers, quartettes, solos, etc., in greetings to President McKay. One of the enjoyable features was the favourite, "We Thank Thee, O God, for a Prophet," with Sister Joan Pearce conducting the Hosannah arrangement by the choir, and Brother George Kaka directing the congregation, simultaneously. The Primary children sang "I Have Two Little Hands," after which Sister McKay gave the following talk, followed by her husband, President McKay:



President McKay addresses group at Frankton with College Branch Choir in background.

Talk given by Sister McKay, January 28, 1955, at the New Zealand College of the Church of Jesus Christ of Latter-day Saints, Frankton Junction:

MY DEAR BROTHERS AND SISTERS:

Before we came over here tonight I said I am not on this programme, but it didn't do a bit of good, you see. But I am appreciative of the fact that you have thought of me with this lovely bouquet of flowers. It is very, very beautiful and since we have some sweet little flowers down here, I believe I should like to tell them a short story if you don't mind.

Once there was a little girl and her mamma called her Little Girl Blue because she wore a little blue coat and a blue hat nearly all the time. Little Girl Blue came in to dinner one day and sat down and said, "Pass the potatoes," just like that. Her mamma said, "Little Girl Blue,

Hearts like doors open with ease,
To very, very little keys,
And don't forget that two of these
Are 'I thank you,' and 'if you please.'"

Little Girl Blue's lips just shut up tightly. She didn't want to say, "Please pass the potatoes." She just wanted to say, "Pass the potatoes."

So her mother said, "Well, Little Girl Blue, if you don't want to say please, perhaps you had better leave the table."

So Little Girl Blue got up from the table and she said, "Well, I'll leave home then."

And she took her doll and she walked out into the woods, quite a way into the woods, until she got tired and sat down by a tree. She began to get quite sleepy and pretty soon she looked up into a tree and saw some birds. She saw a mamma bird and some cute little baby birds. The mamma bird came to the nest with a great big worm and each of the little birds said, "Give it to me, mamma, give it to me!" and they had their mouths open. She said,

"Hearts, like doors, open with ease,
To very, very little keys,
And don't forget that two of these
Are 'I thank you,' and 'if you please.'"

And you know, all those little birds said, "Please, mamma, give me a worm!"

Little Girl Blue didn't know just what to make of that and she looked around and she saw a mamma rabbit and some cute little baby rabbits. The mamma had some lettuce there for their dinner and one little rabbit said, "Mamma, give me some lettuce. Quick! I am hungry."

And the mamma rabbit said,
"Hearts, like doors, open with ease
To very, very little keys,
And don't forget that two of these
Are 'I thank you,' and 'if you please.'"

And what did those little rabbits say? "If you please, mamma, will you give us some lettuce?" Then Little Girl Blue got more puzzled than ever and she looked around and saw a big doll with some little baby dolls surrounding the mamma doll and they were having a tea party. Not

tea, you know, just some little cakes. And they said, "Pass the cake."

And mamma said—what did she say? Can you all say it with me?

"Hearts, like doors, open with ease
To very, very little keys,
And don't forget that two of these
Are 'I thank you,' and 'if you please.'"

Those little dolls said, "Please, mamma, give me some cake?"

And with that Little Girl Blue go so excited that her eyes opened wide and she looked around and said, "Where am I?" I've heard birds say please, I have heard bunnies say please, and I have heard dollies say please. I'll go home and say 'please' and 'I thank you' to my mamma," and she ran home, into the house, and said, "Mamma, I want to say, 'Please may I have some potatoes.'"

Do you think you can remember that story and always say please and thank you? Good.

I want to say to the choir that I enjoyed your songs very, very much indeed. It was wonderful! You certainly are singers. And I will have to go home and tell the folks at home how marvellously you sing. Thank you very, very much, and that you may continue to sing, and that these kiddies will remember always to say "please" is my prayer, in the name of Jesus Christ. Amen.

Talk given by President David O. McKay, January 28, 1955, at the New Zealand College of the Church of Jesus Christ of Latter-day Saints, Frankton Junction, on his tour through New Zealand.

As we listened tonight to this excellent choir singing, "America, the Beautiful," I was reminded of a football team and what occurred at a football contest on Thanksgiving Day between the University of Utah and its annual opponent, the Utah State Agricultural College. At the end of the first half, the University band walked over to the side occupied by the fans of the Agricultural College and played the tune of that College. When the Agricultural College band came onto the football grounds, it reciprocated and marched over to the the University's side and played the college song of Utah. It was a sportsman-like tribute—a sportsman-like attitude.

Tonight as I listened to you New Zealanders sing "America, the Beautiful," I wished that your guests, Sister McKay, Brother Murdock and I, Brother and Sister Otley, and the others, could stand up here and sing as beautifully, "God Save the Queen." That is the spirit in which I approach you. In the spirit, not of sportsmanship, but of reverence and true brotherhood. We are all one. The Gospel of Jesus Christ makes Americans, New Zealanders, Australians, South Africans, Europeans, and all, brothers in Christ. I wish that the spirit manifest, expressed by that beautiful song, could be felt throughout the world, especially in the hearts of those who misjudge you and think that you have ulterior motives.

That little tribute tonight illustrates the spirit of true Mormonism, for it is in the world to make the world better, to establish the spirit of brotherhood throughout the world. That brotherhood was expressed by the Scotch poet when he said:

"Then let us pray, that come it may,
As come it will, for a' that,
That sense and worth, o'er all the earth,
May bear the gree and a' that.
For a' that and a' that,
It is comin' yet, for a' that,
That man to man, the world o'er
Shall brothers be for a' that."

That is the spirit with which we accept that beautiful sing tonight.

This has been a tour of inspection filled with surprises since we landed in New Zealand three or four days ago, a week ago. Was it a month ago? Measured by the activity—of a month ago. Well, it is the unusual that pleases us most, providing it gives joy at all. The unexpected. It is the unexpected favour that gives most comfort. It is the unexpected visit to a sick person that comforts her most, or him most. And so these surprises, unexpected and unanticipated, have given us truly great joy. I shall not attempt to particularize, but I do wish to express in your presence tonight, appreciation of the surprise gift which you presented on that first evening we came to Hamilton and to the College campus. And I want to tell you that there is a place on my desk at the Church office in Salt Lake City on which this beautifully carved inkwell will fit perfectly. There, I hope, we can take it and place it in that chosen spot, in as perfect condition as it is now, and it will be admired by the hundreds who come to the office annually. I wish to express appreciation for the surprise given when we came from Wellington today. We thought we would land over here at the airport, get in an automobile and come over to the campus without any greeting whatever. We were in New Zealand and we had been filling appointments. We were greatly surprised when members of the staff, the working staff, the editorial staff, the education staff, and all the other groups represented in this project, greeted us in the true Maori fashion. We thank you for that. We were truly grateful for the very many entertainments given us since we left you the other day and that we have received until this very moment. For all your favours, and, particularly, for the love you have manifested, we thank you.

Just before coming to this service we were entertained in one of your homes by Brother and Sister AhMu and family with a delicious feast. That is typical of what has been done, not only here in New Zealand, but since we started this inspection tour at Tonga. And I think I shall take your custom as a text for a brief message to you, my fellow workers.

Preceding every service, whether on Monday, Tuesday, Wednesday, or Thursday, as well as on Sunday, we have had a feast, followed by the worship. I am reminded of the words of the Saviour when He stood on the shore of Galilee as the Apostles, headed by Peter, started

for shore after a night's fishing and had caught nothing. But, as they neared, the man on the shore said, "Have ye any meat?"

He said, "Cast your net on the other side." They did so, and the net was full of fishes. It seems to be an accurate account, because they gave the number caught on that night.

John, who was very susceptible spiritually, said to Peter, "It is the Master."

Peter did not wait for the boat to come ashore. He girt his cloak around, the scripture says, for he was naked, and waded ashore and bowed himself before the feet of the Saviour, who said, "Bring the fishes."

He had a few loaves of bread, they had a fire, they cooked the fish and ate their meal. The Saviour hadn't said anything about it. After they were well fed (this is not the feeding of the five thousand, nor is it the one that was the lesson of obedience. This is one of his appearances after the resurrection. You will find it in the last Chapter of John). And after they were all comfortably fed, Jesus said to Peter—Now remember, Peter had gone back to his fishing following the crucifixion of Christ. That is why he was on the Lake of Galilee at that time. He was just confused what to do when the Master was taken from him. Although the Master had told him that he would make him a fisher of men, Peter had not really sensed the responsibility. I suppose he sensed it, but was at a loss to know how to do it. That is why he had gone back to his fishing and the other Apostles had said, "We will go with thee," when Peter said, "I go afishing." John, James, Nathaniel, and one or two others went there with him, back to making their physical living. I repeat, the Saviour hadn't rebuked them for it, but when they were well fed Jesus turned to Peter and said, "Simon, son of Jonas, lovest thou me more than these?"

I'll not take time tonight to explain what "these" means, merely to say that there are scriptionians who say that means lovest thou me more than these love me, reminding them that Peter once said, "Though all men desert thee, yet, I will not desert thee." I think it doesn't mean that. Neither does it mean lovest thou me more than these love me. These is subjective, and not nominative. But I think it does mean "Simon, son of Jonas, lovest thou me more than thou lovest these (the fishes that have produced your living all this past while)." Now I can give you reasons if any of you doubt it, but just study it and see.

Simon, son of Jonas, said, "Yea, Lord, thou knowest I love thee."

"Feed my lambs."

And a second time Jesus said to Peter, "Simon, son of Jonas, lovest thou me?"

Peter answered, "Yes, Lord, I love thee."

"Feed my sheep."

And a third time Jesus said unto him, "Simon, son of Jonas, lovest thou me?"

Peter was grieved because the Lord said it unto him a third time, and he said, "Lord, thou knowest all things. Thou knowest I love thee."

"Feed my sheep."

Not the fishermen, they were now the shepherds of the flock, and from that time on you find Peter truly as the leader of that flock, the shepherd.

Now the point I am going to make is this: We eat daily to sustain our physical bodies. It is necessary. There is no one meal we can eat that will last all week, all month, or all year. We must eat daily to sustain our physical lives. Typical of your custom during this last week, of meeting as we are meeting tonight, in spiritual gatherings, is the fact that our spirits need daily food just as well as our bodies.

Love is the divinest attribute of the human soul. We express that love upon our children, we express that love to our wives. Some attain a degree of spiritual excellence and can love their neighbours as themselves. "That," Jesus said, "is the highest attribute." Well, whether you have the love for your child, the love for your children, the love for your wife, remember that that love must be fed daily. There is no one great expression of "I love you" that will last and satisfy your wife's soul or your husband's heart all through married life. Don't be afraid to feed that love in your home as constantly as you feed your body.

Three things will feed that love and keep it alive. If it starves to death, the rift will come between your hearts as definitely as this aisle between these two rows of people, and if you fail to feed it, it will continue to become wider and wider until the rift becomes so wide it cannot be bridged. I will have time to name just three things on which love feeds.

First is kindness. The little virtue of kindness. It is significant that the first sentence in what is now known as the Psalm of Love, is this: (Love is charity in the Bible, but rightly interpreted, if you will look in the margin, you will see it is love): "Love suffereth long and is kind." We can be kind in many ways, as we can be harsh and cruel in many ways, and starve love to death."

The second I name is consideration. Consideration one for another, instead of consideration for self. Considerate of your wife, considerate of your husband. Let children consider the father and mother. That is the meal. That is the feast in the home up on which love thrives. Selfishness, enmity, anger are things on which love will starve.

And the third is trust. Do not be suspicious and give no cause for suspicion. Children, no cause for father to suspect that you are doing wrong. Children, no cause for mother to think that you do not love her, but win her trust and confidence. And be true to that trust.

Now I cannot go on naming. I just wanted to say that in our daily lives we should feed daily spiritual meals even to keep love alive. But higher even than that is the love we have for our Father

in Heaven and His Beloved Son. That love, too, must be fed or it will starve to death. The best way to feed that love, not once a year, not once a month, not once a week, but every day, just as you have to eat every day, is to render reverence, honouring Him in your heart. Be not forgetful of Him. It is a glorious thing to begin the day by paying reverence to our Father in Heaven. When that sun comes up, that glorious sun, without which we could not live, let's think at least that we owe something to our Father in Heaven who gives us that light, regularly, every day, rising and shedding His light on the whole earth, filling it with the glory and the life upon which we live.

That is why Latter-day Saints, members of the Church, are told to kneel down and to say "thank you" to your Father in Heaven (and use one of those keys mentioned by Sister McKay). Use it saying thank you to Him to whom we owe our lives. That's one way in which we feed the love in our hearts. But another way is to ask Him for guidance during the day and that we may so live our own acts that we will be worthy of His protection and guidance, in His spirit, as well as that physical sun. And that is practical, too, and He will not forsake us.

A third way is to render service to our fellow men. Be considerate of them in the world, as we are considerate of our wives and husbands and children in the home. Hear the voice of our Saviour on this one point. We developed it last evening, you remember. "Inasmuch as ye do it unto the least of these, my servants, ye do it unto me."

Yes, we are grateful tonight for your feasts. More grateful for the expression of your love for one another and for the Gospel of Jesus Christ as you have expressed it in your gatherings, as you have expressed it here in coming to worship Him this night.

And to you priests, teachers, and deacons, particularly to you elders, and you presidents of branches, and you teachers in the Primary, in the Mutual Improvement Association, in the Sunday School, to you in the choir, and to all the different phases of the Church, where this activity is being expressed through service to fellow men and blessings to God, I wish to tell you that you are fulfilling the command of Jesus to Peter and the Twelve when He said, "Feed my lambs." Not physical bread alone, but the spiritual bread, "Feed my sheep." And he repeated it three times.

I am going to conclude by telling a story. I believe that the principle of it is absolutely true, though there will be some in the audience who will think differently. Victor Hugo has written a great book called "Les Miserables," in which the leading character became a murderer at heart. He took a loaf of bread when he was a young man, to feed his hungry little sister and mother. He didn't have money to pay for it and he was arrested as a thief. He wasn't a thief. He would have died for his mother and his sister, but he had taken it, and it didn't belong

to him, and the judge sentenced him to jail. He resented it. He broke away from jail and it made him worse. When they caught him they increased his sentence. They sent him to the galleys and made him work rowing the boats, and this is the story. That is how he became bitter and he determined that he would kill anybody whom he would meet if he got out. He broke away again, and so he became, at heart, a real murderer.

Well, he got a great lesson from a priest who was good to him. He gave him some candlesticks he had stolen. (You who have read the story know.) But the thing that touched that bitter heart was one day when a little boy—a poor little boy—dropped a penny and Jean Valjean put his foot on that penny. Little Jarvert said, "Get off my penny!"

But Jean Valjean gave him a bitter look and the little boy became frightened and ran away. He picked up the penny and realized that he had taken something from that little boy and he realized how bitter, how depraved, how murderous he had become in his heart. He cried, "Jarvert! Jarvert!" but the little boy couldn't hear him.

That was the turning point. He determined from that moment that he would become a changed man. And he became a changed man. He took another name, went into a city, lived for the community and established a factory, made money—made himself a fortune—and built up the city, became mayor of it. He was a changed man, for he was benefiting humanity. In fact, Victor Hugo brought him from the beast up to the Christ-life. And when he was benefiting his old people, one day (this is the story I want to tell you) he came upon some workmen who were cutting out nettles. That is a weed, as you know. They were cutting them out, cutting them from the sidewalk and throwing them over the fence, and Jean Valjean picked up a nettle and said, "This is dead. These nettles are dead. They are useless. But if they were taken when they were young they would make excellent food, greens. We eat spinach."

"If they were cut at the proper time they would make good food for cattle. First," he said, "the stems could be used as we use flax in making cloth. If their seeds were gathered and ground and mixed with meal and fed to the cattle they will make the cattle's coats shiny and fatten them. But when left to grow wild they become useless, you cut them down and throw them over the fence." He paused for a moment, then said to the workmen, "How much nettles are like men." If you permit the men to go untrained, the loves (he doesn't say this, but this is what he means) the love in their heart for humanity shrivels up, starves, withers, and becomes bitter and they are thrown over the fence to die or placed in prison to suffer. This he did say, "Men, remember there are no bad herbs and there are no bad men. There are only bad cultivators."

Presidents of branches, presidents of missions, presidents of stakes, general authorities of the Church, you are all cultivators. Presidents of high priests

quorums, of seventies quorums, of elders, priests, teachers and deacons quorums, you are cultivators. Presidents of Relief Society, throughout all the world, you are cultivators. You Sunday School instructors, you are cultivators. Primary teachers, you are cultivators. Even the presidents of deacons quorums, you are cultivators. I am specializign here to give a glimpse of the great divine organization of the Church in which all are cultivators—not of nettles, but of human beings. Are we bad cultivators or are we good cultivators? If we are god cultivators, let us now change back to the figure to that used by Peter—we are not just fishers of men, we are shepherds of the flock. And as such, remember to feed His lambs, to feed His sheep, and to you, the Gospel of Jesus Christ has been given and I have heard you say that you know it is true and divine, as I know it is true and divine. If so, then our responsibility is to feed not only the sheep within the flock, but to gather others who are wandering around, who are untrained, unprotected in any paddock, and in countries less fortunate than New Zealand. The sheep within those paddocks are not protected from nor saved from wild animals, because there the wild animals roam, coyotes, wolves and bears. So it is in the human family, sins, representing coyotes, and wolves and bears, roam. And they become bad men and become bad women because there are poor shepherds who are not feeding the flock.

I must not take any more time. I give you the message the Saviour gave to Peter to "feed His lambs," to "feed His sheep," the bread of life which is that principle which feeds the soul, keeps love alive. It must be fed, not just once a day, but all during the day, wherever you are; remember, with kindness, with consideration, and with trust. And most men can be trusted, and most women, for most people have the desire in their hearts to do what is right. One man said:

"Have you ever sat down and talked with men
In a serious sort of way,
Of their views of life.
And pondered then
On all that they had to say?
If not, you should, in some quiet hour,
It is a glorious thing to do.
For back of the pomp, back of the power
(which men are seeking)
Most men have a goal in view."

My friends, that is the mission of the Church. There is no ulterior motive. That is why these young men who met us today (and gave the Maori greeting) are working, giving their time here in building this College, willing to give their time to get a school here where the lambs may be protected. Yours, probably, in the future. Bringing a College where they may be instructed in truth—not in error—political truth, social truth, and, above all, religious truth which feeds the spirit, points out the way that Christ has given that will lead them back into His presence. God bless you, you workers in the Church, that you may keep love in your hearts, love in your homes, and for your fellow men. As you do this, you will have

peace. You will have love and harmony in your homes and you will have the satisfaction of having put forth your effort, at least, to bring peace among the nations. I wish that all nations could sing the song of another nation, as you sang it tonight, and that the other nations would answer back, singing the loyal, patriotic song of others. Then will come that time which was heralded by the birth of the Prince of Peace, when the heavenly choirs said, "Glory to God in the highest. Peace on earth, good will toward men."

May that great day be hastened by the efforts of the work of the Church of Jesus Christ, in all lands, I pray, in the name of Jesus Christ. Amen.

Following the closing of the meeting, some of the College missionaries presented a few encore items for President and Sister McKay before they retired.

After this meeting, as after many of the others, it was not uncommon to see people reaching out to touch even the coat of the Prophet, although whenever possible he tried to shake hands with each one, as did his lovely wife, Sister McKay. After he had shaken the hand of one lady, she wrapped the hand carefully in a handkerchief and held it close to her, shaking hands with her left hand, saying that it was the hand which touched the President's and she wanted to "save" the feeling as long as possible.

Not a few felt humbled as they looked at their hand, which had shaken the hand of the Prophet of God. It was the realization of a life's dream, not only for New Zealanders, but for many of the missionaries from Zion who had never before had the opportunity of meeting the President of the Church.

Saturday morning, President McKay, President Ottley and others took care of further business matters before driving to Auckland for lunch at the Mission Home, beautifully prepared by Brother and Sister Ru and Polly Tarawhiti and Sister Lou Ciel Briggs, and others. At 1:00 p.m., a missionary meeting was convened, to which all Zion and proselyting missionaries had been called in to attend. This meeting, in which every proselyting missionary was given an opportunity to bear briefly his testimony, lasted until 7:00. President McKay delivered a wonderful message of encouragement and inspiration to all the missionaries present.

That evening, after weeks of careful planning and hurried preparation, the Auckland Chapel was finally dressed and waiting for the arrival of President McKay and his party. At the rear of the chapel a huge marquee had been erected, into which television sets had



Chief Heperi, Ara Kupa and Maori group greet the McKays at Auckland reception.

been placed, as they had been in the foyer, Relief Society room, and classrooms. The entertainment was preceded by a welcome from the District and from Deputy Mayor Buttle, of Auckland, who spoke very complimentarily of our people. He said, though he attended many receptions for notable persons, he had never seen a warmer welcome. The Maori group presented the stirring haka, chants of welcome, the poi and action songs and stick games. A special welcome in the traditional Maori fashion was given by Hohepa Heperi, 85-year-old Maori chieftain and warrior, after which he was presented to President and Sister McKay and he "hongied" with both of them. At President McKay's request Chief Heperi sat beside him for the remainder of the evening.

Other items included a special arrangement by Elder Jerold Ottley of "Land of Love" which was written by his father, President Ottley, when he was here as an Elder, presented by the Auckland Elders' quartette, comprised of Elder Ottley, Elder K. L. Hancey, Elder Gary Hulschoff, and Elder Harold Scott. A beautiful, colourful, and impressive group of Samoan Saints climaxed their dances and choir songs with a shower of powder strewn from handkerchiefs concealed in their clothes. The Tongan Saints then followed with their songs and dances.

At the close of the programme, President McKay gave the following response, as he smiled his approval, at the groups for their entertainment:

Your honour, Deputy Mayor of Auckland, President Ottley, Chief Heperi, my dear Brethren and Sisters:

January 2, 1955, just 27 days ago, Sister McKay and I entered the station to take the train that would begin our journey to the South Seas. We were surprised to find at the station, waiting for us, representatives of former missionaries scattered in groups and singing some of the songs we have heard tonight—songs of Tonga, Samoa, Tahiti, and New Zealand. They requested that I bring to you their love and greetings and assurance that they treasure the memory and ideals that so inspired them when they were here, some of them many years ago. I have extended their greetings to the Polynesian Islands and now to you Maori Saints of New Zealand I bring the love of the former missionaries.

What can I say tonight that would express our appreciation for this glorious reception. The artistry, rhythm, beauty, skill and all that suggests the history of a mighty race have combined this night to justify his honour's statement that it is one of the most warm-hearted welcomes that he has ever seen. I will try to express what was in my heart. When Chief Heperi came to me to greet me and represented the members in the Church, I was reminded of another great man who was here 34 years ago at Huntly—Wiremu Duncan. He isn't here tonight and many who were there 34 years ago are with him on the other side. Many who are here I have met during this week visiting in New Zealand, and so I have enjoyed with this present welcome the memory of past experiences, and realize how cherished those former associations are.

The second virtue or element is music. We could not understand all your words, none of them, in fact, except those that were in English, but we could understand your music and what it expresses, for music is the universal language. It is the fourth great need of the human soul. First, food; second, clothing; third, shelter; and fourth, music. The rhythm, the expressions of the feelings of the heart, those we could all understand. We understood it at Tonga, Samoa, and Tahiti, as well as we understand it at the Salt Lake Tabernacle.

The third virtue is friendship. We have many acquaintances, but few friends. Tonight you have made us feel we have many friends. I thank you. Friendship is next to love, expressed in the words of the poet—

"Then let us pray, that come it may,
As come it will, for a' that,
That sense and worth, o'er all the earth,
May bear the gree and a' that.
For a' that and a' that,
It is comin' yet, for a' that,
That man to man, the world o'er
Shall brothers be, for a 'that."

But the fourth is the greatest of them all, and that is love. It was John who said, "I know that I have passed from death into life because I love the race." And so, my brothers and sisters, your Honour, and my fellow workers in the Church of Christ, memory, music, friendship and love all combine to prompt me to express in the words of the poet our appreciation for this welcome. While I repeat it, I will apply it to Maoriland.

"When death's dark stream I ferry o'er,
A time that surely shall come,
In Heaven itself I'll ask no more,
Than just a Highland welcome."
In Heaven itself I'll ask no more than
just a Maori welcome.

Nearly a thousand persons were in attendance at this evening's programme, with the recreation hall filled, the foyer downstairs filled, equipped with a television screen and a huge marquee set up in the back of the Chapel with three television screens in order that those persons could both

see and hear the proceedings of the programme.

The same equipment was used for both sessions on Sunday, January 30, in the Auckland Chapel, with a total of six television screens in use and over 1600 persons attending the morning session. This television is the first that has been used in New Zealand for Church services, and was enjoyed by those who were unable to sit inside the Chapel. The opinion of most was that it was very satisfactory.

A fitting climax to the entire tour came when the Auckland Chapel was filled far beyond its normal capacity with Saints and non-members who had come on the Sabbath Day to worship the Lord and hear the words of His chosen Spokesman. President Matt

President and Sister Ottley gave most beautiful talks during this conference, as did President Mendenhall and others. Both Sister and President McKay spoke in the morning session, and their talks follow:

Talk given by Sister McKay, morning session, January 30, 1955, Auckland, New Zealand.

President McKay, President and Sister Ottley, other distinguished visitors, and Brothers and Sisters:

A great writer, Mr. Emerson, says, "Whenever we give something we should give part of ourselves." Wherever we have gone in New Zealand you people have given the best part of yourselves, your very hearts, in flowers and other things, and I do appreciate it.

I certainly enjoyed my lovely corsages, my armfuls of beautiful flowers.

I am going to talk to you about something this morning that maybe you folks



The Saints leaving Auckland Chapel.

Chote, President of the Auckland Branch, presented the chapel to President McKay as being completely free of encumbrances. Music for both the morning and afternoon sessions was provided by the beautiful Auckland Choir under the baton of Brother Kelly Harris, with special numbers by an Octette of Elders from the Auckland District, Elders James N. Chapman, Lewis LaVar Newman, Barry H. Bright, Gerald Baily, Gary Hulshoff, Jerold Ottley, K. L. Hancey, and Harold Scott.

don't need at all, but I have never gone anywhere yet but what people have needed it, so maybe one or two of you do need it.

After a conference in England, one time, a gentleman came up to me and he said, "I have enjoyed your talks very much." (The President talked and several missionaries.) He said, "If you will promise me that there is no gossip in your Church, I will join your Church. I was reared in a certain Church in England and there was so much gossip that I couldn't stand it, so I left it and joined another church (which he named), and that was worse. Now if you can guarantee that you will not gossip, I will join your Church."

"Well," I said, "that is a big order. I certainly can't guarantee that, but I can tell you that with nearly one hundred years we have been organized, we have greatly improved. We have worked on that from the time the Prophet Joseph Smith organized the Relief Society. This is what he said to the women when he organized that Society:

"Put a double watch over the tongue. No organized body can exist without this. The tongue is an unruly member. Hold your tongue about things of no moment. A little tale will set the world on fire. If you have evil feelings, and speak of them to one another, it has a tendency to do mischief. Do not injure the character of anyone. If members of the Society shall conduct themselves improperly, deal with them and hold all characters sacred."

It was a good introduction, wasn't it?

Someone has said, "A woman's tongue is a deadly one, the most difficult thing in the world to keep in order, and things slip off it with a facility, nothing short of appalling, at the very moment when it ought to be most quiet."

Now I will tell you a secret. Some men are just as bad as women!

It, no doubt, is a natural urge for people to want to give a juicy bit of news—to be the first one to give it. You know, it is fascinating to be interesting, and if we are the first to give an interesting piece of news people rather like it and then we are very likely to add just a little bit to that news to make it still more interesting.

This happened once: John took Mary out, and somebody asked him how he liked Mary. He said, "She is a very charming girl."

A neighbour heard that and said, "Why John took Mary out the other night and he fell very much in love with her."

Next one that heard that said, "You know, John took Mary out and he kissed her the first time he took her out!"

And the next one said, "Do you know—I heard there is a baby coming in that family."

Well, you know how that girl felt when she heard that.

"A whisper broke the air,
The soft light toned low,
Yet barbed with shame and woe,
Now might it only perish there,
And no further go.
Ah! Me! A quick and eager ear
Caught up the ringing, meaning sound
Another voice has breathed it clear,
And so it wandered round and round
From ear to ear, from lip to ear,
Until it reached a gentle heart
And that it broke."

Because of silly gossip of adding one thing to another, a sweet young girl's heart was broken—and she was a beautiful, lovely girl.

Once there was a man, a man this time, who told a story and found it wasn't true, so he went to his minister and confessed it, and said, "What shall I do? I have found out that I told a story that isn't true. My conscience hurts me."

The minister said, "You go get me a small paper sack."

So the man did. The minister put a handful of feathers in it. He said, "You go place a feather on each doorstep of this village."

The man didn't know what all this was for, but he did it. He placed a feather on each doorstep—came back and said, "I have done it."

The minister then said, "Now I want you to go and gather up all the feathers you have placed."

The man said, "I can't do that. The wind is blowing. Those feathers have gone all over creation, and I couldn't possibly gather them all up."

The minister said, "My friend, that is the way a gossiping remark goes. You let it out on the air and it goes everywhere. You cannot pick it up." The man received a good lesson.

Now brothers and sisters, if Latter-day Saints live up to their ideals there is **really nothing to talk about** because we believe in being honest, true, chaste, benevolent, virtuous, being upright, and in doing good to all men. If we do all those things and live according to the Gospel, not breaking the Word of Wisdom, but living purely, being beautiful souls, there is absolutely nothing to talk about unless you deliberately lie, and I know you wouldn't do that.

And now, I pray our Heavenly Father will always help you to remember that there is always something good in everybody. I have never met a person that I couldn't find something to admire in that person and the best thing to do is to pick out that one thing you admire, if there is nothing else, and talk about the good thing, leaving all the rest alone. That you may do this is my prayer in the name of Jesus Christ. Amen.

Talk given by President McKay at the morning session, Auckland Chapel, January 30, 1955:

President Mendenhall has just handed to me the following information. I have not seen the overflow tent in which a large audience is seated, but according to this plan we have members of this audience, congregation, sitting here in the chapel, foyer, recreation hall, and the stage, classrooms where children are assembled, making a total this morning of 1630. Truly I am overwhelmed!

I am inspired by what has been said by the previous speakers, most of all by the spirit of oneness, interest, manifest by this vast audience. I have been thrilled, as well as inspired, by the excellent singing. I think I will repeat what Sister McKay has said. As the choir sang in such spirit of impiveness that song, "Beautiful Zion Built Above" (here is a compliment for you, though Brother Cornwall, leader of the tabernacle choir will probably not thank me for this when he hears it.) Sister McKay whispered, "I wish Brother Cornwall could hear this song."

I confess, I said, "So do I." It was very impressively given. If I start on expressions of appreciation on all you have done, my time will have expired.

As I listened to the remarks my mind turned to the following in Acts, which I am going to take as a text,

"And now I stand and am judged for the hope of the promise made of God unto our fathers:

Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews.

Why should it be thought a thing incredible with you, that God should raise the dead?

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

Which thing I also did in Jerusalem: and many of the Saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

Whereupon as I went to Damascus with authority and comission from the chief priests,

At midday, O King, I saw in the way a light from Heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.

And I said, Who art thou, Lord? And He said, I am Jesus whom thou persecutest."

Reference has been made today about the importance of training our young—keeping your children and youth in the faith. I wish to emphasize that importance. Our children are treasures of eternity. Not one of them should be lost or allowed to stray.

With that sentence, I wish to associate that term "scientific humanism" used by our Brother Hay. Many of our youth are being taught that scientific humanism, and in studying that natural appeal that only those things which appeal to our senses should be accepted, our youth are tempted to reject anything spiritual. A few years ago, only a few years ago, people would have rejected the idea that those (half this audience) could sit in another building and see this pulpit and hear the words. It is a natural thing for us this morning. We accept it as an every-day occurrence. So millions today reject the idea that there is a spiritual realm above this physical earth, above the animal plane, a spiritual realm to which the majority of the people of the world are **dead, unresponsive**. They move about on the plane of the physical. They yield to the appetites as any other animal yields to his appetites, and because they are unresponsive to the higher realm, they say it isn't real.

I repeat, I love these young folks. I think it is important for parents in the Church to realize that they should be taught, by example and precept, that there is a higher realm than the mere physical. Of the importance of the child, I would like to say before I go further, a Rotarian in America, commenting on this very thought, said:

"We have never seen the Father here, but we have known the Son, The finest type of manhood, since the world was first begun.

The greatest (the greatest) is His Son. He sent to cheer the lives of men.

Through Him we learn the ways of God and found the Father's love.

The Son it was, who won us back to Him, who reigns above.

The Lord did not come down Himself to prove to man His worth,

He sought our worship through the Son He sent upon the earth.

How can I best express my life, wherein does greatness lie?

How can I long remembrance win, since I am born to die?

Both fame and gold are selfish things, their worth will quickly flee.

But I am the father of a boy, who came to speak for me.

In him lies all I hope to be, his splendors shall be mine.

I shall have done man's greatest work, if only he is fine.

If some day he shall help the world, long after I am dead.

In all that men may say of him, my praises shall be said.

It matters not what I shall gain of fleeting gold or fame,

My hope of joy depends alone on what my son shall claim.

My story must be told through him, for him I work and plan.

Man's greatest duty is to be the father of a man."

Not the father of one who will grovel on the plan of animalism, not one who will be satisfied with this, in his brain, this scientific humanism, but one who will realize what the greatest thinkers in the world today (and I say it advisedly), the greatest thinkers outside our Church in affairs of man, realize. From their standpoint, there is, in the evolution of man, a reaching out for the spiritual. Some day they are going to realize that we are coming to a point for coming in contact with that spirituality in which the Christ was, just as you can touch a button and come in touch with a voice on the other side of the world.

Does it seem incredible, said Paul before Agrippa, or why should it seem, be thought, a thing incredible with you that God should raise the dead? Well, young men and young women of the Church in Auckland, in New Zealand, it might seem incredible to you in some of your silent moments of thought, that God could speak in this day to the Boy Prophet, Joseph Smith, or that He would deign to reveal Himself as a divine being and in that vision, 1800 years after He was crucified on the cross, should still be a living being. Does it seem incredible? Well, it did to King Agrippa, but it didn't to Paul. He **knew** from experience and he told Doctor Luke. (Use that modern term

because Luke was a physician.) He told Luke, who travelled with him in the mission field, about that vision. Luke might have been with him there, for they were in Macedonia and they travelled together. I believe Paul, I believe Luke—that they told the truth when they wrote that they saw it.

And King Agrippa was so impressed with Paul's testimony of the positiveness of Christ's resurrection, that he said unto Paul, "Almost thou persuadest me to be a Christian." And Paul said, "I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds."

Now just in a few minutes—I know that is difficult to believe, difficult to comprehend. But put the test to it. Many years ago, a king, seeking to know the truth, asked a man to give him the marks by which he might know it to be true. The man told him:

First, whatever claimed should be a sensible fact—one that can appeal to either the eyes, the ears, the nose, touch, or to one of the physical senses.

Second, there should be witnesses to that fact.

Third, those witnesses should be reputable.

Fourth, they should be monuments to the fact that it happened before.

Finally, the monument should be dated back as near as possible to the event itself. Well, what Paul said was not a physical fact to Agrippa nor to Festus, nor to the sister of the King. It was a sensible fact to Paul, but the others couldn't see it, or hear it, but there were witnesses to it because they fell down with Paul and saw the light and heard the voice. At least they fell down and saw the brilliant light. I don't know anything about those men who went with Paul, but I do know about Luke, and he was a reputable witness, that he heard Paul's testimony and the Book of Acts has stood the test of censure, modern criticism and it stands today as an accurate account.

The monument to the resurrection of Christ is this day on which we worship, the first day of the week. The Sabbath was Saturday, but Jesus arose on the first day of the week and the apostles met and have worshipped, and we have worshipped on the first day of the week, which is a monument to the fact Paul declared before Agrippa and that began while the apostles were still preaching.

Now, young men and young women, I should like to apply those five marks to the claim that Joseph Smith made when he said an angel appeared and gave him the Book of Mormon. Just hastily think about it.

First, those plates were tangible. They could be seen, they could be lifted, and they appealed to the sight, physical sight. Secondly, there were witnesses to that claim—Oliver Cowdrey, David Whitmer, and Martin Harris—and they wrote that witness to all to whom this work shall come. "We bear witness that an angel of God came down from Heaven, that

we saw and beheld the plates and the engravings thereon." That is a detail, and "it is by the power of God that we beheld these things . . ." You read that witness. "It is marvellous in our eyes, but we beheld these plates."

What about the reputation of those three witnesses? Oliver Cowdrey had studied law. No, I beg your pardon, he hadn't studied law at that time. He was a young school teacher, so he was pretty well trained, for that day. He could judge for himself.

David Whitmer was a prosperous farmer, a reputable citizen respected by his neighbours, as, also, was Martin Harris. Oliver Cowdrey, a little later disagreed with the Prophet Joseph Smith and was excommunicated from the Church for lack of harmony. If there had been any connivance about it, now was a chance for Oliver Cowdrey to get even. He was excommunicated. He took up law and was pleading a case in court and his opponent accused him and said, "You can't depend on this man. He said he saw an angel from God and now he denies it."

Oliver stood up on his feet, though he was an excommunicant, and said, "Yes, I did, and my witness is true."

David Whitmer was excommunicated. He, too, got out of harmony, thinking that the Prophet was wrong in financial deals and some other things. He, too, was excommunicated from the Church. Later, Oliver Cowdrey came back and said, "Let me re-enter the Church. I was wrong. I ask for no prominent position. Let me come in as a member of the Church." His testimony remained until the day of his death that that Book of Mormon was true. David Whitmer did not come back, but Brother Moyle, James G. Moyle, the father of Henry Moyle, now in the Council of the Twelve, a young man who had just graduated from the law school, was perturbed about this question of divine origin and this appeal to the spiritual world, and he wanted to see David Whitmer, himself, David being alive. He and a companion called on David Whitmer, who didn't come west with the Church, and said, "Will you please tell me in person whether your testimony to the Book of Mormon is true?" And Sister McKay and I, only a year or so ago, the guests of James G. Moyle, who had been back to Washington, held prominent positions in Stake and Country, and he told us of his visit to David Whitmer. So there is David Whitmer's testimony as James G. Moyle heard it, and I give it to you. It is this, "We did see those plates. We did see the engravings thereon and I have never denied this, although you can read in the Encyclopaedia Britannica that I denied it. I never denied it." And he died true to that testimony, still an honoured citizen back there in his home town.

Martin Harris was not excommunicated, but he didn't come West with the Saints when they were driven out of Nauvoo. He did come later. And when I was a little boy, I remember my father and mother going to Salt Lake to attend the great conference of the Church. When they came home Mother told us children that they had heard Martin Harris testify that he had seen an angel and that he had

seen the records from which the Book of Mormon was published. That's a pretty direct testimony to me through my father and my mother. So, the testimony of those witnesses is not questioned. That is the third. The first is appeal to physical senses, the second, witnesses, and third, that those witnesses should remain true and should be considered honest people.

What is the other? There should be monuments. Well, the book, itself, is a monument, published in 1829 before the Church was organized; written by a young man with no Church. And I have seen, as stands today, the room in Palmyra in which that book was printed, the early press still standing, and so it dates back even prior to the organization of the Church.

Don't be misled by the prevalent idea that there are no spiritual manifestations in the world today. Scientific humanism will not answer the longing of the human soul. There are evidences besides Paul's that the influence of spiritual beings may be felt by physical beings now, in this world. The Prophet Joseph received it. He said he felt like Paul when they did not believe him when he stood before Agrippa and wondered why they could not believe him. "But whether they denounce me, persecute me for saying so, I know that I have seen a vision, and I know that God knows, and who am I that can deny that testimony."

My message to you this morning is so to live that you, too, may feel a guidance, a spiritual guidance, in your affairs, here and now, and be brought to that testimony which tells us "I know that this Church of Jesus Christ is divine." Whatever other men may think of him as a great teacher, as a great spiritual and religious leader, I know he was all that. I know also that he was the Son of the living God, just as the scriptures tell us, and that through some law which science cannot explain, any more than they could explain this (television) 25 years ago, by the operation of some law, Christ's body and His spirit that went to preach to the spirits in prison while His body lay in the tomb, were reunited and He came forth a resurrected being. Body and soul united, never more to be separated in the operation of eternal law, and He appeared in this dispensation and gave the Gospel just as He had given it, not to Paul, but to Peter, James, and John, and the others of the Twelve, because Paul didn't receive until later, when a voice said to him, "Saul, Saul, why persecutest thou me?" And he said, "What wilt thou have me do? And the Lord said, "Arise and go into Damascus and there it will be told you what thou must do," and do you know to whom the Saviour sent him—to the President of the Branch, who had been authorized and ordained to preside over that little Branch and to whom Paul was going to arrest and throw into prison as he had done for James and others down in Jerusalem, just simply because they believed that Christ rose from the dead. So Saul, not withstanding he had received a direct manifestation from Heaven, was told to be baptized by the one having authority from on high and then he learned the principles of the Gospel and he went out

everywhere preaching it, the greatest missionary of the age. So we, too, must conform our lives to those ideals given by Christ and I want you to know, with all my soul I say there is none other name under Heaven given among men whereby we must be saved and I don't use the word saved in the sense of going into the other world where you will be walking on golden streets and playing harps. I used it in the sense of being saved on this earth. Today is part of eternity. If we have eternal life—and we have—"saved" to me is being happier today, happier, stronger individuals; happier in our homes because we keep true to the marriage covenant. Happy in the thought that we want to train our boys and girls to be noble representatives that perpetuate our name, happy in the thought that we can serve the nation. Wherever we have been given a trust, we be true to that trust. Happy in the thought that our voices may reach the utmost parts of the world. Happy in the thought that we can say that "If I will travel the world-wide through, and speak to men with a gentle might, I'd tell them to be true."

God help us to be true to the ideals of our Lord and Saviour, Jesus Christ, that we may be true and worship the one Father and one God, who is the Father of Jesus Christ, our Lord, who stands at the head of this dispensation, as He did in former dispensations; true to our fellow men; true to the governments under which we live and whom we serve. That you here in Auckland, and throughout New Zealand, may prove to yourself that it is our purpose to rise from the low, the vulgar, the mean into the spiritual realm of which Peter spoke when he said, "We have become partakers of the divine nature," I pray in the name of Jesus Christ. Amen.

After the morning session, not only those in the chapel, but those in the television audience (in the foyer, classrooms and under the marquee) remained quietly in their seats until President McKay and his group had gone to their cars and driven away that his period of rest between meetings would not be spent in leaving the building.

During the afternoon session, Brother Leonard Clements, representing the Saints of the South Island, presented President McKay with an order book from which he might choose the robes he and Sister McKay desired as a gift from the Saints of the South Island whom they had been unable to visit. Typifying his ability to make on-the-spot decisions, President McKay had checked the one before Brother Clements finished his greeting. After hearing from others in the audience and of the official party, President McKay gave his concluding talk of his New Zealand visit. There was scarcely



President and Sister McKay pause at entrance to Chapel.

an eye unfilled with tears as he concluded his moving talk, full of inspiration and sincere, heartfelt love for the new friends he had made here. Following the service President and Sister McKay, President Murdock, as well as President Ottley and others shook hands with each person in attendance as they filed past the front entrance to the chapel. During the hour and a half required for receiving and shaking hands with each person, the choir and the Elders Octette group sang song after song, rendering an air of reverence to the proceedings. Both President and Sister McKay expressed appreciation for that lovely music.

Following is President McKay's concluding talk, given at the afternoon session, January 30, 1955:

"Why, it means so much, I almost whisper as I say it—
I dream that unseen fingers touch my hands in answer as I say it.
May all it means to all mankind, in all its wondrousness,

Possess you through sun and cloud and calm and wind.
God bless you."

I do not know who wrote those lines. I only know that he expresses the feeling that overwhelms me as I rise to address you, my friends, brethren and sisters, at what is probably the last meeting of a most memorable week in New Zealand. It doesn't seem possible that the week has gone, and in one way, when I think of your feasts, of your welcomes of the spiritual feasts we have had together, following the feasting of the products of your rich land, it seems months instead of a week.

Brother Clements, to use you as an illustration, we appreciate your standing up here this afternoon and representing our brothers and sisters in the South Island. I deeply regret that time will not permit us to visit the South Island. Brother Cannon and I were deprived of that privilege 34 years ago. I don't like to think of going away without having visited that great land. All I can say is thank you and God bless you—and take that back to the people in the Southland. And to all of you from north to south, from east to west, in your branches, in your work, your daily work, your missionary work, will you please carry with you in memory forever the love of hearts that you have made tender God bless you

misionaries who are here, devoting your time to preach the Gospel and give you strength to do it faithfully, effectively, not only by words, but by actions.

God bless you missionaries who are labouring on the College. That is one of the greatest projects that we have instituted in the Church, and that isn't the end when you get that completed. I can hardly restrain myself in telling you what we have seen in vision. There may not be a temple on that high mountain down in the South Island, but I think there will be someday in the future, so that you folks won't have to spend half your earnings of a lifetime to go to Laie to get all the blessings that the sacred temple offers. And in view of that time, I am going to leave just a final message.

It will apply to all. You will find it written by the practical leader, James. "Submit yourself, therefore, to God. Resist the Devil and he will flee from you."

I don't know whether James had in mind the temptation of his Saviour, Jesus, but there is no better illustration of the truth of what James says than the truth of that temptation. Let us just consider it for five minutes, then I shall go on.

Jesus had heard the testimony, "This is my beloved Son, in whom I am well pleased." Two distinct personages in the Godhead if that is true. And the Holy Ghost appeared to John in the form of a dove, testifying to John that Jesus, the Son of God, was approved and chosen. Then, as a period of preparation, it seemed, Jesus climbed a high mountain. It stands near the River Jordan, the River Jordan coming down from the Dead Sea. Somewhere near the Dead Sea this baptism took place. They pointed to the very place. I don't know, but there in the Holy Land stands the Mount of Temptation.

It would seem that the Temptor heard the statement, "This is my beloved Son," and he challenged him after forty days fasting when the physical body would be yearning for some sustenance. "If (he emphasized it, I fancy) if you are the Son of God, command these stones to become bread." There, strangely enough, in that land, near the place, were little limestone rocks not unlike the shape of a Jewish loaf, which would whet the appetite by the law of association. There Jesus answered, "It is written man shalt not live by bread alone, but by every word that proceedeth from the mouth of God." It is said by Shakespeare that the Devil can quote scripture for his purpose and so he did on this occasion. Then he challenged Him on His power. "If thou be the Son of God, cast Thyself down, for it is written He will give His angels charge concerning Thee and in their hands they shall bear Thee up lest at any time Thou shalt dash Thy foot against a stone." Again the Saviour resisted.

Jesus said, "It is written thou shalt not tempt the Lord, thy God." Then, we are told, Satan appealed to His nature, taking Jesus to the pinnacle of a high mountain, where he showed Him the kingdoms of the world, the power and wealth thereof. And don't you think that was an

idle temptation because if Jesus had failed, in any way, Satan would have had all that to give. In this temptation he doesn't say "if" you are the Son of God because he had been rejected twice, and yet, I might say, he whom he tried to tempt grew stronger. This time the Temptor pleaded, "All these will I give Thee if Thou wilt but fall down and worship me." Rising in the strength of divinity, Jesus said, "Get thee behind me, Satan, for it is written thou shalt worship the Lord, thy God, and Him only shalt thou serve." I don't know, I repeat, whether James had that in mind, but he said, "Submit yourselves unto God, resist the Devil and he will flee from you." I do know that the human family, men and women, are tempted as Christ was tempted. I do know that millions of them cannot resist that temptation. It comes to us all in the form of appetite. Satisfy that physical appetite, gratify that physical passion, at all costs. Too few say man shall not live by bread alone but by what comes from God. I do know that in that second temptation where Jesus was dared to show His power and gain the favour not only of the Jews, but of Rome, for He could, had He performed that miracle. The Temptor appealed to His vanity, or what he thought to be—accepting a dare, trying to be what somebody else is. (I haven't time to develop that.)

I do know that you and I meet that temptation, too, and we look upon others with a sneer, wish them ill. The wisest man, Emerson, said, "An accident cannot happen in the street but the bystanders will be animated with the faint hope that the victim will die." A sort of depravity in human nature. Resist it and submit yourself to the higher principles.

And the third, love of wealth, a love of power, desires for fame—all these. Satan said, "All these I will give thee if thou wilt fall down and worship me." But Jesus said, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Brothers and sisters, every evil, all evil that men meet in this life may be classified into three groups, and we will classify them in the idea of resistance. First are those heinous crimes—taking a brother's life, ruining purity in womenkind, adultery, fornication, stealing from a brother that which does not belong to us, lying, failing to speak the truth. These are in one class.

The only way to resist those things (I am speaking to the world now because murder, and those things should be out of our lives) is to follow the admonition of Paul, "Let him that stole, steal no more," and don't repeat it.

The second kind of crimes we must resist cannot be resisted just that way and never do them any more. They are jealousy, jealousy of a brother's success and of a sister's beauty, hatred for somebody who does not believe as we, envy for somebody who is succeeding, malice and a host of others. Now you may say, "I will never be jealous again," but that spirit may come up, that feeling will arise in human nature. You may say, "I will never hate anybody again." But it will come. You may be irreverent and

you may say, "I will never be irreverent again." Something may come up, you may become angry and hurt the feelings of those in the home and in the workshop. The way to resist those things is by mastery. When the oath comes to your lips, do not express it. Crush it, mortify it. When the feeling of jealousy comes, mortify it. Turn your attention to something else. When the spirit of envy comes, do not encourage it, but mortify it and control it. As you do, you grow in character and in strength, and, as I said the other day, in beauty.

Then there is the third class, and that is the most difficult. There are things in this world which are virtues up to a certain point, beyond which they become vices and that is the third group. Making money is a virtue—the command of God when He created man was to subdue and control the earth. What is that, but making nature produce what you like. And making money, accumulating wealth, within the bounds of propriety, are virtues. But when I name one word you will see how that becomes a vice—**miser**. He has gone beyond the line of propriety. He has made the money and he clutches it. Let his wife suffer, children go without education, but that is his **gold**. I wish I had time to tell you the story of Silas Marner, how when he was banished from society and his girl left him, he began to count his pounds and pence, and his soul shrivelled as his pile of gold grew.

Another example, pleasure. It is a virtue. Every young person is entitled to it. In our Mutual Improvement Associations we have the joys of companionship, but when that is carried—say dancing, for example—beyond the lines of propriety, then it becomes an evil and should be resisted.

We commend you lovely women and men who gave the programme last night. Combinations in rhythm, artistry, beauty, grace, and skill—all combined to present that which was pleasing and satisfying to the soul, and you did not go beyond the bounds of propriety.

Even working. That is a blessing. Every man has a right to work, but we could go beyond the bounds of propriety and injure ourselves.

Now there may be somewhere here, let us pray, God, a temple. But you must be prepared for it. "My spirit," saith the Lord, "will not dwell in unclean tabernacles." And the way to keep that tabernacle pure and clean as God would have it, is to resist temptation, no matter in what form it comes. As you resist it, you will grow in strength, the strength of Christ, and you will have power to say, "Get thee behind me" and it will be easy. It would be no temptation to you if you saw a bag of money that did not belong to you. You would like to find the owner. You wouldn't want to sneak away and hold it. That would be yielding to temptation. It is no temptation to you if somebody has lost this bag of gold, and so it will be with every temptation. Well, my time is up.

I think I can summarize this and I will give it to you.

"TO MY SONS"

"It is not what you claim to believe, my sons, that makes you manly men. It is the beautiful lives that you live that count, and the value you place on them. It is not what you preach that chastens your lives or whether you blame or praise.

It's your actions alone that count, my lads, and it's living squarely that pays.

Your life is your care and you pay as you live.

There is no one to charge it to. So square up your shoulders and face the world

With frank and honest view.

Your joy and success in life will be sure if you are honest and square with men. There is nothing to fear or nothing to dread

If you have lived the best you can.

You don't have to die to go into hell

If you squander your lives away.

It's the living of beautiful lives right here

That makes a real heaven each day.

Your lives are part of the great universe, And not yours to scatter or strew ;

If you plunder or break any natural law Mother Nature will always break you.

It matters not how reason guides your belief

Toward life, or the long missing link.

No creator would ever have made human brains

And then made it a crime to think.

Just try to think fairly, be true to your thoughts.

Don't pretend to believe all your doubts.

It's your actions alone that rule, my lads. It's living life squarely that counts."

And the message of the Church is that that living should be in accordance with the restored Gospel of Jesus Christ. As surely as we are looking into each other's eyes, it most surely is, that that is the one plan which will bring us back into the presence of our Father in Heaven. Well, these are some thoughts that I have, as I say goodbye, and God bless you. This is one of the most memorable visits that Sister McKay and I have ever made in the Church—not only because of your kindness. We appreciate that. Not only because of the inspiration of gatherings. Not only because of the friendship of these choice men and women—President and Sister Ottley, Brother and Sister Biesinger, Brother and Sister Mendenhall, Brother and Sister Hay, and Brother and Sister Evans. Not only because we love you, but because of what we have seen. This is a great land. Noble people in it, too. And I say, God bless them, as I say, God bless you, in the name of Jesus Christ. Amen.

Monday, January 31st, arrived and with it the day for the departure to Australia for further appointments, receptions and greetings, for President and Sister McKay. Before anyone could scarcely realize it the week with our Prophet had come and gone.

Nearly five hundred people, not only from Auckland, but those who had been attending the various meetings around the tour route, were on hand to bid farewell and Godspeed to our visitors. The group of Saints was sad, tearful, and yet strangely happy as they gathered to bid farewell. The last minute photos were snapped and President McKay graciously consented to sign as many autographs as he could before being taken by President Ottley to be entertained finally with choir numbers, hakas, action songs, pois, hulas and sa' sa's by the Saints.



A last farewell song.

There was a marked difference in the crowd from that of the welcome, although there was still that orderliness that had been requested and emphasized throughout the tour. It was evident that President and Sister McKay and President Murdock, as well, had become more than just "names" to the people of New Zealand. They had found a secure spot in the heart of each Latter-day Saint, and many non-members, too, in the short week they spent in New Zealand.

President Ottley expressed gratitude at the airport to the Saints for their willing compliance with any and all requests made upon them to avoid strain upon President McKay. It was a full itinerary and, even with precautions, a strenuous one, but one in which President and Sister McKay were able to really meet the people in their chapels, in their meeting houses, and even along the side of the road where they gathered. He was able to see their Maori dances, hear the songs of the choirs, and meet the public officials, also, as they all, Saints and non-members, extended their greetings to him. They, in turn, were permitted to hear the beautiful messages of truth pertaining to the Gospel of Jesus Christ as he and his lovely wife spoke to them.

As President McKay bade New Zealand goodbye at Whenuapai, he said (and repeated), "In all our travels around the world we have never had a more impressive, more reverent farewell than this you have given us at this parting hour. With all my heart, expressing the thoughts of Sister McKay and Brother Murdock, we say 'Goodbye and God bless you.'"

Finally the sacred "Kotuku," having completed its cycle of activities in "Aotearoa," and having blessed it with its hallowed presence, once again lifted silvery white wings, and with a last lingering look gracefully circled the field, majestically set off into the sun, to return once more to the "home of the gods" from whence it came. ★

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TO ALL MISSIONARIES

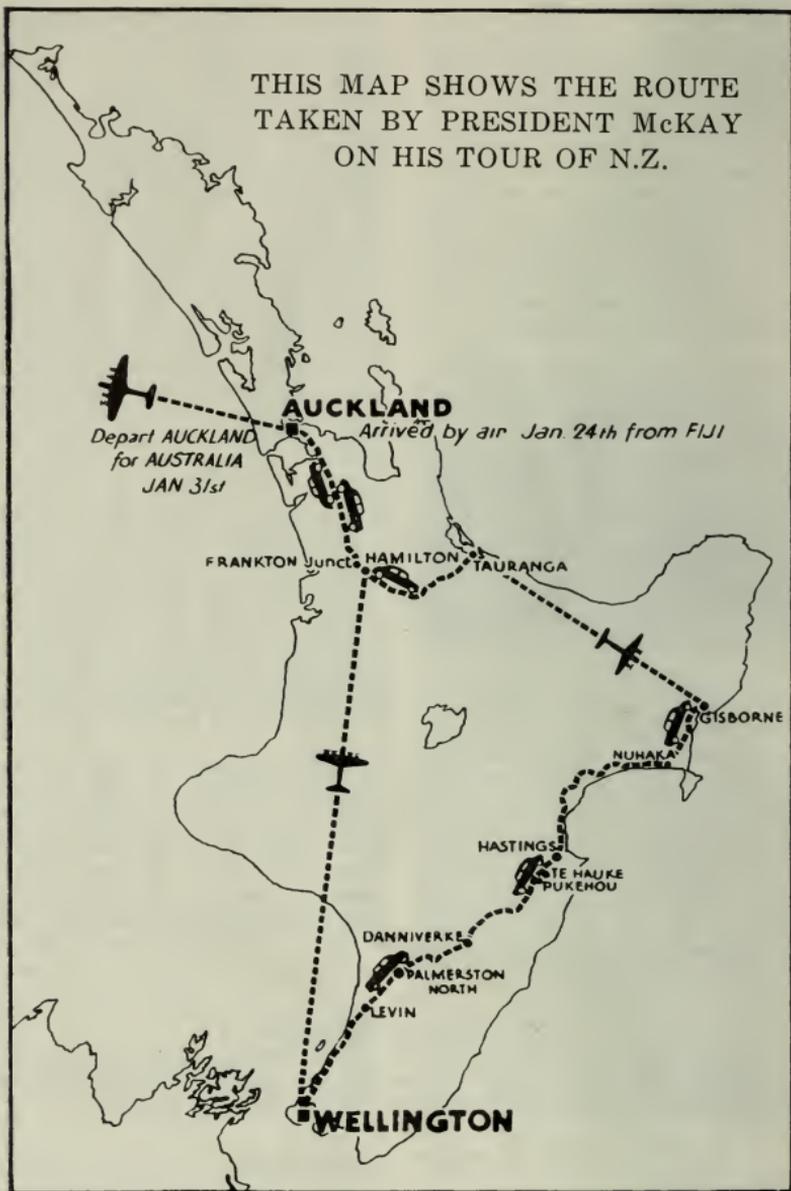
If you have not provided the Editor of "Te Karere" with a photo of yourself would you please forward one immediately in order to have you included in the missionary groups in the Hui Tau issue.

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TO DISTRICT REPORTERS

Some of the regular features of "Te Karere" have not been included in this edition to make space for the complete text of President McKay's talks. To you faithful district reporters, do not think that your material was not satisfactory, it was just omitted to allow this space for President McKay. I have used the information which I could fit in and appreciate your help. Thank you. Please keep up the excellent work and have reports for March ready for the April issue in to me by March 15th.

THIS MAP SHOWS THE ROUTE
TAKEN BY PRESIDENT McKAY
ON HIS TOUR OF N.Z.



Here and There in the Mission

Returning to New Zealand for his third mission aboard the "Oronsay" was ELDER DAVID HYRUM WOOD, accompanied this time by his lovely wife, SISTER ADA MACKE-PRANG WOOD. While this is the first mission for Sister Wood, Elder Wood was here from 1901 to 1904 and 1912 and 1913. They come from Murray, Utah, where Elder Wood has served as City Engineer, Building and Plumbing Inspector, and a member of the City Planning Board. Active in Church work, Elder Wood has served as a ward teacher, president of the Seventies Quorum, and later as group leader of the High Priests. Sister Wood has been Relief Society secretary and work director, as well as being an active genealogical researcher for many years. The Woods have a fine family of five children and 23 grandchildren, and their oldest grandson, Elder LaVell Wood, is now labouring as a missionary in Dunedin. Elder and Sister Wood have been assigned to labour in Hamilton, Waikato District.

ELDER FRED C. BROWN, coming from North Ogden, attended Weber College and Brigham Young University where he majored in accounting before receiving his call to serve as a missionary. He has been assigned to Wairoa, in Mahia District. From Montpelier, Idaho, comes



Elder Brown

ELDER CHARLES ARLIN BARTSCHI who has served as M.I.A. 2nd counsellor, ward teacher, assistant Scout Master, and secretary in the Aaronic Priesthood. He attended Utah



Elder and Sister Wood



Elder Bartschi

The "Oronsay" also brought three new Elders to New Zealand on its last stop here. They are ELDER FRED C. BROWN, ELDER CHARLES ARLIN BARTSCHI, and ELDER MERRILL DEAN BRIGGS.

State Agricultural College for one year, with a major in engineering. He has also been employed by Lang and Company in Salt Lake City. Elder Bartschi has been assigned to labour in Morrinsville, Waikato District.

ELDER MERRILL DEAN BRIGGS, from Salt Lake City, is a graduate of Granite High School and Seminary. He has been employed the past two and a half years by Inter-State Motor Lines in Salt Lake. His Church activities have included M.I.A. secretary, president of the Aaronic Priesthood quorums, and member of his ward building committee. He will be labouring in Palmerston North, Manawatu District.



Elder Briggs

Arriving in Auckland on Christmas Day aboard the "U.S.S. Alameda" were ELDER BARRY H. BRIGHT and GERALD H. BAILEY.

Elder Bright comes from Teton, Idaho. He has attended Brigham Young University for the past three years where he was active in student affairs and Compus Branch activities. He served as cheer leader and worked



Elder Bright

on assemblies and student programmes as well as being a member of Kia Ora Club. He served as Branch genealogical committee chairman. He has been assigned to labour in Auckland District.

Former University of Utah student, Elder Bailey arrived in New Zealand from his home in Salt Lake City. Elder Bailey attended the University for four years and majored in mechanical engineering. His Church activities included ward teacher, athletic director, stake M-Men representative. Elder Bailey did drafting work at Douglas Aircraft Corporation in Los Angeles during the summers.

Mission Transfers:

Some of the changes of assignment effective following the Christmas holidays were as follows:

Elder Melvin R. Hudman and Elder Richard F. Richards from Auckland District to Hawkes Bay, leaving the editorship of *Te Karere* to Sister Lude Dene Fresh, who previously laboured in Hastings, and the responsibilities of Mission Secretary to Elder James N. Chapman, formerly a proselyting missionary in Dannevirke.

Elder Elroy Kaleikau and Elder Gordon LeRoy Gallup from Waikato to Whakatane, Bay of Islands.

Elder John B. Lauritzen from Whangarei to Hastings, Hawkes Bay.

Elder Richard Lee Jarrard from Hamilton to Hawkes Bay.

Elder James H. King and Elder Bryant C. Mecham from Office to be travelling Elders.

Elder Kay from Mahia to Poverty Bay.

Elder George R. Fannin from Waikato to Whangarei.

Elder Phil J. Mason from Auckland to Morrinsville, Waikato District.

Spending a few days in New Zealand enroute to Australia aboard the "Alameda" were three Zion Elders.

ELDER EARL C. TINGEY, Centerville, Utah, a former horticulture student at Utah State Agricultural College; ELDER RULON F. CAMMACK, Pingree, Idaho, who has been serving the past 17½ years as Bishop of his ward; and ELDER HAYWARD STEWART ROBERTSON who has studied industrial engineering at Stanford for the past two years. These three elders spent an enjoyable week at Hamilton with the missionary group who were spending the Christmas holidays there. We wish them Godspeed and success in their missionary labours in Australia.

Arriving in New Zealand, January 20th, and just in time to greet President McKay on his arrival was ELDER ORLO KAE SPENCER, of Neola, Utah. Elder Spencer is from the Neola Ward, Roosevelt Stake. He attended Utah State Agricultural College and has been employed under Civil Service at Tooele Ordnance Depot. He served as president of his teachers' quorum and as a ward teacher. In addition he was active in M.I.A., serving on the M-Men Basketball team.



Elder Spencer

ELDER IVAN C. SMART, arriving on the "Orcades," came from Union, Utah. He is representing Union First Ward, East Jordan Stake. He was employed at the New Grand Hotel in Salt Lake City prior to coming on his mission, and was secretary of his priests' quorum, as well as participating in M.I.A. athletics.



Elder Smart

Coming from Springville, Utah, ELDER DEAN L. TEW, also arrived January 20th. He attended Brigham Young University where he majored in agronomy. Elder Tew has also been employed at Geneva Steel Company, in Orem, Utah, and spent a summer working in Alaska. He served as Stake M-Men secretary and also participated in M.I.A. athletics.



Elder Tew

Idahoan DEL VAR PETERSEN arrived in Auckland aboard the "Orcades" from Rexburg, Idaho. He represents the Rexburg Fifth Ward. He has attended Ricks College for over two years where he majored in chemistry and maths. Active in Church work, Elder Petersen served as second counsellor in his elders' quorum, stake secretary of the M.I.A. and as a ward teacher.

ELDER GLAYTON W. FERRIN comes from Pleasant View Ward, Ogden, Utah. He has been working on an experimental farm in Ogden and assisting his father on his farm. He has served as a ward teacher and a Sunday School teacher.



Elder Ferrin

Australian bound, but stopping briefly in Auckland, were ELDER DELMAR H. BJORK, Salt Lake City, Utah, and CHARLES A. SCORESBY, Iona, Idaho.

Saints Receive Blessings of the Temple

Sailing for Hawaii aboard the "Orsova" was another group of New Zealand Saints bound for the Temple to perform sealings and ordinance work. After having the privilege of seeing the Prophet off at Whenuapai, many of the Auckland Saints gathered at Queen's Wharf the afternoon of January 31st to see the Temple group off as they began their eventful journey to the House of the Lord. ELDER and SISTER WILLIAM GRANT were accompanied by their four children, Collin, Judith Ann, Margaret Diane, and William Boyd. SISTER ELIZABETH JANE FORD and SISTER

GRACE RIVERS, and ELDER and SISTER GEORGE FREDERICK DANIELS were the other Saints in the group. With love and best wishes and songs of farewell the Temple group boarded the luxurious "Orsova" and waved goodbye to their homeland.

Also arriving back home in New Zealand were BROTHER and SISTER CYRIL CLARKE, who recently were married and travelled to the Temple in Hawaii to be married for time and eternity. Mrs. Clarke (formerly Wati Chase) expressed her complete enjoyment of the entire trip, as did Elder Clarke. They spent a fortnight in Hawaii and were treated with typical Polynesian hospitality by Jack and Kathy Richards, Kaleikau, Forsythes and others who send their love and greetings to their many friends in New Zealand.

Elder and Sister Clarke were the first Saints from New Zealand to receive patriarchal blessings at Hawaii and they were grateful for this blessing. They wish to express their gratitude to all those in Hawaii whose kindness and generosity made their trip to the Temple of the Lord and their stay in Hawaii the outstanding event of their lives.

"Au Revoir"

Bidding farewell to his many friends in New Zealand was ELDER MELVIN G. McCONOCHIE, of Cardston, Canada, who has completed a 2½-year mission, and is now returning to San Francisco, California, and then to his home. Elder McConochie spent the major part of his mission in Rarotonga, where he was district president, and completed the last part in Poverty Bay District. Elder McConochie sailed aboard the "Orsova."

★

The man who doesn't know where his money goes obviously isn't married.

•

When a housewife displays her schoolgirl figure, she's probably got the family album out.

•

Let your wife know who's boss right from the start. There's no use kidding yourself.

PROGRAMME HUI TAU • APRIL 8-11, 1955

THURSDAY, APRIL 7th:

Arrival.

5:00 p.m.—Kai for all holders of tickets.

7:00 p.m.—Talent Quest, etc., marae entertainment, followed by dance, if desired, but with all entertainment passed on by Hui Tau Board appointee.

FRIDAY, APRIL 8th:

6:00 a.m.—All proselyting and labour supervising missionaries with Mission Presidency.

6:30 a.m.—Karakia in sleeping quarters, presided over in each building by a competent Priesthood bearer appointed by the Hui Tau Board Billeting Committee. This person to be responsible for his group as their chaplain.

7:00 a.m.—Breakfast. Prompt serving and prompt closing.

9:00 a.m. to 11:00 a.m.—First General Session with "Good Friday Theme" to set the Spirit for our Conference.

11:30 a.m. to 1:45 p.m.—Choir Festival.

2:00 p.m. to 4:45 p.m.—M.I.A. Maori Competitions.

5:00 p.m.—Kai for all ticket holders.

7:00 p.m.—One and a half hours divided between Mission Primary and Mission Scouts.

8:30 p.m.—M.I.A. Chorus Competition. Halls cleared at 11:00 p.m. and people retire.

SATURDAY, APRIL 9th:

6:00 a.m.—Missionary meeting, as usual.

6:30 a.m.—Karakia, as usual.

7:00 a.m.—Breakfast.

8:00 a.m.—Meeting of Primary Mission Board with Branch and District Officers. Meeting of M.I.A. Mission Board with all Branch and District Officers. Meeting of Genealogical Mission Board with all Branch and District Officers.

10:00 a.m. to 11:45 a.m.—Second General Session of Conference. "College and Construction Emphasis."

12:00 noon to 1:45 p.m.—Mission Sunday School Convention with District Officers. Mission Presidency with District Presidencies and Clerks to be addressed by Mission Secretary, Mission Recorder, "Te Karere" Editor, and Mission Welfare Representative, as well as Mission Presidency.

2:00 p.m. to 4:00 p.m.—Third General Session of Hui, especially adapted to visitors to the College Site and the Hui.

5:00 p.m.—Evening Kai.

7:30 p.m.—Combined programme of “M.A.C.” Old Boys” and College Construction Group. See Article 13 in Mission Presidency suggestions. Halls cleared by 10:30 to allow time for preparing for Sunday morning.

SUNDAY, APRIL 10th:

- 6:00 a.m.—Missionary meeting, as usual.
6:30 a.m.—Karakia, as usual.
7:45 a.m. to 9:45 a.m.—General Priesthood meeting for all Priesthood. General Relief Society meeting for all ladies.
10:00 a.m. to 11:45 a.m.—Fourth General Session of Conference “Easter Theme.”
12:15 p.m. to 1:30 p.m.—Meeting of all Presidencies of Elders’ Quorums and their Clerks with the Mission Presidency and Melchizedek Priesthood Committee.
2:00 p.m. to 4:00 p.m.—Fifth General Session of Conference.
5:30 p.m.—Sunday evening meal to break our fast. Please see Article 16 of Suggestions.
7:00 p.m. to 7:45 p.m.—Presentation of Genealogical Pageant with music.
7:45 p.m. to 11:00 p.m.—Presenting of single and massed Choirs under direction of Music Committee.

MONDAY, APRIL 11th:

- 6:00 a.m.—Missionary meeting, as usual.
6:30 a.m.—Karakia, as usual.
7:00 a.m.—Breakfast.
8:00 a.m.—M.I.A. March Past and Games Competitions.
8:30 p.m.—M.I.A. Ball, Junior and Senior, to climax the MOST GLORIOUS HUI TAU Gold and Green Ball.

Meetings of Hui Tau Board with Mission Presidency to be held at times convenient; during meetings of Auxiliary Officers the Presidents of Districts and other Board Members to be sure, before hand, that they are properly represented in the Auxiliary Meetings as they pertain to their various Districts.

Your ideas won't work unless you do.

★

The easiest way to go to sleep is by turning off the alarm.

★

The perfect example of arrested motion is a woman entering her thirties.

★

A cynic is one who thinks it is better to have loved and lost than to have loved and won.

The Sunday School in the N. Z. Mission

THE best Sunday School workers who plan and organize early and well, who keep themselves "on their toes" with a rich teacher improvement programme, those who invariably have punctual, reverential Sunday Schools such as you like to take your friends to visit—make very wide use of *The Instructor*. They have made it their Instructor. They make it a point of calling to the attention of their fellow-workers, special "meaty" articles. President David O. McKay is editor of our Instructor. From this busy and beloved man, the man who knows Sunday School work as few other men have ever known it, come priceless gems of wisdom, guidance and inspiration in this most sacred assignment ever given by God to man—"Feed my lambs." Each Sunday School general board member is bending every effort to make "our" magazine helpful and meaningful. General Church authorities and enthusiastic workers from all over the Church are contributing time-proven suggestions to make *The Instructor* an indispensable aid to Sunday School workers.

No one has all the answers to the "how" and the best way of teaching. We are a church of lay-teachers, helping each other to learn how to teach this wonderful gospel. We as members of this Church have been "called" to teach. The joy that comes from such service well done is great. We should pass along our valuable experiences. *The Instructor* furnishes this grand opportunity.

To promote better Sunday Schools through a more extensive and intelligent use of this Sunday School tool a campaign is now on to acquaint such workers with this magazine to the end that EVERY SUNDAY SCHOOL WORKER shall have an Instructor in the home, and that every Sunday School Librarian will have on hand two copies, one to be kept on call, the other for the use of the subject files.

Why not get behind this movement to help "our Instructor" reach a wider circle of Sunday School workers?

SOME INTERESTING OBSERVATIONS ABOUT LITERATURE

Church Literature

Instructor	per year 18/-; per copy 1/6
Improvement Era	per year 20/-; per copy 1/8
Relief Society Magazine	per year 15/-; per copy 1/3
Children's Friend	per year 15/-; per copy 1/3
Te Karere	per year 10/-; per copy 10d

On Local News Stands

Pictorial Magazines	ranging in price from 1/- to 3/-
Sports Magazines	ranging in price from 1/- to 2/6
Short Stories	ranging in price from 1/9 to 5/-
Scandal Papers	ranging in price from 3d to 1/6
Penny Thrillers.	

It is not our intention to belittle any of the literature that is published on the basis of public interest and demand and sold on local news stands, but we would like YOU to stop and consider whether or not this type of

thing is as valuable to you as the clean, spiritualized literature that is offered by the Church. Compare the quality of material in each; the articles, the pictures, the very paper

(Continued on Page 90)

They Shall Teach Their Children To Pray

By Muriel Kehoe

THE General Board of the Primary in Zion have given us a slogan which says, "PRIMARY IN EVERY BRANCH IN THE MISSION."

When we realise that Primary is one of the best means of teaching the gospel to our children and of converting non-member children and parents, we would not be the cause of children drifting away in unbelief as did the Nephites of old so many times in their history.

We are all familiar with the saying "train up a child in the way that he should go and when he is old he will not depart from it." The Primary will aid the parents and Sunday School teachers in training our little children. To do this there must be co-operation from all—the teacher must have her lessons well prepared and be enthusiastic about her work and the parents must be aware of the value of Primary and send their children each week (an occasional visit with them to Primary will give them an insight into the benefits their children will receive). If this is done the children will not want to miss a single Primary day.

The fundamental teachings that a child is given in Primary are:

(1) To know and love his Father in Heaven.

(2) To learn to pray to our Heavenly Father.

(3) To approach baptism with a deeper understanding of its significance that it may be more meaningful all of their lives.

(4) To learn to love Jesus and gain a desire to be like him.

(5) To have every boy look forward eagerly to receiving the Priest-

hood and to prepare him to be an effective bearer of the Priesthood.

(6) To teach the girls L.D.S. ideals about the home and to be happy, helpful members of the home.

(7) To teach the children the fundamental beliefs of the Church as contained in the Articles of Faith.

To sum it all up, the aim of Primary is to teach little children to know and love the restored gospel of Jesus Christ better than they ever have before. No child is born with the knowledge of the gospel. Each must gain these things for himself. We all learn from various sources—environment, associates, home life, school experiences, books and study, etc.

As members of the Church of Jesus Christ of Latter-day Saints we should do all in our power to place in the hands of our children those things that will aid in molding their characters and which will help them to gain a true testimony of the gospel.

President Heber J. Grant once said, "I will promise you that your children will not go astray if you have the Church magazines in your homes and read them." *The Children's Friend* is the magazine that has been especially written to cater for the needs of the children. All those who read it love it and look forward to each issue. As well as the pages from which your children will gain so much joy, there are pages with wonderful messages for all parents as well as for Primary workers. It is our earnest desire that more people throughout the mission will not hesitate any longer before ordering "*The Children's Friend*" for their families. All will be well rewarded for the 15/- spent thusly.

(Continued on Page 90)

M.I.A DURING 1954

THE New Zealand M.I.A., recently featured in the Church Section of the Deseret News, has indeed shown progress, increased activity, and greater interest during the year 1954. For this we, the Mission M.I.A. Board, are indeed grateful, also for the support you have given to the Conventions held in the various Regions and the M.I.A. programme as a whole.

For those things, however, that you have failed to do in your M.I.A.'s, the items you did not prepare, the Green and Gold Balls that you did not hold, the boys and girls, the men and women who have not been aided in their testimonies because perhaps you did not do your part in making the programme function as outlined; for all of these things we can only feel regret. Hope

for the coming year is kindled brightly within our beings, however, because we have seen the programme for the new M.I.A. year and know its worth and the good that can come from it if prayerfully, enthusiastically, and actively applied. May you all do your part, and we will sincerely try to do ours, to apply yourselves, your talents and every effort to this work. It IS important, for it is not our work, it is the LORD'S WORK.

Just as you have all had many changes in your District and Branch M.I.A.s, so, too, have there been recent changes on the Mission M.I.A. Board. The Board, however, at the close of the 1954 M.I.A. year was composed of those contained in the following picture taken at the meeting held in Auckland December 4, 1954.



M.I.A. MISSION BOARD

Front Row (left to right): Lata Wolfgramme, Anne Beazley, Rawinia Haeata, Lou Ciel Briggs (Y.W.M.I.A. President), Carlyle Doman (Y.M.M.I.A. President), Alan Grey, LaVar Hancey. Second Row: Edna AhMu, Terene Enoka, Doris Manu, Jane Tahau, Nancey Bratton, Rose Puriri. Third Row: Richard AhMu, Pet Tarawa, Hirone Wikiriwhi, George Dorrington, Jim Puriri. Back Row: Eric Tahau, Madsen Elkington.

HOW THE PROPHET ELIJAH HAS HELPED YOU

By BRYANT C. MECHAM

ONE of the most vital and tangible factors of the present century is the modern mission of the Prophet Elijah.

When this ancient Tishbite had completed his work among the Israelites of old he was taken from the earth without tasting death. But he was not yet through with this world. A subsequent prophet revealed that Elijah would return "before the coming of the great and dreadful day of the Lord" (Malachi 4:5, 6) with a specific mission, which was "To turn the heart of the fathers to the children and the hearts of the children to their fathers."

So important was the successful fulfillment of this mission by the ancient prophet that the Lord declared He would smite the earth with a curse if it were not brought about.

The Latter-day Saints declare that on April 3, 1836, this same Elijah returned to earth, appeared to the Prophet Joseph Smith in Kirtland, Ohio, and set in motion the fulfillment of turning the hearts of the children to their fathers and it is still in progress.

What evidence have we to set forth in support of the claim that Elijah returned in fulfillment of the prophecy? Let us see. What was the purpose of Elijah's return to earth? It was, according to the scriptures, to turn the hearts of the children (or mortal beings) to their fathers (ancestors).

Malachi in his prediction makes it clear that this "turning of the hearts of the children to the fathers" is to come after Elijah's return, since it was to be the result of his visitation. Then logically we must agree that at what-

ever the time of Elijah's return, there should not, at that time, be a widespread interest of mankind in their progenitors.

Since Joseph Smith affirmed that Elijah appeared to him on April 3, 1836, we may test the truth of his assertion by determining if there was any widespread interest in genealogies before or on that specific date, and also if there was a decided awakening of interest in mortal man toward his dead progenitors after that date. And if such be the case, this very condition becomes bona fide evidence that Elijah did come.

History reveals that, prior to 1836, there was comparatively no genealogical interest whatever. In the entire 400 years from 1450, when printing was invented, until 1850, there were only 250 family histories published in Great Britain, or an average of one book in two years.

However, since 1836—the year when Elijah came—2,000 family histories have been printed there, or an average of 20 per year, with the trend being similar in other countries.

In 1836 there were no genealogical societies in all Europe and America. Today there are genealogical and biographical societies in every state in the Union and numerous others in Europe.

The first genealogical society ever organized came into being eight years after Elijah's appearance and was called the New England Historical and Genealogical Society, organized in 1844. The second to be organized was the New York Genealogical Society in

(Continued on Page 90)

WHAT RELIEF SOCIETY HAS DONE FOR ME THIS YEAR

By ELEANOR ORMSBY

RELIEF Society has helped me to develop in so many ways in this past year. I have only been a member for a year and in that time my mental outlook has broadened considerably. When I think of each separate lesson I realise that in some way each has had its own influence and taught me so much. I think of the theology classes and those wonderful Book of Mormon lessons. How they have strengthened my testimony by increasing my knowledge of the first peoples of the American continent. Now when I read about Abinidi and the others, they are not just names, but men who were human as well as inspired.

I think of the social science classes and am humbled by the feeling that I am at last beginning to grasp the principles and the meaning of existence and the creation. "In the beginning God created the heaven and the earth."

I think of the work and business meetings and the joy and fellowship we enjoy in our small Hamilton Branch. How, as our fingers are working to make useful articles, our minds are occupied with the lesson for the night and we learn more about the management of our home. We get to know each other more intimately and, united in our interests and beliefs, we know the true meaning of the word "friend."

Most often I think of the literature lessons, which is only natural, as I am the teacher. I read a lot, perhaps not always wisely, but always too much! The literature lessons have given me a purpose and a road to follow in my reading. Before, I would go to the library and pick a book—any book. Then, if I liked it, I would read all the others by that author and

any others it might mention. I have always liked biography and travel books, the humorous as well as the sedate. There was also a list of books I was "going" to read, when I had time. I am glad to be able to say that I have read some now because they were necessary to the different lessons. I gained real enjoyment from them.

I could never quite bring myself to read poetry before. Somehow it seemed dead. Now it is vibrant and alive. At least most of the poems I have had to read in connection with the lessons are, and they have whetted my appetite for more. I do not now pass the poetry section at the library without a glance. The classical novels we have studied this year have developed my judgment and now I am much more demanding of any novel I read. It has to attain a pretty high standard!

For all these things, and many more, I am truly grateful.

Note: The above article was the winner of a contest sponsored by the Relief Society Mission Board this past year. Articles were judged on both a branch and district basis before the best was sent to the mission where Sister Eleanor Ormsby's article was judged the outstanding one.

We are pleased to publish the winning article and hope it will encourage all you sisters in Relief Society to participate in activities of this type. It gives you each an opportunity to express your feelings, increase your testimonies of Relief Society and the Gospel, give your leaders an opportunity to know how you feel about Relief Society and improve your ability to write. Not only do you improve yourself, but your message may be the means of helping some other sister.

THE SUNDAY SCHOOL IN THE N.Z. MISSION (Cont. from Page 85)

on which it is printed. Which type of literature gives you more incentive to live the gospel and to be an example to your fellowmen? When you have drawn your conclusions think about this one small figure—3d per day; the cost of an ice cream cone, a lolly or two, or a comic. This same threepence is all you need per day to have all five of the Church monthly publications in your home.

Start now by subscribing to the one you need most, then follow with another subscription each month until you have blessed your home and family with the most vital literature that your money can buy. Give it a test and see if we are not right!

SACRAMENT GEM For February

Jesus said: "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

★

THE SHALL TEACH THEIR CHILDREN TO PRAY (Continued from Page 86)

A "Children's Friend" magazine representative has been appointed for the Mission. Please send all subscriptions and renewals to—

MISS PHYLLIS MASON,
Maromaku, Northland.

Only 2½ hours each week are spent in religious teaching (including all organisations). The remaining 168 hours are spent in other pursuits, so it is very important that religious training be carried on in the home.

"The Children's Friend" is designed, first of all, as a children's magazine; second, it is a family magazine; and, third, it provides help and inspiration for teachers and all who love children.

Finally, Sisters, if you are ever called to a position in the Primary, I can testify that if you accept the call and work diligently and with humility to teach little children the true gospel, joy unspeakable shall be your reward and blessings shall be poured out upon you.

★

HOW THE PROPHET ELIJAH HAS HELPED YOU (Continued from Page 88)

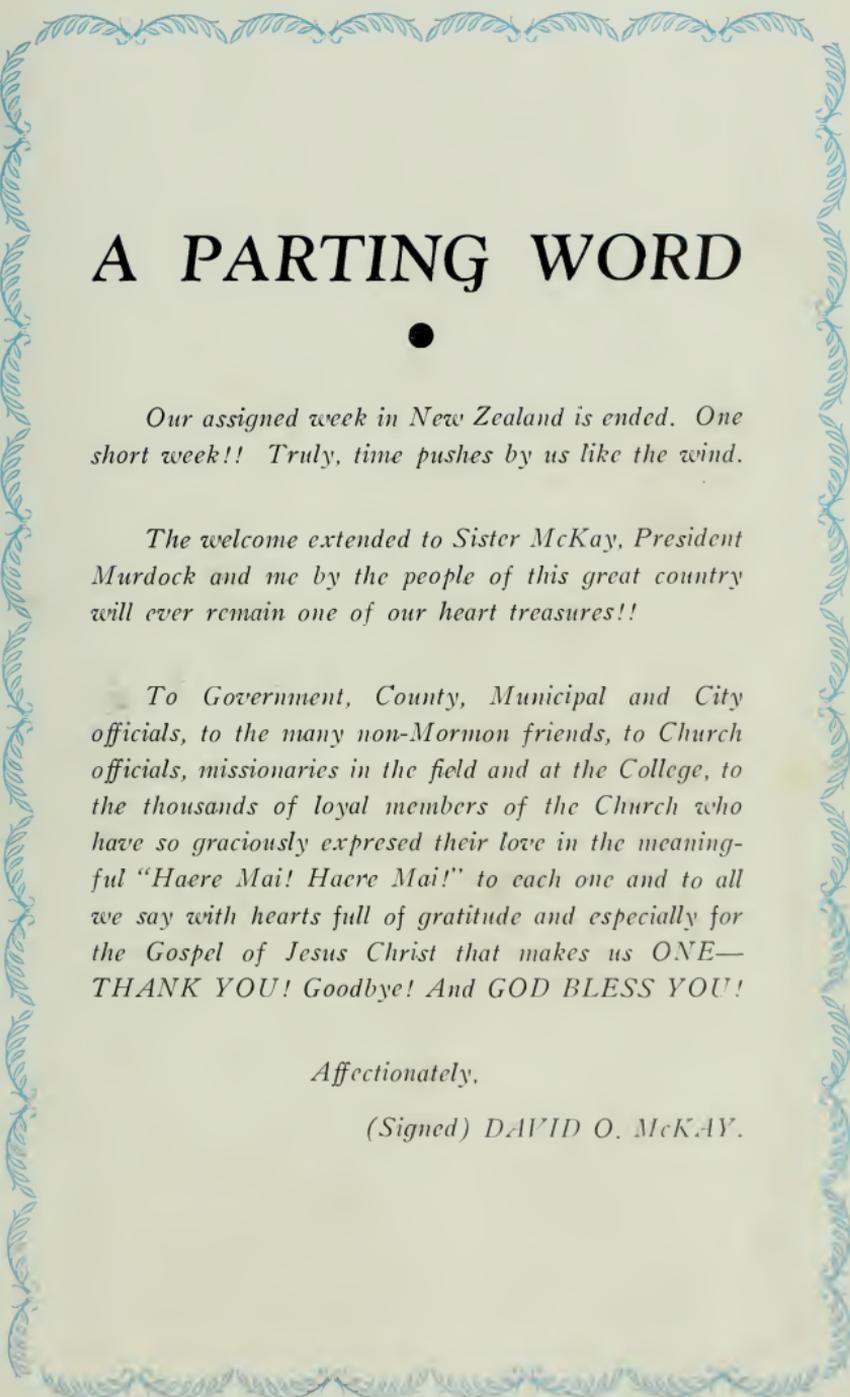
1869. It is of interest to note here, too, that in 1837, one year after Elijah's visit, England began official registration of births, deaths and marriages, the very information needed in building pedigrees.

Before 1836, fine genealogical libraries were not available to the public since so few genealogical records were published. But today, every up-to-date free public library in the United States has its genealogical department and many important cities from coast to coast have libraries devoted exclusively to genealogies and family histories, with an aggregate of thousands upon thousands of volumes. In the library of the Genealogical Society of Utah, at

Salt Lake City, are nearly 80,000 such books.

Governments far and wide have likewise fostered this new interest in genealogical works establishing expensive archives into which records of familiar churches and the official census have been concentrated for the use of citizenry.

In the days of Hitler, the German government made it obligatory upon all Germans to compile their pedigree, so they may prove their lineage. Individuals and families have caught the spirit of the movement and, at tremendous expenditure of time and funds, have published extensive family histories and pedigrees which have come very valuable.



A PARTING WORD

●

Our assigned week in New Zealand is ended. One short week!! Truly, time pushes by us like the wind.

The welcome extended to Sister McKay, President Murdock and me by the people of this great country will ever remain one of our heart treasures!!

*To Government, County, Municipal and City officials, to the many non-Mormon friends, to Church officials, missionaries in the field and at the College, to the thousands of loyal members of the Church who have so graciously expressed their love in the meaningful "Haere Mai! Haere Mai!" to each one and to all we say with hearts full of gratitude and especially for the Gospel of Jesus Christ that makes us ONE—
THANK YOU! Goodbye! And GOD BLESS YOU!*

Affectionately,

(Signed) DAVID O. MCKAY.



A last view of Maori items as the group is entertained just prior to departure from Whenuapai.

De Karyere

THE MESSENGER



APRIL :: 1955

April

*Awake, my heart, for April-time is here,
When all the earth lifts up its psalm of praise;
Where once the ground was barren, dun, and drear,
A tender green now mantles all; the days
Are fragrant, and each windy bough is white
With living promise; now, the meadow lark
Pours out its joy; the air is vibrant, light;
Each hidden seed awaits God's quickening spark.
Shall I, who have known many Aprils, dread
To die? To lay aside my worn-out shell
For life renewed, as Christ rose from the dead
That April? Let me go, then, knowing well
So long as there's a universe and God,
The buried seed shall waken from the sod.*



★ ABOUT THE COVER . . .

Honouring for perhaps the last time President and Sister Ottley as Mission President and mother, we will wait until next month to say good-bye, but we take this opportunity of saying "THANK YOU" from all of us, Saints, Missionaries and non-members, for untiring effort and unceasing love. May God bless you both in whatever paths the future may lead you.

Te Karere

(ESTABLISHED 1907)

Volume 49

Number 4

April, 1955

Sidney J. Ottley.....	Tumuaki Mihana
Joseph Hay.....	Kaunihera Tuatahi
George R. Biesinger.....	Kaunihera Tuarua
James N. Chapman.....	Hekeretari o te Mihana
Lewis LaVar Newman.....	Mission Recorder
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An Easter Editorial

AS time rushes us along, we prepare to attend another Hui Tau. We have burning within our souls the lifetime's thrill of greeting the Prophet of the living God. We cherish, now and always, the memory of his expressions of love for this land and its noble people.

Added to the joy of Latter-day Saints was the announcement made by President McKay, shortly after his visit here, that New Zealand had been chosen as the place for the erection of a Temple for the South Sea Isles. Surely the hope of seeing, in our own lifetimes, the fulfillment of this dream should be sufficient incentive to inspire us to move unitedly toward its accomplishment.

To build a holy temple here on these shores presents a challenge unequalled in our past history. Not only must our efforts be doubled and re-doubled to finish our pledges made for College support, but then move forward to building the temple. This physical and material support is essential.

But, further, if we are, individually, to enjoy the blessings of a holy temple here we must prepare ourselves, beginning NOW! We must so arrange our lives, our habits, that we may be worthy of receiving a recommend to enter the House of the Lord when it is completed and opened. We must prepare our genealogy with enthusiasm and energy not heretofore exerted. We must obey the Word of Wisdom to the utmost, we must pay our tithing (a full tithing), and we must guard our chastity and virtue as our very lives. We must keep every commandment which God has given us. And if we have been slack in any of these things, we must REPENT, beginning now, and replace bad habits, with good ones.

As we travel to our first Hui Tau following the historic visit of the Prophet and his momentous announcement of a temple site in our land, let us take with us the spirit of unity and brotherhood. Let us always remember that our Hui is primarily a spiritual feast, not a social occasion nor a feast for our bodies. The purpose of meeting together in conference is to learn more of the Gospel of Jesus Christ and to commemorate His rising from the grave, be inspired by instruction and association, and unit ourselves in a new determination to return to our districts and SERVE HIM. If our lives are not better for having attended, then for us the Hui was not successful.

“But be ye doers of the word and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man holding his natural face in a glass. For he holdeth himself, and goeth his way, and straightaway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed” (James 1:22-25).

If we go to Hui Tau with the thought in mind that we will participate wholeheartedly in each programme outlined, ever improving by association with each other, ever striving to learn, and then go back to our homes and districts and be “doers of the work” and not mere hearers of the word. If we do all this, the instructions of our President will be put into active practice, the building of the College and temple will have our active support, the Hui will have been made successful by our active application of its instruction. Not only will our lives individually be made more perfect, but the Lord’s work in New Zealand will go forward as never before.

May the Lord bless our activities in His Gospel and Church, that they may serve to build up His Kingdom and build our characters perfect unto salvation, I pray in the name of Jesus Christ. Amen.

—LUDENE FRESH.



The President's Page

By PRESIDENT SIDNEY J. OTTLEY

HE KUPA AROHA

PERHAPS it will be expected that this issue will be a message of "Good-bye." I don't like that word. It sounds too final, and I always like to feel that a parting is just a temporary arrangement, whether it may be a departure for a holiday, a crossing of the sea, or the final life's parting. To a Latter-day Saint, his belief in the Eternity of the Soul makes years and lifetimes but small spans.

I like the Maori words, "E Noho Ra." That suggests, stay where you are while I move over a little and we shall meet again, happier for the experience of parting.

May we leave it at that. We leave reluctantly and the love of our friends will go with us to the far corners of the earth and whenever we think of you we will say, "They are there, growing in faith and good work, and we shall meet again." No Reira "E Noho Ra." May the Lord bless you and us in every righteous endeavour.

When any project comes near an end, one is always confronted with the fact of unfinished business. Every day is the conclusion of a project and every day has its toll of unfinished business. To name a few of the daily unfinished projects: Consistent daily prayer, calling on a friend, correcting an error or an offence, payment of tithes and other obligations, attendance at services of the Church, doing one's branch teaching, remembering birthdays of loved ones (AND WEDDING ANNIVERSARIES), to say THANKS for a thousand favours. Just ordinary things, these, but they are far more important than the daily business of shares and acres and stock and debts and receivables.

A certain amount of unfinished business alerts a person for the coming of a new day, to jump in and finish them up; but an excess of them means a doubling up of work for the day ahead and one's affairs will never become current and balanced.

Can any Latter-day Saint (or good Christian of any faith) afford to leave his business unfinished for long periods?

★

If any of our subscribers are failing to receive their "Te Karere" do not delay. Contact Sister LuDene Fresh, Editor, Box 72, Auckland, C.1. Any change of address should be immediately reported to "Te Karere."

Women's Corner

By SISTER ALICE OTTLEY



IT'S time to say "good-bye" and "God bless you" to the good people of New Zealand. Our stay has been pleasant, full of experiences we shall never forget. We hope we have made a little place in your hearts for us.

We shall always be grateful for the respect and love that was shown to our Prophet, President McKay; how very nice everything was, and as we entered the different buildings how wonderful to find all in their seats, everything in order. It thrilled us beyond words. When you stood up to sing "We Thank Thee, O God, for a Prophet," our hearts leaped for joy, for we knew you were happy as we were.

The flowers we found in our rooms told us the Relief Society sisters had been thinking of us and we could see the touch of their hands wherever we met to hold meetings. I know it will be a chapter in the life of our Prophet that he will never forget.

Now my last little message to you is the same as always: BE FAITHFUL, KEEP WORKING, STAY CLOSE TO THE LORD THROUGH PRAYER, FORGET THE PAST, LOOK TO THE FUTURE, AND MARCH STRAIGHT AHEAD.

Brigham Young said, "The greatest and loudest sermon that can be preached, or that ever was preached on the face of the earth, is *practice*. No other is equal to it. PRECEPT is instruction written in the sand, and the first wave that comes along may obliterate the record, but EXAMPLE is record written in rock which may ENDURE throughout all eternity." (I hope that I, too, can remember that.)

If we would truly teach a truth to another, we must live that truth. If we would teach others honesty, we must be honest. If we expect loyalty from those whom we lead, we must loyally support those who lead us.

Let each one of us remember that we are a son or a daughter of our Heavenly Father, that we have born within us some of His attributes, and that Christ is the light that lighteth every man coming into the world. Not just a few—BUT EVERY MAN. So let us consider ourselves of some consequence because the Lord can make mighty men out of humble people, and He can make them great and capable workers.

Our deepest gratitude for your kindness to us during the 3½ years we have lived with you. God bless you, every one.

Spoken Word from Zion



PRESIDENT MCKAY is pictured here officiating at ceremonies for the laying of the foundation stone for the Ipswich Chapel at Ipswich, Queensland, February 1st.

WHILE in Australia, President McKay dedicated the cornerstone of the Ipswich Chapel. Following a most beautiful dedicatory prayer, President McKay addressed the members and visitors at Ipswich. He pointed out that every member of the Church is in partnership in the building of a chapel. He indicated the purposes for which chapels are erected, and emphasized that a church building, no matter how pretty it looks, is "nothing but a shell unless you build your own souls."

He stressed the eternity of the spirit and of love, the divinest attribute of the spirit, and observed that family ties could endure beyond the grave when sealed by the Priesthood in the

temples. Members of the Church in Australia were instructed not to go to Zion to the temples, but to remain in their "own habitat." "Let a temple be built nearer to you," he suggested after mentioning his hope that a temple should be built somewhere in the South Pacific.

Members of the Church were exhorted to practice honesty, virtue, and temperance—to build their own souls—and to be doers, as well as hearers, of God's will.

At the inspirational service in Queensland, the meeting began with "Come Listen to a Prophet's Voice," and then, following talks by President Murdock and Sister McKay, the time came for the Saints to "listen to their

Prophet's voice." President McKay opened the scriptures, and reviewed the fact that Jesus Christ is the only name under heaven whereby man can be saved.

Contrasting the Communistic ideology, where the individual is merely a part of the state, with Christ's belief in the individual, he pointed out that nations are for the protection of people. He also said that our efforts for peace may seem futile, but so did the efforts of the 12 men ordained by Jesus Christ to carry a message to the world.

President McKay expressed his confidence that, in lifting man from the bestial to the spiritual plane, the hearts of men can be changed, because God has given man the power of inspiration above all other creatures.

Life's three greatest questions (Whence? Why? and Whither?) then were discussed by the Prophet. He declared that man has an immortal

part, which existed before and will exist after, that he is a child of God and came from his Father's presence. President McKay explained that earth life has purpose; to prove ourselves through using the gift of free agency. He observed that man can use his passions properly, or can indulge in appetites for purposes of gratification; in either case, the choice is up to the individual.

In outlining what happens after death, President McKay cited Christ's example—where did He go? He emphasized the Latter-day acceptance of the Jesus Christ story as taught in the scriptures, and pointed out that the Redeemer freed us from death, and gave us the Gospel to obey, which is the happiest way of living.

President McKay expressed his desire of meeting in the hereafter those who had gone before—family, relatives and friends—each of them among the "many mansions" of our Father.

The "Spoken Word from Zion" is from a source much closer to New Zealand this month—it is a review of some of President McKay's talks, given while he was in Australia, immediately following his visit here.

We wish to thank Elder H. Earl McBride and Elder Loren C. Dunn, of the Australian Mission, for this report of President McKay's visit to Australia.

If you desire a bound volume of 1954 "Te Karere" send your order to Box 72, Auckland, at once or place your order at Hui Tau. Also available are a limited number of bound volumes for 1953, 1952, 1951, and other previous years.

★

Have you any band instruments that aren't being used?? If so, forward them to the College where a band is being organised and they will be put to good use.

Special Announcement

★

At last! The long awaited for, specialized Sunday School Improvement Convention is a reality. A Convention will be held at Hui Tau on Saturday, April 9th, at 12:00. Included will be a speech from a member of the Mission Presidency, a member of the Mission Sunday School Board and departmental activities for the following groups:

Department	Directed by	Discussion
Superintendents (District and Branch)	Elder Jerold D. Ottley	General leadership, Handbook, 1955-56 Sunday School Year.
Asst. Superintendents	Bro. Albert Whaanga and Vera Wineera	General leadership, Handbook, 1955-56 Sunday School Year.
Secretaries	Sister Moana Manihera	Minutes, Rolls, Reports. Introduction of new Monthly Reports.
Teachers	Sisters Ada Bratton and Margie AhMu	Teaching Methods, Visual Aids, Pre-service and In-service Teacher Training Programmes.
Choristers and Organists	Sister Polly Tarawhiti	Conducting in Sunday School. Discussion of Musical appreciation. Correlation of Advisory Materials.

**No Sunday School Worker Should Miss
This Convention!**

•

SACRAMENT GEM FOR APRIL

*Jesus said, "Labour not for the meat
which perisheth, but for that meat
which endureth unto everlasting
life . . ."*

•

North Shore Branch will be grateful for any back issues of "The Instructor," "Improvement Era," "Children's Friend," etc., for their library. If you have these, please contact Elder W. T. Dil, 18 Hauraki Street, Birkenhead, Auckland.

PROGRAMME HUI TAU . APRIL 8-11, 1955

THURSDAY, APRIL 7th:

Arrival.

5:00 p.m.—Kai for all holders of tickets.

7:00 p.m.—Talent Quest, etc., marae entertainment, followed by dance, if desired, but with all entertainment passed on by Hui Tau Board appointee.

FRIDAY, APRIL 8th:

6:00 a.m.—All proselyting and labour supervising missionaries with Mission Presidency.

6:30 a.m.—Karakia in sleeping quarters, presided over in each building by a competent Priesthood bearer appointed by the Hui Tau Board Billeting Committee. This person to be responsible for his group as their chaplain.

7:00 a.m.—Breakfast. Prompt serving and prompt closing.

9:00 a.m. to 11:00 a.m.—First General Session with "Good Friday Theme" to set the Spirit for our Conference.

11:30 a.m. to 1:45 p.m.—Choir Festival.

2:00 p.m. to 4:45 p.m.—M.I.A. Maori Competitions.

5:00 p.m.—Kai for all ticket holders.

7:00 p.m.—One and a half hours divided between Mission Primary and Mission Scouts.

8:30 p.m.—M.I.A. Chorus Competition. Halls cleared at 11:00 p.m. and people retire.

SATURDAY, APRIL 9th:

6:00 a.m.—Missionary meeting, as usual.

6:30 a.m.—Karakia, as usual.

7:00 a.m.—Breakfast.

8:00 a.m.—Meeting of Primary Mission Board with Branch and District Officers. Meeting of M.I.A. Mission Board with all Branch and District Officers. Meeting of Genealogical Mission Board with all Branch and District Officers.

10:00 a.m. to 11:45 a.m.—Second General Session of Conference. "College and Construction Emphasis."

12:00 noon to 1:45 p.m.—Mission Sunday School Convention with District Officers. Mission Presidency with District Presidencies and Clerks to be addressed by Mission Secretary, Mission Recorder, "Te Karere" Editor, and Mission Welfare Representative, as well as Mission Presidency.

2:00 p.m. to 4:00 p.m.—Third General Session of Hui, especially adapted to visitors to the College Site and the Hui.

5:00 p.m.—Evening Kai.

7:30 p.m.—Combined programme of "M.A.C." Old Boys" and College Construction Group. See Article 13 in Mission Presidency suggestions. Halls cleared by 10:30 to allow time for preparing for Sunday morning.

SUNDAY, APRIL 10th:

- 6:00 a.m.—Missionary meeting, as usual.
6:30 a.m.—Karakia, as usual.
7:45 a.m. to 9:45 a.m.—General Priesthood meeting for all Priesthood. General Relief Society meeting for all ladies.
10:00 a.m. to 11:45 a.m.—Fourth General Session of Conference "Easter Theme."
12:15 p.m. to 1:30 p.m.—Meeting of all Presidencies of Elders' Quorums and their Clerks with the Mission Presidency and Melchizedek Priesthood Committee.
2:00 p.m. to 4:00 p.m.—Fifth General Session of Conference.
5:30 p.m.—Sunday evening meal to break our fast. Please see Article 16 of Suggestions.
7:00 p.m. to 7:45 p.m.—Presentation of Genealogical Pageant with music.
7:45 p.m. to 11:00 p.m.—Presenting of single and massed Choirs under direction of Music Committee.

MONDAY, APRIL 11th:

- 6:00 a.m.—Missionary meeting, as usual.
6:30 a.m.—Karakia, as usual.
7:00 a.m.—Breakfast.
8:00 a.m.—M.I.A. March Past and Games Competitions.
8:30 p.m.—M.I.A. Ball, Junior and Senior, to climax the MOST GLORIOUS HUI TAU Gold and Green Ball.

Meetings of Hui Tau Board with Mission Presidency to be held at times convenient; during meetings of Auxiliary Officers the Presidents of Districts and other Board Members to be sure, before hand, that they are properly represented in the Auxiliary Meetings as they pertain to their various Districts.

The Coming of the Nations

10th April, 1955, at 7:00 p.m. to 7:45 p.m.

*Sponsored by the Auckland Branch
Genealogical Committee*

Sister E. Bush, Mission Drama Director (M.I.A.).

Brother Kelly Harris, Auckland Branch "Choir Master."

Congregational Singing, "High on the Mountain Top."

Invocation.

Scriptural Reading. By an Ancient Prophet.

Pageant Chorus, "Pilgrims' Chorus."
"For the Strength of the Hills"—Choir.

Grand Tableau, "The New Dispensation." ("And He will teach us of His ways.")

Entry of Teachers of Righteousness. Choir Number.

Scripture Reading: The Visit of Elijah the Prophet, D. & C. 110:13-16. 3rd April, 1836.

Closing Hymn by Congregation.

Hui Tau

Mutual Improvement Association

PROGRAMME

THURSDAY, APRIL 7th:

7:00 p.m.—Talent Quest. Each District to be represented.

9:00 p.m.—Mission M.I.A. Board Meeting—place to be announced.

FRIDAY, APRIL 8th:

2:00 p.m.-3:30 p.m.—Speech Competitions.

3:30 p.m.-5:00 p.m.—Maori Items Competitions.

8:30 p.m.-11:00 p.m.—Drama and Music Competitions.

SATURDAY, APRIL 9th:

6:00 a.m.—Age Group Testimony Meetings, each group separately.

8:00 a.m.—Mission Board Meeting with District and Branch officers and teachers.

12 Noon-2:00 p.m.—Open for any needed meeting.

SUNDAY, APRIL 10th:

12 Noon-2:00 p.m.—Mission Board Meeting.

MONDAY, APRIL 11th:

8:00 a.m.—March Past, followed by Volley Ball Competitions.

2:00 p.m.-4:00 p.m.—Class Activities for M-Men, Junior M-Men, Gleaners, Junior Gleaners, Mia Maids, Explorers.

8:30 p.m.—M.I.A. Gold and Green Balls. Both are to be held in same hall and use same orchestra.

Here and There in the Mission

President Ottley, accompanied by Elder Chapman, Elder Newman, Elder Ottley, Elder Spencer, Elder Doman, and Sister Fresh from the Mission Office, as well as several of the Auckland District elders, were at the Queen's Wharf to meet the "Orsova" on March 4th to welcome the largest group of elders to arrive in one group during President Ottley's term as Mission President. Sixteen elders in all came off the "Orsova," though five of them left later the same day for Australia to serve their missions there. After a short meeting at the Chapel and personal interviews, all eleven, with bag and baggage, were driven to the College by Rangi Ngakuru. They will work at the College until Hui Tau.



ELDER S. G. LOVELAND

ELDER STERLING G. LOVELAND, representing the Provo Sixth Ward, Provo Stake, arrived in New Zealand following two years at Brigham Young University, majoring in journalism. Elder Loveland served as secretary of M.I.A. and as a ward teacher before being called on his mission.



ELDER D. H. BELL

From Roberts, Idaho, came ELDER DAVID HARKER BELL. He has been working recently on the Church farm for a building project, so he has been devoting his efforts to the Church. He has also served as secretary of the Aaronic Priesthood under 21 in his ward and as a ward teacher.



ELDER T. J. MAY

Leaving a wife of only a week at home, ELDER THEODORE JOHN MAY represents Poplar Grove Second Ward, Pioneer Stake, Salt Lake City. He has served in the Marine Corps and was second counsellor in the Kyoto Branch in Japan.

ELDER LaRELLE J. HATCH, from American Fork, Utah, is a former employee of Geneva Steel, at Orem,



ELDER R. J. HATCH

Utah. He served as a ward teacher before he was called on his mission to New Zealand.



ELDER L. RASMUSSEN

Another Canadian to join the ranks of proselyting elders, LeROY RASMUSSEN, from Del Bonita, Alberta, Canada, has been doing farm work. He was active in Scout work.

From the Ririe First Ward, East Rigby Stake, ELDER LYNDEN VERNON WAGES, of Route 2, Rigby, Idaho, was employed in a potato



ELDER L. V. WAGES

warehouse before coming to the South Sea Isles. He was a ward teacher at home.

A former Utah State Agricultural College student, ELDER MAX R. HYMAS, majored in Veterinary Medicine before coming on his mission. He represents the Tooele 8th Ward, North Tooele Stake, although he resided in Salt Lake City prior to coming to New Zealand. His parents are presently living in Tehran, Iran.



ELDER A. GUNDERSON, Jr.

ELDER ALVIN VERN GUNDERSON, Jr., of Manan, Idaho, is a former student of Brigham Young University where he majored in animal husbandry. He served in his home branch as secretary of the M.I.A. and as a ward teacher.

ELDER CARL MARTIN, from Bountiful, Utah, is representing Val Verda Ward, South Davis Stake.



ELDER C. MARTIN

Prior to coming on his mission he was employed at Cudahy Packing Company. Active in Church activities, Elder Martin was stake secretary for the Junior M-Men and a ward teacher.



ELDER F. E. MORRISON

From Lovell, Wyoming, comes ELDER FRANCIS EVAN MORRISON. He attended school at Utah State Agricultural College and North West Community College at Powe, Wyoming. His Church activities included assistant Scout master and ward teacher.

ELDER DARWIN OLSEN, representing Springville First Ward, Kolob Stake, has attended Brigham Young University for two years. He has



ELDER D. OLSEN

served as teacher advisor and also part time basketball coach for his ward.

To all these new elders we extend our heartiest welcome and pray that the next 2½ years will be the most productive and profitable years in their lives.

Recently called to labour as a proselyting missionary in Auckland District, SISTER MARLYN DICKERSON, from Tracy, California, is welcomed to the District. Sister Dickerson has been at the College with her parents and is happy with the new calling she has to serve. She is labouring with Sister Lynn in Devonport.

The five elders Australian-bound were ELDER CHARLES S. HYER, Lewiston, Utah, ELDER SHERRIL A. GOODMAN, from Salt Lake City, Utah, ELDER PAUL R. BIRD, from Salt Lake City, Utah, ELDER DAVID OWEN SCORESBY, Iona, Idaho, and ELDER KENT BENSON, Preston, Idaho.

Another happy group of Saints have returned from the Hawaiian Temple aboard the "Orsova," thrilled with the opportunity that had been theirs of entering the House of the Lord. Speaking for herself and Brother Daniels, but expressing the sentiments of most of the group, Sister George Frederick Daniels said that the receiving of her patriarchal blessing, while just one of the enjoyable events, was well worth

the entire trip. Elder and Sister William Grant and their children enjoyed the trip immensely, and were thrilled to have Judith Ann, laden with leis, requested to pose for a photograph with President and Sister McKay. The Temple group arriving early in the morning of the same day that the McKays arrived by air, were able to go with the Saints in Hawaii to meet them at the airport. The group was blessed by having the privilege of attending a two-day conference, with three sessions on Sunday, all sessions being attended by President and Sister McKay and President Franklin J. Murdock. On Saturday night at the Relief Society Conference, Sister Grant was called upon to represent the Relief Society of New Zealand, and she offered the closing prayer of that meeting.

The thanks of the entire group are extended to Brother Titus Wapoleon whose kindness in providing transportation made their travel in Hawaii both more convenient and enjoyable. Thanks also to all the other Saints whose hospitality and love always adds so much to make the visit to the Temple an experience long to be remembered.

Glad to be back to New Zealand, but thrilled with their experience, were Sister Elizabeth Jane Ford and Sister Grace Rivers.

We extend a welcome back to BROTHER AND SISTER H. R. PIPER and their daughter. The Pipers came on the "Orsova" also, and have returned to Hamilton after spending nearly a year in California, U.S.A.

On February 17 a group of Saints and missionaries gathered to bid farewell to Elder and Sister Charles R. Dana who have been called to labour in the Samoa District where Elder Dana will be in charge of construction. To this couple we wish the Lord's blessings to be with them in their new activities, and extend our thanks for



ELDER AND SISTER C. R. DANA
Tracy, California, U.S.A.

the efforts they have exerted in promoting the work of the Lord here in New Zealand.

On the same plane were President and Sister Wendell B. Mendenhall, also bound for Samoa, for a brief stop before they returned to their home in Stockton, California. President Mendenhall served in a public relation capacity for President McKay's tour here in New Zealand and also was under special assignment of President McKay.

Arriving in Auckland aboard the "Sonoma" were ELDERS ROLAND JERRY BROWNING and ELDER JOHN HENRY GOLD, Jr. More information on these Elders will be in next month's *Te Karere*.

Also stopping for a few days in Auckland enroute aboard the "Sonoma" to Australia were the following Elders: ELDER LORAN DEAN SMITH, Lewiston, Utah, ELDER DAROLD V. PARRY, Baker, Oregon, ELDER ROSS CLARK, Cardston, Alberta, Canada, and ELDER RONALD BOUCH, Salt Lake City, Utah. To these Elders we say we're sorry they couldn't stay in the best mission, but hope they enjoy their labours in the Australian Mission.

Featuring the Districts

AUCKLAND DISTRICT

Pres. Alex Wishart

15 Horotutu Rd., One Tree Hill
Auckland—Phone 565-652

Reporter: Pet Tarawa

MEETINGS AT:

2 Scotia Place, Auckland.
Fleet St., Devonport.

Since our return from the M.I.A. convention in Kaikohe, and after the unforgettable experience of having President McKay here with us, the M.I.A., under the leadership of Brother Kelly Harris and Sister Nancy Bratton, has steadily increased in numbers and activities.

In an effort to create a L.D.S. missionary fund of their own, the Junior M-Men and Junior Gleaners held a successful social activity at Sister Schaumkel's residence. They also presented an outstanding assembly programme on the first Tuesday in March entitled "The Branch We Live In," narrated by Sister Lyn Butler, and acted by class members. Spotlights were kindly loaned and operated by our good friend Mr. Whisker.

This programme was followed by a "Talent Quest" from the different age groups led by Sister Margie AhMu, M.I.A. music director, and concluded with a dance activity.

For our "Open Night" activity in February the whole M.I.A. met out at Okahu Bay reserve and beach for an evening of sports and swimming.

The M-Men and Gleaners led by Brother H. Hogan and Sister M. Rivers successfully sponsored the M-Men and Gleaner "Strut and Flutter" dance with the theme of "two-for-one night" at the Auckland Chapel.

Congratulations goes from the district to Sisters Mary Brian (Paraena) Susan Ryter, Ritasi Tuua, Brothers Hans Gilgen and Al Ryter for their recent call to the New Zealand Mission M.I.A. Board.

Sister Gladys Reid has presented to the Relief Society (according to Sister Pere) a new baby boy.

By direct appointment from President S. J. Ottley, Brother Fred M. Danielson was sustained to the position of President of the First Elders' Quorum, Auckland District. He chose as his counsellors, Brother T. Read and Brother W. Roberts, with Brother K. Murfitt as secretary.

The release of Brother W. Butler, Auckland Branch Sunday School Supt., necessitated a reorganization which has been done with the following results: Brother W. Southon, supt., Brother P. Harris, 1st asst., Brother D. Williams, 2nd asst., Brother T. Teauanae, secretary, Sister P. Paki, asst. secretary.

The Panmure Saints, still determined to have their chapel, have been unusually active these past two months. During this period they have dug and sold a fine crop of their own welfare garden potatoes; formed a new and vigorous building committee, with Bro. W. Butler as chairman, Bros. S. Watene, K. Bush and M. Jensen as committee members; formed a new Sunday School organisation consisting of Bros. W. Paki, supt., Bro. T. Tarawa, 1st asst., Bro. H. Hogan, 2nd asst., and Bro. W. Kelly, secretary, with a membership of 138; a talent quest now in progress with prizes being donated by the Panmure Businessmen's Association.

Besides the local branch teachers working the area, there are four missionaries stirring up a great deal of interest. They are Elder Mickelsen and

Elder Bailey, and Sister Makaokalani and Sister Manu.

Let's pray their efforts will be crowned with success soon.

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BAY OF PLENTY DISTRICT

Four elders are heartily welcomed to our District. They are Elders Tew and Ferrin, direct from Zion, and Elders Gallop and Kaleikau, recently transferred from Hamilton. The latter brethren have their headquarters at Whakatane, which is in close proximity to the "boom town" of Kawerau. I am sure Sister Faye Holland, previously of Nuhaka, is vastly pleased. Funny how these "clay" people get around!

The District Hui Tau Board is on the ball again. A meeting was held on the 20th February at Tauranga, instructions pertaining to Hui Tau activities and our Hui Tau table being issued to the various Branch Presidents. Another important matter concerned our College Fund Quotas. It seems that donations per head are to be doubled. A final meeting took place at Rotorua on Sunday, 6th March, when the Mission Presidency were in attendance. Rotorua held its Hui Peka the same day.

I am happy to report that the Huria Branch has almost, if not completely, raised the necessary funds for moving their chapel to a more suitable site at the entrance of Huria Pa itself.

Let's all go to Hui Tau and make it the best spiritual Hui ever. Be seeing you there!

HAWKES BAY DISTRICT

Pres. James Southon

Collinge Road,
Hastings.

Reporter: Ella Hawea

MEETINGS AT:

Heretaunga, Labour and Trades Hall,
Queen Street, Hastings.
Korongata Chapel, Bridge Pa.
Ohiti Chapel, Te Hauke Chapel
Pukehau Hall, Waimarama.
Napier Old Folks' Assoc. Hall, Napier.

Work has commenced on the Heretaunga Chapel! Elder Wolfgramme and family are here and settled. Already much has been done to the grounds, footings dug and poured, etc. Willing help has been forthcoming from the members of all the branches. A work system has been planned under the direction of Brother Paul Randell, whereby two men will be called per week from the branches. "Working bees" will be organised for Saturdays as well as after hours. Even non-members have been along to help, and non-member tradesmen have offered their services! Welcome to our midst, Elder Wolfgramme and family!

Canning time is in full swing. Numbers of our menfolk have been "called" to the College.

President and Sister Ottley, Elder Jerry Ottley, Elder Hay, and Elder Doman visited here after attending the Mahia Hui Pariha held at Nuhaka. President Ottley met with the District Presidency at Brother Jim Southon's with Elder Hay, Brother Claude Hawea, Brother Tutu Waretini and Brother Doug Martin.

A Neighbourhood Primary has been organised under the Te Hauke Branch. With the visit of Sister Mason, much information was gleaned and the very newest of lesson books for the Primary were procured. Sister Mason held a

meeting with the Primary District Board. Elder Mason of the Mission Welfare was also busy meeting and giving a helping hand to those branches that were canning during his short visit. Thank you both for instructions given.

Our District Leadership meeting was held at the Te Hauke Branch, and a real spiritual feast was enjoyed.

A Primary picnic for the Te Hauke Branch was held on Saturday, March 4th. The children had lots of enjoyment swimming and had a picnic of sandwiches, watermelon, fruit, etc.

On March 4th the death of Tihena Hawkins, of Te Hauke Branch, occurred. He was a grandson of Granny Hui Hui Pera who passed away a few months ago. Deepest sympathy to his father and family. Death by accident took the life of Nia Nia "Ginger" Wilson of Te Hauke on March 5th. To his dear wife and family we extend our deepest sympathy.

In answer to the call of the Church, Brother Sydney Crawford, Branch President of Korongata, has gone to the College to fill yet another job on the construction work and also the administration work of our forthcoming Hui Tau. Brother Jim Puriri has been called to fill the position of Branch President. Brother Tom Collier has also been called to the College.

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KING COUNTRY DISTRICT

It was indeed a wonderful experience for those in this District who were fortunate enough to be able to attend the meeting at the College and hear President McKay speak. It is difficult to imagine a similar incentive for the entire mission to start the New Year than the incomparable visit from the Prophet of God. This year will always be remembered because of the faith and strength of the leaders of the Church.

Although the M.I.A. convention, which was held at Te Kuiti in January, could have been improved in certain ways, it was felt to be a great success. Many friends were made among the non-members present and a desire for an M.I.A. organization in Te Kuiti was expressed by many of the non-members.

After President McKay's departure, two new elders were assigned to the King Country. We wish to welcome Elder Del Var Petersen from Rexburg, Idaho, and Elder Ivan Smart from Salt Lake City. Elder Smart will be labouring in Te Kuiti with Elder LeRoy Scott where they will be organising the M.I.A. and tracting, while Elder Petersen will labour with Elder Wardell.

The proceeds from a "hong" prepared by the Saints in Matakowhai netted £25, which was turned over to the College Fund. Let us ALL get behind the College project and do what we can.

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L.D.S. COLLEGE

By Sister Mihi Edwards

Attention! Attention! This is L.D.S. College calling all missionaries of the New Zealand Mission. Once again we are here to relate to you the hues and cries of our College folk and the progression of this Institute of Learning. Truly it is an ensign unto the world.

Because our Branch President, Maurice Pearson, accepted the position of first counsellor in the Waikato District Presidency, it has been necessary to release him and his counsellors, Oliver AhMu and Joe Wharekura, from their positions. To these leaders of the Branch and all those that were in the office accordingly we give thanks for their labours within their callings. On February 6th the College Branch was re-organised: Brother Joe McDonald, Branch President, Cyril

Clarke, first counsellor, Ronald Bowen, second counsellor, Peter Pearse, branch secretary, and John Aspinall, financial secretary.

We have a few more earnest labourers for the College who have just recently arrived from the various districts, namely, Roger Fong, Jury Thompson, Hata TiPoki, John Campbell, Harry Haika, Lauu Koloti, Rakai Puriri, Tata Piahana, Anthony AhMu, Peter Warirana, Tim Tawa, George Walker, Albert Collier, Maraki Edwards, Frank Hippolite, Mahu Wineera, Michael Modlek, Eddie Wineera and wife, Syd Crawford, Brother and Sister Joe TeNgaio, Elaine and Kingi, Brother and Sister Hape Rauna and family, and Brother and Sister Richard Ormsby. As a point of interest, we have also five non-members, namely, Robert Wehipeihana, Mark Haapu, Boyce Whenuaroa, Andrew Kahaki, and Hape Rauna. To them we extend our admiration and love for the spirit which their presence here conveys.

To those that have fulfilled their mission at the College faithfully and honourably, namely, Brother and Sister Davis Mihaere and family, Brother and Sister Joe Wharekura, Tahinga Winiana, Peter Edwards, Paul Witi-hira, Solomon Elkington, and Elder and Sister Charles Dana, who have been called on a mission to Samoa, we say, "Well done, thou good and faithful servants."

At the Regional Convention held in Te Kuiti on January 8th and 9th the College Branch participated and gained first place for the men's quartette, men's speech and Maori items.

Sister Audrey Biesinger and Elder George Biesinger were blessed with a son on January 31st at Campbell Johnstone Waikato Hospital, whom they have appropriately named David O.

Biesinger. Sister Rewa Toi and Brother John Toi of Whangarei were also blessed with a son whom they have named Pani John.

Work is progressing satisfactorily at present. Boys' dormitories are well under way. Jim Hapeta and his crew have been busy installing road gutters and drains around the area. No. 2 classroom is nearly finished. We have now an additional acreage to our College project which is the farm between the College site and the College farm. It is 348 acres.

Eleven new Elders from Zion have been working at the College since their arrival in Auckland on March 4th. We extend a welcome to them and hope they enjoy their labours here until Hui Tau when they will be assigned.

Welcome to Sister and Elder Child. In consequence of Sister Child's miraculous recovery, they have returned from Zion to fulfill their mission on the College project. We thank God for this living and burning testimony that has been so evident in seeing Sister Child enjoying perfect health.

We extend our prayers and blessings to Sister Marlyn Dickerson of California who has been with us at the College and recently was called to labour as a proselyting missionary in the Auckland District.

Many of the boys have a desire to say hello to their folks and in each month's "Te Karere" report we provide six boys' and three married couples' names. So here we have Thomas Edmonds, Sam Beazley, Henry Sadler, Dick Kauwhata, Harry Lawrence and Bill Ruwhiu, Harriet and Bertie Purcell, Kapua and Polly Manu and Dorothy and Sam Pomare saying arohanui to their loved ones.

OTAGO DISTRICT

Pres. Elder Richard H. Haacke

530 Hagley Ave., Christchurch.
Box 1383, Christchurch.

Reporter: Noelene Thomson

MEETINGS AT:

530 Hagley Ave., Christchurch.
Room 8, Bartons Bldg., Rattray Street,
Dunedin.
41 Elizabeth Street, Timaru.

With 1955 well under way now we find our district has settled down well to this year's programme in its various phases.

A recent appointment was that of Sister Eve Purves to the office of District Genealogical Supervisor. All who know Sister Eve will realise how blessed the district is to have such an enthusiastic leader of this work. Eve, with her mother, Sister Peterson, are planning to move to Christchurch to live, where she hopes to be of help to the Saints there in searching out the names of their kindred dead. A farewell social was held for them on Wednesday, 23rd February, at Dunedin.

Two of the auxiliary organisations in the Christchurch Branch have been re-organised and are now as follows:

M.I.A. President, Frederick Wright; 1st counsellor, Reginald Wilton; 2nd counsellor, Dulcie Snelling; secretary, Janet Sloan. Teachers are: Elder L. B. Eager, Special Interest; Beverley Wilton, Speech Director; Noelene Thomson, Drama Director. In the Relief Society, Ruth Wilton is President; Edna Oakley, 1st counsellor; Dulcie Snelling, 2nd counsellor; and Ruby Thomson, secretary.

On Sunday, February 6th, in Christchurch, the spirit of the meetings was greatly enhanced by the inspiring words from President Mendenhall, his wife and President Biesinger, who paid us a very welcome visit.

Other visitors whom we were happy to see during February were Sisters Shirley and June Trast of Brisbane, Australia; Brother Ray Phillips of Wellington; and Brother Ron Whatu of Hamilton.

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MAHIA DISTRICT

By M. M. Toroaiwhiti

**District Pres.: David Smith
Nuhaka.**

**MEETINGS AT:
Nuhaka Chapel.**

February was a sad time for Brother and Sister Oliphant McKay when their infant son, Herbert, met with a motor accident and later passed away in the Wairoa Public Hospital. The funeral service was conducted by Brother Eru TeNgaio and Brother Pamea McKay dedicated the grave. Brother James Elkington, father of Sister McKay, along with his wife and family of Porirua, Wellington, made the journey to be with the McKays in their hour of bereavement. Relatives of Brother McKay were also present. To this fine couple and family we in the Mahia District offer our deepest sympathy.

During the month we had the pleasure of having President Mendenhall and Elder Biesinger in our midst, as they were harvesting the fields for more men for the College project. After their visit, Stuart Whaanga was set apart for the position of President in the College project in the Mahia District along with a band of women to help this worthy cause, and we are pleased to report at least everyone has caught the College bug.

Our district leadership meeting was held earlier in the month and the following brothers and sisters were set apart for positions in the Y.M.M.I.A.

and Y.W.M.I.A. and Primary respectively: Tom Waerea, Jacob Hakopa, Dan Winiata, Rebecca Smith, Marahea Toroiwhiti, and in Primary, Huia Christy and Olive McKay.

February 26th was the beginning of our Hui Pariha with the sweetest little Primary programme followed with our M.I.A. programme. Huia Christy and Tom Waerea need to be congratulated on their first district responsibility.

Brothers William Taurima and Taka Toroiwhiti were released from the district. Brother William Christy was released from the position of Branch President in the Nuhaka Branch.

The 7th Elders' Quorum was organised by Tumuaki Ottley, Poverty Bay and Mahia being combined, with Elder William Christy, President; William Walker, 1st counsellor; Elder Paulsen, 2nd counsellor, and David Mihaere, secretary. The vacancies in the district were filled by Eru TeNgaio and Espanaia Christy. The Branch Presidency was set apart with Brothers William Taurima, President; James Monchu Brown, 1st counsellor; Taka Taroiwhiti, 2nd counsellor; Tureia Whanga, secretary. Brother Poneke Te Kauru was ordained an Elder by Dave Smith.

Elder Mason, President of the Welfare in the Mission, spoke in the afternoon session also, along with Elder Hay, Sister Ottley, Tahinga Winiana on behalf of College boys, and Tumuaki Ottley. This meeting was rather a sad one for all as we realized how close President and Sister Ottley's mission was to ending and with feelings of aroha the congregation sang for a closing hymn "God Be With You 'Till We Meet Again."

The different organisations throughout the Mission were well represented by the presence of the following: Elder Doman, Brother and Sister Jim Puriri, M.I.A.; Elder Ottley, Sunday School;

Elder Mason, Elder Mecham and Elder King, Welfare; Sisters Myra and Phyllis Mason, Elder Hay and Sister Rangī Davies, Genealogy; as well as President and Sister Ottley.

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MANAWATU DISTRICT

Pres. Taylor Mihaere
Tahoraiti R.D., Dannevirke.
Phone 28-224

Reporter: Moana Manihera

MEETINGS AT:

Tahoraiti R.D., Dannevirke.
Y.M.C.A., Grey St., Palmerston North.
Oddfellows Hall, Oxford St., Levin.

News from Palmerston North—The M.I.A. officers are on the ball with activities to hold the members' interest. It is good to see the Lane family and the Waka boys attending these meetings. The baptism of Ben Gulliver took place on 16th January and Anne Steel on the 6th February. May these two members find joy, strength and comfort in the Gospel. On 19th February Brother Peter McKenzie wedded Miss Joy Palmer in the Chapel and best wishes are extended to them both. On the 26th a "Pot Luck Dinner" was held to raise funds for the Chapel and an enjoyable time was had by all present. Thanks to all who gave and helped to make it a success. The Relief Society has started its year's work with a new group of officers.

From Levin we extend congratulations to Carol Wehipeihana (the Levin reporter) and Hokio George McDonald in their recent marriage on the 17th January, by Taylor Mihaere. Also, another member, Robert Wehipeihana, has joined in with the College work. We wish Robert the Lord's blessings on his mission. Sister Charlene Tukikini and Roger Hammond,

active members from Hauraki, as well as Sister Manu from Taranaki, are indeed welcome to Levin. With our M.I.A. just organised, their help will be gratefully accepted. The Levin Branch attendance has increased as members from Otaki and Ohau are now attending. Investigators are also in the throng. Welcome visitors to Brother and Sister Mat Patuaka were the BOWENS and their children from the College.

A wonderful Hui Pariha was held at Kawiu Pa on the 12th and 13th of February. Early Saturday morning the first of the Saints arrived and during the afternoon the M.I.A. sports were the main events. The men's softball was won by Palmerston North, men's volley ball by Wellington, and girls' volley ball by Wellington. Saturday night's meeting began at 8 o'clock with an excellent Primary programme, all the children taking part playing them well. Following was the M.I.A. programme, Tamaki giving most of the items. The play, "Brass Plates of Laban," was given by Palmerston North and two solos by Elder Ottley. The evening concluded with a dance for all until 11 o'clock. On Sunday Relief Society and Priesthood meetings took place, followed by Sunday School and general session.

On 12th February, Brother Mat Patuaka was ordained an Elder by Joseph Hay. Sisters Grace and Ani McDonald were baptised, and also Piri Heremaia on the 12th.

Greetings to missionaries and members throughout the Mission. A gift evening was held for Josephine Whanarere and Ponga Paewai on the 20th of January and they were married on the 22nd by Taylor Mihaere in the Tamaki Chapel. With deep regrets in our hearts we report that Sister Norah Thompson, wife of Harry, died after a short illness in the Dunedin Hospital on the 9th. She was buried at the Tamaki Cemetery after a beautiful service conducted by Brother Ronald

Kingi. We also regret to report that Marino Harris died on the 20th and members from the Tamaki Branch attended the service at Korongata. Congratulations are extended to two sisters away from the branch, Sister Charlene Mihaere, nursing in Hawera, who passed her Junior state, and Sister Leah Manihere, attending school in Waipawa, for passing her School Certificate. Hine Pearse has now joined the nursing career and we send our best wishes. Many baptisms have taken place and they are listed under the statistics.

We wish a speedy recovery to Sister Nada Harris who has been transferred to the Otaki San. Best of luck goes to Mary Tangaroa who is now nursing in Dannevirke Hospital. A day of remembrance to Mr. Jamieson who was baptised on the 11th by Elder Beers, and a warm welcome is extended to our brother. On the 26th Sister Joy and Brother Guy held a scrumptious dinner for their classes of the M.I.A. and many thanks are extended to this couple.

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TARANAKI DISTRICT

Highlighting the activities of this District during the month of February was a "Drive" to raise funds owing by us to the College. A College truck, piloted by Brother Rangi Ngakuru, together with Elders Scott and Petersen and Tom Kershaw started down to our fair District, stopping by the homes of members on the way to collect anything from cash to food-stuffs and a partly loaded truck arrived in Manaia just in time to go to M.I.A. The Mutual that night was greatly added to by their presence and words of advice and encouragement were amiably offered by Elder Petersen. The next morning they went on to Wanganui and from a report received by District President Wardell, the truck arrived back at the College loaded.

The Manaia Branch was blessed with a number of visitors through the month in the persons of Brother Kapua Manu, his wife, Polly, Brother and Sister Joe Stevens and little Katie from the College, Sister Rose Palmer from Panmure, and Sister Ao Elkington from Porirua. A visit from our District President and his companion, Elder Petersen, was also made during the latter part of the month.

With the resignation of Brother Jim Rei as President of the Manaia Branch M.I.A. comes the need of reorganising this department and the Branch Presidency has gone ahead to complete the same.

Wanganui Branch activities are said to be making progress with Elders Foote and Riddell to offer the members their words of advice and counsel in the duties that are performed there.

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WHANGAREI DISTRICT

Pres. Cyril M. C. Going
Maromaku—Phone 8S Towai

Reporter: Dick Horsford

MEETINGS AT:

Mokau Hall, Mokau.
Peter Pene's Home, Whangaruru.
Druids Hall, Bank St., Whangarei.
R.S.A. Hall, Hikurangi.
L.D.S. Chapel, Maromaku.
L.D.S. Chapel, Te Horo, Pipiwai.
L.D.S. Hall, Kaikou.
Picture Theatre Hall, Moerewa.

With the release of the two counsellors on the Mission Primary Board, Sister Myra Mason was instructed by the Mission Presidency to choose two more counsellors from Ngapuhi and Sister Valerie Jones from our district has been chosen as second counsellor, the first counsellor coming from the Bay of Islands. We would like to congratulate these sisters on their callings as we feel that geographically their

positions should enable them to work well together and have regular personal contact.

Recently Brother Laite Davis and some of the Zion Elders travelled to Wellsford and organised a home Sunday School at the home of Brother and Sister G. Davies, so any Saints visiting in that area will be very welcome to any of their meetings.

Our deepest sympathy goes to the family and relatives of Mate Huirua Ihaka, just a young boy who was drowned while swimming at Te Horo recently. Our prayers also go for Brother Sunny Henare, the president of the Te Horo Branch. Brother Sunny has had a broken leg in plaster now for some months, but seems to be making slow progress.

Recently Ivy Tairua and Brother Henare Tipene of the Te Horo Branch were married.

DISTRICT STATISTICS

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Births:

On 21st January to Sister Ata and Hawea Pine, of the Tamaki Branch, a son.

To Murial A. L. Price, Christchurch, a daughter.

Baptisms:

Grace Kerenapu McDonald from Koputaroa (Levin Branch) by Alan Steele.

Anituhia Hope McDonald from Koputaroa (Levin Branch) by Alan Steele.

Piri Heremaia of Kawiu (Levin Branch) by Alan Steele.

Brother Ben Gulliver (Palmerston North Branch) by Alan Steele.

Ann Steele (Palmerston North Branch) by Eric Steele.

Keith B. Jamieson (Tamaki Branch) by Elder Norman Beers.

Eileen Nophiha Yates of Kaitaia by Hori Nehua Bryers.

Gay Georgina Yates of Kaitaia by Hori Nehua Bryers.

Marriages:

Brother Peter McKenzie to Miss Joy Palmer on February 19th.

Carol Wehipeihana to Hokio George McDonald on January 17th.

Josephine Whangarere to Ponga Paewai on 22nd January.

Joan Francis Cosgrove to Peter Jacob, Dunedin, on 6th March.

Deaths:

Norah Thompson of Tamaki Branch on 9th January.

Marino Harris of Hastings Branch on 20th January.



W A I A T A

(A composition by Eru Cooper, dedicated to
President Matthew Cowley, 1947)



He tokonga ake note aroha i roto i ahau.
Ka tangi te toko—mauri,
Ka maringi te wai iaku kamo
Nau ra e Kauri, na nga tumuaki katoa, na nga kaumatua hoki.
I whiwhi ai—kite rongopai-pono O Ihukaraiti -i-i-i,
Ka marere atu te unahi i aku mata
Ka hua ake kote maramatanga -a-a-a,
I heke iho to iwi maori I tawhiti-nui, I tawhiti-roa, I tawhiti-pamamao,
I te hono ki wairua -a-a-a,
I Hawaiki-rangi i te whenua ote kupu whakaari-i-i-i,
Nate te tupuna ra na Hakota i-tere ai te moana,
Ka una nga uri ki nga moutere o te moana -nui a kiwa-a-a-i,
Ko Maui tere, ko Hawaii, ko Oahu, kote wahi o te whare tapu a Ihowa-
a-a-a,
Hei kukume mai-i nga tupuna kite oranga-tonu-tanga—
Ka tere tonu nga uri ka u na ko Hamoa, ko Tonga, ko Rarotonga,
Whiti rawa mai nga morehu ko Aotearoa-a-i-i,
Nate manaaki-tanga ra Rihai i tana potiki ia Hohepa-e-e-i,
Ka manaaki-tia koe e te Atua mo ake, ake, tonu atu—
E kore rwa o uri e whakangaromia katoa-tia e i—
E Kauri e te Apotoro ate Ariki manaaki-tia maira to iwi maori-i-i-i,
Kia mama ai te hikoi atu ki Hiona ki te whenua tuturu—
I wehea mai nei e Ihowa mo ratou -u-u-u-u-u—

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COME WITH THE DESIRE TO
WORSHIP AND YOU WILL
RETURN WITH THE
POWER TO LIVE!

De Karere

THE MESSENGER



*W. P. Naera,
Stoddone,
Wairarapa.*

MAY :: 1955

TO EACH MOTHER'S SON OR DAUGHTER we would say: you need no suggestions on how to make your mother happy on Mother's Day as on every day in the year. If you order a white carnation to be given her, she will be pleased; if you tell her in a letter of your appreciation and love, she will shed tears of happiness; but if you keep the spotless character and purity of soul she has given you, she will rejoice as the most blessed of mothers.

—DAVID O. MCKAY.



★ ABOUT THE COVER . . .

Meet your new Mission President, ARIEL S. BALLIF. See article page 126.

Te Karere

(ESTABLISHED 1907)

Volume 49

Number 5

May, 1955

Ariel S. Ballif.....Tumuaki Mihana
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George R. Biesinger.....Kaunihera Tuarua
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W. P. Naera,

Gladstone,

Wairarapa

ABOUT MOTHERS

*Could I but let my Mother know
In words of love and praise,
The gratitude that I feel to her,
For love since baby days.*

*If by my life I could demonstrate
That her teachings wise and true
Have helped me to live the Gospel well,
And teach it to others, too.*

*The great achievements of the world
For her I need not win,
But just build a strong testimony
And keep myself from sin.*

*Could I but do this she would realize
Her sorrows, work and care—
Have won for us both the greatest prize
Of eternal life to share.*

—L.F.

SO many things have already been said and written about mothers, particularly in connection with their special day, that it becomes difficult to say anything that is new and different. On occasions perhaps so much has been said that sincerity has been lost. It is interesting to note, also, that often those who give the flowery praise are those whose actions least reveal feelings of respect and adoration.

Beautiful words of praise to a mother without actions which support them are of little value. It must be understood that our lives themselves are far more impressive to others than whatever we say, regardless of the force or eloquence used in expressing it.

Yes, Mother's Day has come again. Our mothers do their daily loving deeds without desire for our praise or thanks. And yet who can measure what joy a thoughtful word of appreciation would bring.

There are many ways we may say thank you without the mere expression, and that is by our lives. One way is by keeping a spirit

of love and harmony among parents, brothers and sisters. Latter-day Saints can thank their mothers by honouring their Priesthood, by paying honest tithing, by obeying the Word of Wisdom, by living worthy to enter the temple to marry for time and eternity. Latter-day Saints may show gratitude by attending to Church responsibilities, by supporting those in positions of authority, and by loving their fellowmen.

It has been said that a mother's love is the nearest to the love of God Himself and those things which please our Father in Heaven undoubtedly will be most pleasing to our earthly parents, too.

Without desire to minimize the value of a word of appreciation and gratitude, which should be expressed freely throughout the year, to our mothers (fathers, too, and friends and associates) we wish rather to emphasize that our actions must support our words to make them of real worth.

—L.F.

★ ★

"Kei Wareware"

"Lest We Forget"

IN the enjoyment of our house it is often easy to forget the foundation on which it stands. So it is with the beautiful Hui Tau just past, and the many blessings we are now enjoying and are about to enjoy in New Zealand. Like all other good things, it has been built stone upon stone, try after try, failure after failure, and success upon success. Devoted men and women have lived and served and gone on to their reward and many labour on. Such is the eternal law and each does his part to make the world brighter for those who follow.

For 50 or 60 years men and women have reared pigs, cows and sheep and have cultivated kumara and riwai and gathered tuna from the lakes and pipis

from the sea. Men have built "Whare Nikau" and pitched tents, piped water and built "Whare Moe," "Whare Paku" and dug "Hangi Pits" and in a thousand ways prepared for the Saints to meet together and worship God.

It would be dangerous to try to name them, but back over the years come to mind such names as Tame and Hemi Mete, Tamihano Te Awe Awe, Hirini Whaanga, TeRunga TeNgaiio, Wiremu Takana, Eriata Nopera, Luxford Peeti, Tuta Heneriti, Hami Pera, Pera Wheraro, Rahiri Harris, Rangikawea Puriri, Henare Pere, Waimate Anaru, Hohepa Heperi, Stuart Meha, Walter Smith, Rawiri Kamau, Hirini Heremaia, Hirini Christie and many,

many others who, with their good wives and children, spared no effort to make Hui Tau the great event of the year in the lives of the Saints and friends of the Mission.

To those Mission Presidents (all 36 of them) and thousands of Elders and Sisters and more thousands of local Saints and friends, we owe our thanks, along with our humble gratitude to our Father in Heaven, for the foundation upon which is built the lovely and inspiring "Hui Tau" which we have so recently enjoyed.

The same hard work, the same united effort, the same love of each other and the Gospel of the Master that made each Hui Tau the BEST

has again reacted to make 1955 Hui Tau the beautiful gathering that it was.

As we say "E Noho Ra" and fly back to our loved ones and the Saints at home, we shall "not forget" and when we speak of New Zealand we will remember that the beautiful climax to our mission was the "House of Hui Tau" built upon the foundation of faith and work all down the years, that for every spoken word there was an effort, a sacrifice, a prayer from each of thousands who participated.

E Noho Ra. E Kore Rawa Maua I Wareware. "WE WILL NOT FORGET."

—Na PRESIDENT & SISTER OTTLEY.

★

★

OUR NEW PRESIDENT

WITH the sad feelings that come with bidding farewell to one who has been our beloved Tumuaki comes new hope in the knowledge we have that each President is the chosen servant of the Lord and is entitled to God's inspiration to lead the mission. For that reason it is with joy that we welcome President Ballif to New Zealand to pick up the reins of leadership here.

Many Saints, particularly the M.A.C "Old Boys" well remember the Ballifs, as President Ballif was principal of the Maori Agricultural College for 42 months. His long experience in the teaching and educational field will be of great help to him in this new calling. He was graduated from Brigham Young University with a Bachelor of Science degree in 1925 and received his master's degree from the University of Southern California in 1937 and his doctor's degree from the same university in 1945. A member of the faculty at Brigham Young University since

1938, he was named chairman of the sociology department in 1948, and acting dean of the summer school in 1950.

President Ballif is a former president of the Utah Council on Family Life and is a member of the board. He served for 10 years in the Utah Conference of Social Work and was a recent member of the 30-member committee established to study divorce problems of Utah under direction of the State Welfare Commission. He also was chairman of the Provo City Planning Commission.

Long active in Church service, President Ballif has had a wide range of activities—Elders' Quorum leader, a president of his Quorum of Seventy as well as various executive positions in stake and ward Sunday School and M.I.A. capacities. In 1941 he was named bishop of Provo Ninth Ward, in which capacity he served for six years. After serving as high councilman in East Provo Stake for three years, he was called to be stake presi-

dent in 1950, which position he held when he received his call to preside in New Zealand.

Sister Ballif is the former Arta Romney and they have two sons and three daughters. Bonnie Lauris, their youngest daughter, is with them here.

On her previous stay in New Zealand, Sister Ballif organized the Primaries here, as well as teaching at the M.A.C. She has recently received her master's degree in drama from Brigham Young University. She had her own local radio show in Provo for nearly five years and for the past year has been associated with Archibald F. Bennett in a genealogical television production.

She is past president of Provo Ninth Ward Relief Society and was engaged for 20 years in M.I.A. work, being at one time stake president in Idaho. She

has also been active with Provo community drama groups.

With a lifetime of service to his fellowmen and a strong testimony of missionary work and the Gospel of Jesus Christ, combined with ability, education and a desire to serve with all his heart, might, mind and strength, President Ballif is sure to accomplish great things in promoting the work of the Lord here. With training, experience, and a love of service, Sister Ballif will take her place at the side of her husband in leading the Mission toward greater accomplishments.

If all the missionaries and Saints but pledge their support to our new Tumuaki and Mission Mother, with the help of the Lord, we will accomplish what He would have us do here in the New Zealand Mission. They have pledged their all to His work.



LINES FROM "A PSALM OF LIFE"

By H. W. Longfellow.

*Tell me not, in mournful numbers,
'Life is but an empty dream!'
For the soul is dead that slumbers,
And things are not what they seem.*

*Life is real! Life is earnest!
And the grave is not its goal;
'Dust thou art, to dust returnest,'
Was not spoken of the soul.*



The President's Page

By PRESIDENT ARIEL S. BALLIF

HE KUPA AROHA

THIS issue of the "Te Karere" brings you our first written message. We are thrilled with your warm welcome. It is really and truly a home coming. Our two older daughters were born in Hastings while we were serving at the M.A.C. We are grateful for your kindness and your sustaining vote. Your pledge to accept us in our position of leadership for the Church at Hui Tau gives us confidence and assurance in the task of teaching the Gospel and bringing to reality the great programme of the Church.

The *Te Karere* is an effective servant for your mission officers, and particularly for Sister Ballif and me. Through its pages we will bring to you important messages pertaining to the work of the Lord in New Zealand.

"Search the scriptures, for in them ye have eternal life." The Gospel plan is clearly set forth in the four Standard Works of the Church, the Bible, the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. Every Latter-day Saint should be diligently studying these books. They will provide a constant source of inspiration to us in our duties as leaders and members in His Church.

We should also remember that if the source of our information is good, the product of our thinking will be equally good. If the source of a stream of water is contaminated, the stream will be.

There is much printed material circulated by news stands and book stores which has as its only purpose or value the cost in shillings or pence. This type of reading is full of trash and evil passions to the minds of innocent readers.

How much time do you spend reading the scriptures? How well acquainted are you with the powerful messages of the Saviour given through His prophets and leaders? Let us make a real effort to become acquainted with the scriptures. Let every family devote at least 20 minutes every day to reading the scriptures. By Hui Tau next year the average reader could read at least three of the Standard Works through. This study will give you something worth while to think about and better prepare you for your work in our Father's Kingdom.

Haere Ra, Tumuaki

AT 1955 Hui Tau we all had the opportunity to welcome President and Sister Ariel S. Ballif, and their daughter, Bonnie, and also to bid God-speed to President and Sister Sidney J. Ottley as they returned to Salt Lake City after completing more than 3½ years of strenuous and unceasing labours as Mission President and Mother.

The Ottley's arrived in New Zealand with their son, Jerold, in October, 1951, and have served faithfully throughout their entire stay here. Jerold, who is presently serving as a missionary, is Sunday School Superintendent and Music Committee Advisor, and will remain in New Zealand until July.

Having served a mission in New Zealand as a young man, served a total of 15 years active service in the capacity of Bishop of three wards, as well as serving on High Councils of two Stakes, President Ottley was well qualified to take the responsibility which has been his. Sister Ottley has served many years in Relief Society, being both ward and stake presidents, and dearly loves Relief Society work. She also is talented in music. They have worked hand in hand throughout their lives and Sister Ottley has helped her husband always in accomplishing his many duties here.

During his administration President Ottley has successfully placed leadership of all but three of the districts of the mission in the hands of local members of the Priesthood. At the time he came, all but one of them were presided over by elders and it has been accomplished through inspiration and a willingness of the members of the Church in New Zealand to accept

this new responsibility. Through its success, another outstanding accomplishment has been recently effected—the organization of nine Elders' Quorums in the Mission under the direction of the Presidency of the Church. This growth within the Church has placed the Mission in a position to make greater contributions and derive greater blessings from the erection of the temple.

During their administration, the Hui Tau has been established at the College permanently, which provides the finest facilities that have ever been available to those who attended. The real purpose of Hui Tau, the spiritual development of those who attend has been stressed and this year's conference proved it most desirable, with a striving for a minimum of food preparation, athletics and sports, and a maximum of worship.

During the three and a half years President and Sister Ottley have presided in New Zealand, three large groups have gone to Hawaii to the temple there, as well as other individuals. They have seen the Auckland Chapel completed and dedicated, as well as the building and dedicating of the Gisborne, Kaikohe and Porirua Chapels and remodelling of Maromaku and Nelson Chapels, and purchase of several sites for chapels for the future. Two additional farms have been purchased at the College site, one of which has been selected as the site for the temple.

Highlighting President Ottley's term was the visit, for the first time to New Zealand, of the Prophet of the Lord, President David O. McKay, and his lovely wife and President Franklin J. Murdock. During this tour Presi-

dent Ottley had the opportunity of introducing them to the people of this land. President McKay's remarks and speeches throughout the tour, and his announcement subsequently that New Zealand had been selected as the location for the temple, were evidences that he was very pleased with the accomplishments of the Saints here.

During the progress of the immense College project, Tumuaki and his two counsellors have instituted the College Missionary Programme, which is a rather unique method of using voluntary labour in the Church. This system was partially used by their predecessors on the Auckland Chapel.

With a total of 245 proselyting missionaries under his jurisdiction during his term, as well as nearly 14,000 Saints, until the last few months of his mission, Tumuaki has also had responsibility for the Cook Islands, Niue and Suva. He made trips to the islands every six months (8,000 miles round trip by air and boat) in order to keep in personal contact with them. It was largely through his efforts that the islands were transferred to the Tongan and Samoan Missions in order that more close attention could be kept by those missions than had previously been possible. It also allows the President here to devote more time to the needs of the districts.

Travelling constantly to fulfill countless obligations, President Ottley has driven over 100,000 miles during his stay. Both President and Sister Ottley have been greatly blessed with health

to carry this rather strenuous programme. Their efforts have been untiring to help those who needed their guidance, advice, or service. Their sincerity and humility, spiced with subtle wit, have made their talks throughout the Mission of inspiration and worth to the Saints.

Although at times during his administration Tumuaki has had as few as 45 missionaries, at the time of his leaving the forces are strong with 102 proselyting missionaries. He and Sister Ottley have always given unselfishly of their time to help the missionaries in adjusting to missionary life and encouraging them to serve to the best of their capacity, but allowing always the freedom to use their own agency in the accomplishment of it. For this hundreds of young men and women who have "found themselves" under their leadership are grateful.

As we bid farewell to President and Sister Ottley, we thank them with all our hearts for being what they have been to all of us. Our love and prayers go with them wherever they go, that peace, safety and happiness might be theirs. May God bless them. And may He bless those of us who remain here that we might ever live up to the example they have set for us, and magnify those efforts which they have made to forward the Lord's work here. The many gifts and other expressions of love and gratitude will ever remind them of our devotion to them; but our activities and accomplishments in the Church of Jesus Christ will bring more joy to their hearts.



Inflation has gone so far that every pound note you see looks half-spent.



Can you see your grandchild on his knees, thanking his Father in Heaven that his grandfather had the vision to help provide a school for his betterment?

W. P. Noera,
Gladstone,
Wairarapa.



Women's Corner

By **SISTER ARTA BALLIF**

GREETINGS and Kia Ora!

Before leaving the valleys of the Rocky Mountains, your many friends, former missionaries, met on numerous occasions, not only to bid us farewell, but to send their aroha to you. Many incidents were told, many names mentioned and all were associated in fond memories of happy times spent here. If I fail to tell you personally, will you please accept this note as a direct declaration of love to you from your friends across the many waters? And, after accepting of their love will you add mine, also, and that of your new Tumuaki? We want you to know that we are sincerely grateful for your gracious welcome, for your renewed memories of M.A.C. days, for the lives of kindness you have lived.

It is pleasant for us to recall past days of association with you. The tendency is strong for us to dwell at length on the accomplishments of yesterday. The power of inertia pulls heavily against the urge to begin anew and fear of the future is intensified by the remembered glory of the past.

This is the beginning of a new chapter in our lives and beginnings are always fraught with anxiety. Before us stretch the miles of minutes, God-given, for us to fill with eventful living. To look back always is to deny the daily miracle of the sun rising on a

sleeping world. Every morning the earth requires the sun to dispel the night, no matter how bright the day before has been.

The challenge of today is before us. Decisions with far-reaching implications must be made each day. What has gone before was beautiful and necessary, but today's rising sun reveals the mountains in the distance—waiting to be climbed. Anticipation of the exhilarating view from the top of the hills quickens the pulse and gives us courage to begin.

Dear friends, both old and new, will you please help us climb the mountains?

★

WHEN I WAS ONE-&-TWENTY

A. E. Housman

*When I was one-and-twenty
I heard a wise man say,
"Give crowns and pounds and guineas,
But not your heart away;
Give pearls away and rubies,
But keep your fancy free."
But I was one-and-twenty—
No use to talk to me.*

*When I was one-and-twenty
I heard him say again,
"The heart out of the bosom
Was never given in vain;
'Tis paid with sighs a plenty
And sold for endless rue."
And I am two-and-twenty,
And, oh, 'tis true, 'tis true.*

Here and There in the Mission

At Hui Tau three of the lady missionaries were given releases. SISTER RANGI DAVIES, who has served since June 6th, 1948, when she was called to a proselyting mission with her husband, Henry Marshall Davies, was given an honourable release. Elder and Sister Davies laboured in Bay of



Sister Davies

Plenty and Taranaki before they were called by President Young in 1950 to go to America to go through the temple. During the seven months they were from New Zealand they had the privilege of going through the Cardston, Idaho Falls, Salt Lake, Logan, St. George, Manti and Hawaiian Temples.

With the death of her husband at their return to New Zealand, Sister Davies commenced organising the Genealogical Society here by indexing and filing and, also, an appeal for finances to which the Whangarei District was the first to respond. For the past five years her activities have been in connection with Genealogical work and she has done both field work and office work.

With sincere appreciation for her efforts, Sister Davies was given her

honourable release after seven years of service. She is looking forward to going to America again in July and doing work in the temples there.

★

SISTER DORIS MANUIRIRANGI of Manaia also received her honourable release after serving more than eighteen months as a proselyting missionary. Called 23rd September, 1953, Sister Manu laboured in Napier for the first seven months of her mis-



Sister Manuirirangi

sion. At Hui Tau last year she was transferred to Auckland where she laboured first in Onehunga and later in Pannure. Her activities have included tracting as well as assisting in the new Sunday School which was begun recently at Tamaki, and Mia Maid representative on the M.L.A. Mission Board. We wish Sister Manu every success and happiness as she returns to Manaia.

★

After completing a year's proselyting mission, SISTER MARY MATAIRA, from Nuhaka, received her honourable release at Hui Tau. Sister

Mataira first laboured in Auckland where she assisted in the office. The major part of her mission was spent



Sister Mataira

in Kaikohe, Bay of Islands, where her activities were tracting and assisting in Branch work. A trained nurse, Sister Mataira, after visiting with her parents, will do district nursing in Whangarei District.

★

ELDER ROLAND JERRY BROWNING arrived March 19th aboard the "Sonoma" and went directly to the College where he laboured until Hui Tau. Elder Browning comes from



Elder Browning

St. Anthony Ward, Yellowstone Stake, St. Anthony, Idaho. He attended the

University of Idaho at Moscow, with a major in business law. He was active in Lambda Delta Sigma. His Church activities prior to his mission included ward teaching and a six months' stake mission. His uncle, Milan Brown, was here on a mission in 1934, labouring primarily up north.

★

From Jefferson Ward, Temple View Stake, Salt Lake City, comes ELDER JOHN H. K. GOLD, also aboard the



Elder Gold

"Sonoma." Elder Gold attended Salt Lake Area Vocational School in diesel mechanics and was employed by Inland Freight Lines in Salt Lake before he was called on his mission. At present he has been assigned to labour in the Mechanic Shop at the College at Frankton.

★

Aboard the "Sierra" arrived ELDER DAVID S. SUMMERHAYS from Salt Lake City. Elder Summerhays is representing the Yalecrest Ward, Bonneville Stake. He has attended the University of Utah, where he was active in the Alphas from the Institute of Religion. He has been active in Priesthood work, being a ward teacher and financial secretary of his Elders' Quorum. Prior to leaving for New Zealand on his mission, Elder Summer-



Elder Summerhays

hays met the wife of Rufus K. Hardy and she sent her arohanui to the Saints here.

Stopping for a few days in New Zealand enroute to Australia were

ELDER ELDON A. TAYLOR, of Spring Lake, Utah, and ELDER DON CAMERON, of Salt Lake City, Utah. Both these elders attended school before being called on their mission, Elder Taylor at B.Y.U. and Elder Cameron at the University of Utah. To each of them we wish Godspeed in their labours.

★

We'll introduce you to our two new lady missionaries, Sister Kuraroa Shirley Manuirirangi and Sister Mama Pohatu, next month.

★

Making a "flying" one week trip to New Zealand to visit the College at Frankton and assist on the building project was Elder Walter Ealer, Church Architect from Salt Lake City.

★

Effects of a Righteous Example

By **LESLIE CLARKE**

IF someone were to have walked up to me eight years ago and said that I was going to be a Mormon missionary, the chances are I would have laughed and passed up the statement as being that of a fool. But, such a thing happened, and just how it happened is my Testimony.

There comes a time in the life of each person, infidel or fanatic, when he contemplates the phenomenon of nature and the eternity of space, and is confronted with the question of its motivation. The teachings of the Church that I formally belonged to could not answer my searching questions, so there is little wonder that I and many others drifted away.

Little did I realize when I attended the local swimming hole one bright day and met two good, clean-living young men, that they would be re-

sponsible for answering all my questions. NO! They didn't preach to me the way most ministers preach, they just lived their religion. It was because of this that I sought their companionship above those that I had grown up with. They invited me to their meetings and it wasn't long before I found myself travelling all over the North Island to attend their "Hui Parihas," and eventually wound up at a "Hui Tau." Their doctrines sounded logical, but who was this "Joseph Smith" that everyone talked about? I had read the Bible in my younger days and had never come across anyone of that name. When I asked the two boys whom I had met to tell me about this man Joseph Smith, I didn't expect the simple story of a farm lad who lived over 125 years ago to affect me as it did. Like all converts to the Gospel, I soon realized that the glad tidings that I had accepted were rejected in

an atmosphere of intolerance and indifference by those I lived amongst. In asking my father's permission to baptize my brother, Cyril, who at the time was not 21, all he replied was, "I guess so, as long as you don't drown him."

Months later, my work took me to Thames and it was while residing in that city that Brother Ralph Hamon and I were called on missions. President Gordon Young, realizing as he did that my parents were not members of the Church and that my visible means of support was limited, asked how long I wanted to stay on a mission. "As long as the Lord wants me," was my child-like reply. Had I known that He wanted me for four years—well, perhaps it's a good thing that we do not always know the future. In setting me apart, President Young uttered, among other things, that if I were faithful to my calling as an Elder, the Lord would raise up friends to keep me on my mission.

My immediate desires at this time was that my parents would gain a testimony of this work and know that this was no wild errand I had embarked upon. The next day I returned to my home in Rotorua after an absence of over six months. My folks were happy to see me and Dad, hoping that I had decided to settle down, offered me his long established electrical business.

"I'm afraid I'll have to turn down your offer, Dad," I said.

"Why?" he questioned.

"Because I am going on a mission for my Church."

"But how much are they going to pay you?"

"Nothing," I replied.

Then he paced the floor muttering over and over again, "I just can't figure it out . . ."

Just then Mother, who had been listening through her bedroom door,

burst into the room and bore as beautiful a testimony as you would ever want to hear. "This is no ordinary Church, Dad. This is the true Church of Jesus Christ," she said. "And if the Lord wants him to go on a mission, He will look after him."

I would like to thank all those good people who helped make my mission a success. The way they would slip money into my hand or pockets or open up their homes to me is something that I will always be grateful for; nor will I forget the time when the Lord literally raised up a friend in an hour of need. I was riding a tram to Priesthood meeting in Wellington, and as the conductor advanced up the aisle collecting the tickets, I felt in my pocket for mine, only to find that I had neither ticket nor money. Before I could realize my embarrassment, a stranger who was sitting three seats ahead of me stood up to pay his fare, then, turning around, placed some more coins in the conductor's hand, and, pointing to me, said, "And this is for that gentleman sitting over there." Then he disappeared into the crowd before I could thank him.

Many such faith-promoting incidents did I and my companion experience while we laboured in the New Zealand Mission, not to mention the extra two and a half years spent amongst those faithful Saints in the Islands Missions of Tonga and Samoa, where I saw the sick raised from their beds of affliction and the very elements themselves controlled by the power of the Priesthood.

Returning to New Zealand in the latter part of 1952, I filled in time at the College prior to immigrating to Canada where I met and married Velma Rice, the sister of one of my missionary companions, in the Cardston Temple, in a ceremony that more than rewarded any sacrifice made on my part.

Priesthood Page

What is the Melchizedek Priesthood?

IT is the power of God delegated to man. It is the power by which God acts; and it is this power by which worlds are organized.

All authorities of offices in the Church are appendages to the Melchizedek Priesthood. This 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 matters.

Wherever the Church of Jesus Christ is, there the Priesthood will be, or there is no divine Church. This Priesthood is without beginning of days or end of years, and it is necessary that one be ordained by one having authority before he can administer the ordinances of the Gospel.

The rights of the Priesthood are inseparably connected with the powers of Heaven, and the power of Heaven cannot be controlled nor handled only upon the principles of righteousness." (Doctrine and Covenants 121:36.)

As members holding this Priesthood, we have the authority to officiate in some capacity in the Church, and by so doing we enlarge our understanding of the truths of the Gospel of Jesus Christ, and without the Priesthood it

would be impossible to gain the knowledge that will bring us closer to our Father in Heaven, so we must live for the blessings pertaining to this Priesthood.

No other people on this earth have blessings awaiting them as those who hold the Priesthood, but we must do our part. We must work and must live righteously at all times. Should we "undertake to cover our sins; or to gratify our pride, or our vain ambitions, to exercise control or dominion, or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens will withdraw themselves; the spirit of the Lord is grieved; and when it is withdrawn, amen to the priesthood of that man." (Doctrine & Covenants 121:37.)

In the Melchizedek Priesthood there are the following offices: High Priest, Seventy, and Elder. With the elders, a group of ninety-six (96) elders constitutes a full quorum. However, where there are forty-nine (49) elders, a quorum may be organized. A quorum, when organized, must have the following officers: A president with two (2) counsellors, and a secretary.

*** With the organization of nine Elders' Quorums in the New Zealand Mission, "Te Karere" presents a new page called the PRIESTHOOD PAGE. A regular feature of this page will be instructive material, written presently by Elder David H. Wood, Assistant Melchizedek Priesthood Chairman. Important announcements, special instructions, and other such material may be placed here as required. Quorum presidencies will, we trust, find this page of special help to themselves as well as all members of the Priesthood.**

Highlights of 1955 Hui Tau

TO view 1955 Hui Tau in retrospect is to see in reality the long desired aim of achieving the highest possible degree of spiritual development for those who attended. Though, of course, room for improvement remains, this year's Hui was the most outstanding spiritual feast in the history of annual conferences in New Zealand. Spirituality was the watchword, with meals, sports, socializing and all other secondary things were in their proper place—secondary.

With approximately 3,500 persons in attendance, facilities were the finest ever. The College at Frankton has been chosen as the permanent place for Hui Tau and made possible improvements in many respects.

The four and a half day gathering of Saints was filled with events for the development and enjoyment of all. Each of the auxiliaries played its roll in helping both leaders and members within its jurisdiction.

★

SUNDAY SCHOOL—HUI TAU

The most important event of the Hui Tau which concerned the Sunday School was the Leadership Improvement Convention held Saturday, April 9th. In attendance were more than 300 workers representing 15 of the 16 districts. The highlight of the meeting was an address given by President Joseph Hay to the theme "Spiritual Rejuvenation Through Participation in the Sunday School." Departmental work included instruction to superintendents and assistants, teachers, secretaries and organists and choristers. Everyone present received a folder of information pertaining to their own department with instructions from the Mission Board.

Sunday morning found the Sunday School preparing for a surprisingly large group of children. A session was held especially for children during the General Session of conference at which 220 were in attendance. Representatives from each of the districts provided the programme with the help of the Nuhaka Junior Choir. Another session was held in the afternoon with fewer in attendance, but a wonderful spirit prevailed.

The Sunday School booth and display was centered around the "Teach-O-Vision," a visual aid demonstration. It featured projected pictures with tape recorded narration and music. The purpose of this demonstration was to give information for the establishment and use of Sunday School libraries and teaching aids.

★

M.I.A. AT HUI TAU

The M.I.A. sponsored the opening event of Hui Tau on Thursday evening, April 7th, which was a "Talent Quest" and which was quite entertaining. Less than half the districts participated, but that was due mainly to the fact that they didn't arrive at Hui Tau until Friday. Those present enjoyed both participating and watching the programme.

On Friday, April 8th, at 6:30 a.m., all the women from twelve years of age and up met for a testimony meeting in honour of Sister Otley who has acted in the capacity of advisor to women's organizations in the Mission for the past 3½ years. A presentation was made to her at this meeting.

At 2:00 p.m. Friday the speech competition was held and was considered



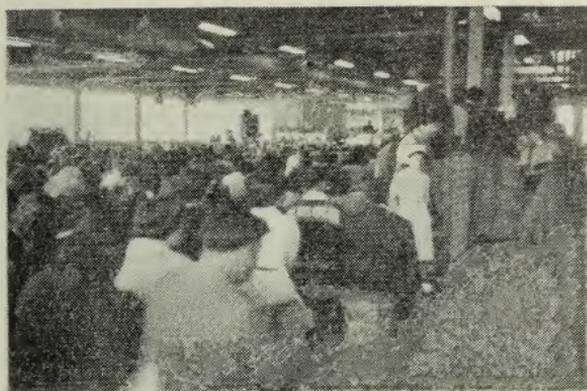
Relief Society Stall and Display.



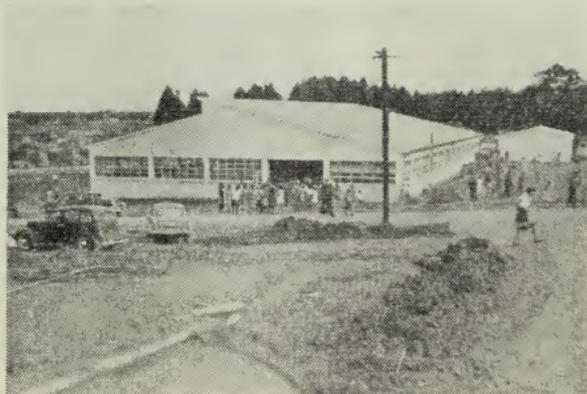
Viewing the March Past.



Inside the Kai Hall.



General Sesslon in Joinery.



Saints leaving joinery at close of session.



Greeting friends after meeting.

by many as one of the outstanding meetings of the Hui Tau. It was followed by the Maori culture competitions. Friday night the Boy Scouts had a programme followed by a bonfire party for Scouts. At 8:30 the music competitions were held with some very good quartettes, trios and choruses. This was followed by competitions in drama. This year the activities were emphasizing participation rather than competition.

On Saturday at 6:00 a.m. age group testimony meetings were held and some excellent testimonies were given. At 8:00 a.m. the M.I.A. Mission Board met with district and branch officers and teachers, discussing plans and work for the future.

On Monday the March Past was held at 8:00 a.m., followed by volley ball finals at 2:00 p.m. Class activities were participated in by M-Men, Gleaners, Jr. M-Men, Jr. Gleaners, Mia Maids and Explorers.

At 8:00 p.m. on Monday night the Gold and Green Balls were held. Both the Junior and Senior balls were held in the Bledisloe Hall with a trellis dividing in the middle and both were very successful. Adding to the enjoyment of those attending were the special floor shows in each dance.

Relief Society

Relief Society had an attractive booth for displaying the handwork of the Sisters during the past year. The presidency was thrilled with the achievements of the Relief Society sisters in their lingerie project.

During their Sunday morning meeting the Relief Society presented an apron parade, with girls from the Auckland District modelling the winning aprons before the group. The winning districts for the aprons entered were as follows:

Sugar sack section: Mahia District.

Organdic section: Whangarei Dist.

Cotton section: Poverty Bay Dist.

Novelty section: Hauraki District.

Print section: Mahia District.

Again, as in M.I.A. competitions, the Relief Society wishes to emphasize participation rather than competition. However, the recognition is for excellence. The apron parade revealed original and clever ideas in each of the sections. An attractive lady's costume was also modelled which had been made from a man's worn out suit, which shows the valuable information with the ladies of the Church share with each other through the prescribed lessons and their associations in Relief Society.

Primary's part in the Hui Tau came with the presentation of a programme on Friday evening with its Mission Board and some of the children participating.

This year's Hui Tau was unique in having three Mission Presidents in attendance. President and Sister Otley, President and Sister Ballif, and President and Sister Charles V. Liljenquist, of the Australian Mission, all gave inspiring talks. The other members of the New Zealand Mission Presidency, Elder George R. Biesinger and Elder Joseph Hay and their wives also gave important messages to those in attendance. Other speakers from the Hui Tau Board, the College, district officers and other positions added to the spirituality of the general sessions.

With such a tremendous undertaking as the planning and carrying out of such a large programme as the Hui Tau requires, it is difficult to place the thanks and appreciation to all who deserve it. To the Hui Tau Board, however, and the Mission Presidency, goes the gratitude of the whole Mission for the best Hui Tau ever.

The Harmonaires



Left to right: Elder Scott, Elder Hulshoff, Elder Ottley, Elder Hancey.

Combining talents into a harmonious foursome, Elder Harold J. Scott, Morgan, Utah, Elder Gary D. Hulshoff, Los Angeles, California, Elder Jerold D. Ottley, Salt Lake City, Utah, and Elder K. LaVor Hancey, Woods Cross, Utah, all labouring in Auckland District, organized to sing at a funeral last September. For the next few months they sang at several funerals and before long were singing at branch and district functions.

The event that influenced them to continue their quartette was the request that they sing for the MIA-Matic play at the Mutual Improvement Association leadership meeting on December 4th, at which they sang songs from the Recreational Song Book.

One of the purposes of continuing to sing together was to show the value of using the blue Hymn book. Most

of their songs were taken directly from that book or arranged and adapted from it by Elder Ottley. One of the most delightful of their presentations was Elder Ottley's special arrangement of President Ottley's song "Land of Love, the South Sea Isles," composed when he was an Elder in New Zealand as a young man.

The enjoyment the elders displayed in their performing made it the more pleasant to the listeners. Their efforts united the group and from it they received spiritual help as well as enjoyment. They felt it was a good missionary activity and it was not only sanctioned, but in some cases requested by the Mission President.

Highlights of their performances were singing at both the Saturday evening welcome and Sunday confer-

(Continued on Page 146)

New Assignments of Missionaries After Hui Tau

MISSION OFFICE

Box 72, Auckland, C.1

PRESIDENT ARIEL S. BALLIF

Elder James N. Chapman, Mission
Secretary

Elder Lewis Lavar Newman, Mission
Recorder

Sister LuDene Fresh,, Editor *Te
Karere*

SISTER ARTA R. BALLIF,
Advisor to Women's Auxiliaries.

Elder Carlyle Doman, Superintendent
of Y.M.M.I.A.

Elder Jerold D. Ottley, Sunday School
Superintendent

Sister Beth Winnill, assisting in office

Elder Orlo Kae Spencer, assisting in
office

TRAVELLING ELDERS

Elder James H. King

Elder Bryant C. Mecham

AUCKLAND DISTRICT

Box 72, Auckland, C.1

Elder Glen R. Crouch, Senior Elder

Elder John S. Lewis

Elder Saun L. Bohm

Elder Lynden VerNon Wages

Elder Barry H. Bright

Elder Elwyn P. Tingey

Elder Dale O. Openshaw

Elder LeRoy Rasmussen

Sister Janice Lynn

Sister Marlyn Dickerson

Elder Harold J. Scott

Elder Charles E. Bailey

Sister Hattie Makaokalani

Sister Mama Pohatu

Elder Richard A. Mickelson

Elder Gerald H. Bailey

BAY OF ISLANDS DISTRICT

Box 109, Kaikohe

Elder O. Klar Robinson

Elder Milton C. Hatch

Elder Robert D. Jones

Elder La Relle J. Hatch

BAY OF PLENTY DISTRICT

270 Devonport Road, Tauranga

Elder George R. Fannin

Elder Jesse W. Tonks

Elder ElRoy L. Kaleikau

Elder Darrell A. Ferrin

HAURAKI DISTRICT

Elder and Sister George Gardner

Elder and Sister David H. Wood

HAWKES BAY DISTRICT

Elder Richard F. Richards, Sen. Elder

Elder Richard L. Jarrard

Elder John B. Lauritzen

Elder Ronald J. Phillips

Elder Melvin R. Hudman

Elder Max R. Hymas

Sister Erma Jean Besendorfer

Sister Sarah Annette Dean

KING COUNTRY DISTRICT

Elder Calvin J. Wardell

Elder Del Var Peterson

Elder Vaughn LeRoy Scott

Elder Ivan C. Smart

MAHIA DISTRICT

Elder Vernon D. Huffaker
Elder Fred C. Brown

•

MANAWATU DISTRICT

Elder Norman L. Beers
Elder Robert E. Walgren
Elder Dean L. Tew
Elder Clarence A. Edwards
Elder L. J. Bott, Senior Elder
Sister Delma Bott
Elder Robert L. Mendenhall
Sister Phyllis Mendenhall
Elder Merrill D. Briggs

•

OTAGO DISTRICT

C/o Box 1383, Christchurch

Elder Richard A. Haacke, Sen. Elder
Elder Theodore John May
Elder Darrell A. Harper
Elder Darwin O. Olsen
Elder Brent Leo Eagar
Elder Neldon L. Wood
Elder Glaydon W. Ferrin
Elder Harvey W. Tanner
Elder Nolan W. Curtis
Elder Emery P. Patten

•

POVERTY BAY DISTRICT

Elder Ellis D. Kay
Elder Roland J. Browning

•

TARANAKI DISTRICT

Elder K. LaVor Hancey, Sen. Elder
Elder Francis Evan Morrison
Elder William J. Riddell
Elder Gordon LeRoy Gallup

•

WAIKATO DISTRICT

Elder Lyman C. Pedersen
Elder Von Del Andrus
Elder David H. Bell
Elder Ira A. Tolley
Elder John H. K. Gold
Sister Joan Deal

Elder LeRoy J. Taylor
Elder Blaine M. Anderson
Elder Phil J. Mason
Elder Arlin Bartschi

•

WAIARAPA DISTRICT

Elder Hal M. Jensen
Elder Carl Martin

•

WAIRAU DISTRICT

Elder Sharon R. Dayton
Elder Arvel W. Foote
Elder James K. Arbuckle
Elder Mark F. Harris

•

WELLINGTON DISTRICT

Elder Dallin W. Gardner, Sen. Elder
Elder Alvin Vern Gunderson
Elder Gary D. Hulshoff
Elder Lewis H. Williams
Elder Elzie E. Bigelow
Sister Dora Bigelow

•

WHANGAREI DISTRICT

Elder Dan R. Barber, Senior Elder
Elder Sterling G. Loveland
Sister Audrey T. Dana
Sister Rawinia Haeata
Sister Lou Ciel Briggs
Sister Shirley Manu

•

NEW ZEALAND COLLEGE

Elder George R. Biesinger, Supervisor
in charge of building
Sister Audrey Biesinger
Elder Perry Brown
Sister Jesse Brown
Elder William Child
Sister Alveretta Child
Elder Tracy Bingham
Sister Sophie Bingham
Elder Ray W. Dana
Sister Ethel Dana
Elder David M. Evans
Sister Rosemary Evans
Elder William Dickerson
Sister Margaret Dickerson



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

(Essentials
in Church History)

WAHANGA WHA

Translated by GEORGE R. HALL

UPOKO 27

TE RAPA KAINGA HOU

Kua Neke Te Kainga o Hohepa Meta Ki Komeha

I TE tekau o nga ra o Mei 1839 ka tu te kainga o Hohepa Mete ki te taha o te awa o Mihihipi, he whare iti nei tana whare he mea hanga ki to nga pororakau ara ki nga rooku; i hangaia ki runga i te whenua i hokona mai nei i a Hiu Waiti, kotahi maero te tawhiti i te pito Pounui (South) o Komaha. Kote whare tuatahi i hangaia ki tenei wahi, mo nga hungatapu na Theodore Turley i hanga i a Hume 1839, i te wa i hokona mai ai enei maramara whenua i a Waiti raua ko Karana. E wha nga whare i tu ki tetahi wahi, e toru he whare rooku, ki tetahi o enei i heke mai a Hohepa Mete i noho ki roto hei whare mona. He koraha katoa taua wahi i aua ra, he ngaherehere nga taputapu e tupu ana i runga, i te taha tonu o te awa nga wahi ururua; he maha nga wahi kinokino, otira ano he mea ata whakaatu mai ki te poropiti, he whenua ataahua ina ketua atu nga taru o runga. Ko te whakaaro o te poropiti, ka mahia e te tangata, ka maringi iho hoki nga manaakitanga a te ariki, ka meinga tenei wahi hei whakahari ngakau mo

nga hunga tapu; oti ana tana whakaa-ro, me whakatu, me hanga he pa ki konei. Awhio ai te rere o te awa, a e toru rawa nga tahataha awa i huri hei paepae mo te pa, i te awa ka whakapiki haere te kaupapa whenua mo te kotahi maero a ka ahu atu ki nga wahi raorao, i tupu ai te otaota. tutuki atu te kite a te kanohi ki te pae takiwa, i tino kitea ai te ataahua-tanga o tena whenua.

Te Pa o Nawu

Ko te ingoa o tenei wahi katoa i aua ra ko Komeha (Commerce), kaore tonu i roa i muri iho ka tapaina te ingoa hou kote "pa o Nawu." Ko tenei ingoa ko Nawu he kupu Hiperu, tona whakamaoritanga he wahi ataahua, he kainga ataahua, he taumata okiokinga e ai ki te whakamarama a te poropiti. Kotahi rau e iwa tekau maero te tawhiti atu i St. Louis i te pito whakarunga o te awa pera ano te tawhiti mai i Chicago, e whakaangi atu ana ki te uru.

I Kitea Ano Etahi Rohe Whenua

I hokona mai ano etahi rohe whenua hei huinga mai mo nga hungatapu, i runga i nga whakaritenga e mama ai te utu haere. I riro mai ano etahi

pitopito whenua e hono atu ana ki era i hokona mai ra i a Waiti raua ko Karana, i hokona mai enei i a David Hibbard, Daniel H. Wells, Hiram Kimball, Horace R. Hotchkiss, me etahi atu; katoa enei i honoa mai kia kotahi i raro i te ingoa o te pa o Nawu. I taawahi (across) o te awa i te taha ki Iowa i riro mai etahi whenua whanui. Te kainga Nashville i roto i te Kauti o Ri e hono atu ana ki tetahi rua tekau mano eka i hokona katoatia mai e te poropiti, me etahi atu rohe e patata ana ki enei wahi. I konei ka ki te poropiti kia whakaturia tetahi pa, kia huaina te ingoa ko Harahemera. Kua tae noa mai etahi o nga hunga tapu ki konei, i te wa i panaia ai ratou i Mihiuri, ai titiro iho ratou ano he wahi pai tenei hei nohanga mo ratou, hei kainga tuturu.

Te Whakatutunga i Nga Teike o Hiona

I te hui tau i tu ki Komeha i a Oketopa 5-7, 1839, e rua nga Teika a Hiona i tapaea ara i whakaturia i to te hahi ture, kotahi i Komeha, ko Wiremu Moaka te tumuaki; ko tetahi i Iowa, ko Hoani Mete te tumuaki a tenei. No muri mai ka whakaturia etahi Teike ki enei wahi, ara ki Kiunihi ki Raima, ki Koramapaha (Columbus) ki Tiniwa, ki Irinoi, otira kaore enei o muri nei i roa e tu ana. Ko te whakaaro whiriwhiri i aua wa kia kua te hungatapu e noho puputu, engari me ahua whakamarara ta ratou noho me te hanga i o ratou Teike; kaore i roa ka whakakorea enei whakaotinga. Ia Hanuere 1841, ka kowhaa te rangi he whakakitenga ki te hunga tapu, he whakahau iho, kia tino marara ta ratou noho, kia hui ratou ki roto i te Kauti o Hanekoko, Irinoi, me te Kauti o Rii, Iowa. Ki roto o enei rohe whenua hanga ai i o rotou kainga, ki nga wahi katoa kua nohoia e nga mema o te hahi. Ko tenei te whakahau i whakaetia e te runanga, o te rangi, i panuitia ki te hunga tapu e te tunuakitanga tuatahi o te hahi. Na te mea

ano kua rangona nuitia tenei panui, ka timata nuitia te-ekoruhe a te Hunga topu ki Nawu, ka kitea nuitia te tere o te tupu o tenei pa. Kotahi tau i muri i te paunga o te korero, ko Nawu te pa, ka eke te kaute o nga hunga tapu ki te toru mano nga wairua. E ono tau i muri mai i te wa o te Ekoruehe nui i te uru kua eke te kaute ki te rua tekau mano nga wairua. I muri tata mai ka whakakorea te Teike o Harahemera, otira i nohotonu a Hoani Mete i reira hei tumuaki mo nga hunga tapu oroto o nga rohe o Iowa.

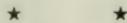
Merekara Whakaora i Nga Haura

I te taenga mai o nga ope tuatahi o te ekoruhe ki Nawu, ka mohiotia he mate kei tenei wahi e tau ana. He maha i pangia ete piwa mareria, a i tata tonu te hemo rawa o etahi. He teneti noaiho hoki nga whare o etahi, he whi wakena o etahi. I te mea kaore ano i tino rahi te taima hei raweke tanga atu ki nga mahi e totika ai ara ki nga whare rooku noaiho nei. I te ata o Hurae 22, 1839, ka ara te poropiti i tona moenga mate, ki tonu i te Wairua Tapu o te ariki, ka hikoi ki waho o tana whare, ka haere i te taha—taha o te awa, he tiro tiro i te hunga e pangia ana e te mate, he whakaora i a ratou. O roto i te hunga i whakaorangia o tenei wahi ko Henry G. Sherwood raua ko Peneamine Paralone etahi, kua tata tonu te hemo atu. I muri mai ka whakawhiti ia i te awa ka whakaorangia a Pirikama Ianga me etahi o te tekau-ma-rua e pangia ana e te mate, a haria haeretia ana ratou hei ahwhina i a ia i roto i tana mahi minita e whakaora nei i nga turoro. Anei ta Wiriwhi Wuruwhi i korero ai mo nga mahi i roto o Iowa. I muri i tana whakaoranga i nga turoro i te tahataha o te awa, tae noa ki te whare kohatu, ka tomo ki roto i te whare Kimipara me etahi atu, a, whakawhiti tahi ana ratou i te awa ki Montrose. He maha o te hunga tapu i noho i roto i te whare i noho ai nga hoia i mua, ko etahi o ratou he mema

no te Korama o nga Apotoro. I tae tuatahi te poropiti ki te whare a Pirikania Ianga, ko ia nei te tumuaki o te tekau ma-rua e takoto mate ana i tana moenga. Ka whakaorangia e Hohepa, ka ara ki runga ka aru i te poropiti ki te torotoro haere i etahi, e pangia ana hoki e te mate. I tae ratou ki nga kainga o Wiriwhi Wuruwhi o Ohana Parata o Hoani Teira, katoa enei i konei, i Montrose nei e noho ana, a i aru tahi ratou i te poropiti ki te torotoro haere. Kua tae mai te korero ki te poropiti e tata ana te hemo o Iraia Fordham a kei te whakanga-rongaro te hau o tana manawa. Ite taenga mai o te hunga e torotoro haere nei, me te poropiti i to ratou tira, ka haere tika tonu atu te poropiti ki te Haura ka korero atu ki a Iraua, otira kaore te turoro i mohio ake. He roa te poropiti e pupuri ana i tana ringa me te mau tonu o tana titiro ki roto i nga kanohi. Iraia Fordham Nawairi ka kitea atu e hoki mai ana te hau ora kua tika hoki te whakahoki i nga korero atu kia ia; kua marama haere tana titiro. Kua ki e whakapono ana ia kia Ihu Karaiti, engari kua tureiti ke inaianei. Ka maro te tu o Hohepa, katahi ka karanga i te reo kaha. "E taku taina e Iraia Fordham, ka hoatue ahau kia koe te kupu whakahau i runga i te ingoa o Ihu Karaiti kia maranga i to moenga kia ora. Ano te reo o te poropiti he reo Atua e hara i te reo tangata. Maranga ana a Iraia

ki runga, hoki tonu mai te ora ki tona tinana ko nga raweke a te takuta i whakapiria ki ona waewae i whana-whanaia atu e ia kia ngahoro, te mutunga o tana kuhu i ana kakahu me tana kai i te paraoa me te miraka ka tu ki runga ka aru i muri i te poropiti ki waho ki te tiriti.

I tenei ahuatanga te torotoro a te iwi nei i a ratou turoro o roto i to ratou ropu tapu. I tetahi whare ki tetahi whare, e whakaora ana i te hunga e takoto mate ana, e kapo ana mai i a ratou i te mate ki te ora. I tenei wa ka kite tetahi tangata o waho o te hahi i te mana o nga mahi a te poropiti, ote whakaora turoro, katahi ka tono atu kia Hohepa, kia haere ki te whakaora i ana tamariki e rua, kei te taumaha i te mate, kaore i watea te poropiti mo te haere engari i ki ia mana e tono he tangata. I nanao a Hohepa Mete ki roto i te pakete o tana koti i kumea ake e ia tetahi aikiha hiraka, hoatu ana e ia kia Wiriwhi Wuruwhi me tana ki atu kia haere ia ki ana tamariki ki te whakaora i a raua; me horoi o raua kanohi ki te aikiha nei a ka ora raua. I tutuki i a Wiriwhi Wuruwhi nga tohutohu a te poropiti ki a ia a i ora ana tamariki. "Ki te mau to tiaki i tenei aikiha, ka waiho hei tohu tuturu i waenganui i a taua," e ai ta te poropiti ki a Wiriwhi Wuruwhi."



The Harmonaires (Continued from Page 141)

ence services at Auckland Chapel for President McKay, at which he expressed appreciation for their singing. They also sang at several sessions of Hui Tau and at farewells extended to President and Sister Ottley prior to their leaving New Zealand.

With talents developed and enjoyment at serving in this capacity the Elders have gained much for themselves and have brought pleasure to those who have listened. Their beautiful renditions of sacred songs have pleased He of whom they sang.

Sunday School Enlistment Work

By VERA WINEERA, Mission Enlistment Director

IT is an opportunity and a privilege to speak through "Te Karere" on Enlistment work as it is to be carried out in this Mission. It is my desire that after this article has been read, that the spirit of Enlistment may be carried out in all the District Sunday School organizations. The theme I would like to present in this article is "Spiritual Rejuvenation through Participation in the Sunday School." It is obvious that the entire Mission Sunday School could foster Spiritual rejuvenation to obtain greater attendance at Sunday School and Church meetings in general.

The term "enlistment" has been applied to bringing in those not active in Sunday School. This does not, however, diminish the importance of the Enlistment programme in activating membership in all phases of Church work. The end result of enlistment is attendance. It is customary to enroll only those who actually attend at least once. But the duty of Sunday School workers is to "teach the Gospel to the membership of the Church." We should not be satisfied with reaching approximately one third of the Church membership, therefore let us place the emphasis on "attendance." It takes time and effort to educate people up to a point where they can appreciate and enjoy the Gospel. Thus, good lessons alone are not enough to bring in all the Church members and hold

There are many ways of bringing in and holding potential members of the Sunday School. Here are two ways: (1) Tell people about the Sunday School. They won't come unless they know what you have to offer. Too many of us take our work and our blessings for granted. (2) Develop a genuine interest in people, both those who attend and those who are inactive. Every possible responsibility

should be passed on to the pupils. Remember that activity is the life blood of successful Sunday School work. It is a wise teacher who says, "See that everyone has something important to do."

To teachers and superintendents: I feel you all have a great responsibility towards choosing your helpers in this Enlistment work. Are you doing everything possible to hold the interests of your pupils? Are you humble enough to call on the Master Teacher for his inspiration and guidance. Be diligent enough to prepare better lessons so that we can hold our members. Many inactive members are potential leaders. The Lord Himself says to remember the worth of the souls of men are great in the sight of our Heavenly Father. On another occasion He says: "Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven. For the son of man is come to save that which was lost." It takes missionary work, invitation, urging and conversion. Our duty, fellow workers, is towards saving souls.

"How think ye? If a man have a hundred sheep, and one of them be gone astray doth he not leave the ninety and nine and goeth into the mountains, and seeketh that which is gone astray? And if it so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so it is not the will of your father which is in heaven that one of these little ones should perish." (Matt. 18:10-14.)

May God bless all the Sunday School workers in trying to save, if it be but one soul, through the cry of repentance. For great shall be their reward in the Kingdom of our Heavenly Father.

They Shall Teach Their Children to Pray

PRIMARY . . .

By MYRA MASON

WE have tended in the past few years to live quite selfishly. We have allowed changes to come into our mode of living. Homes are often regarded lightly and our chapels are often irreverently used. Our Church leaders are concerned with these problems and give much counsel to parents and teachers today of their responsibilities in this regard.

Some of the trends of today that will affect our children as they creep in upon us are:

1. Disregard for those in authority, in the Church, in the home, and in the community.

2. Too much unwholesome play and too many undesirable picture shows, featuring gangsters, vandalism and terror.

3. Entering into social life without proper training and instruction at an early age.

4. Having and spending money with little regard of its value.

5. An "easy come, easy go" attitude, with desires for the good things of life without putting forth the efforts to get them.

6. Preference of self-interests rather than sharing comforts with others.

7. Lack of appreciation for the finer things of life.

The purpose of our teaching should be to help children to live more fully and abundantly. It becomes our problem then as to what manner of lives they should live and how we can best help them to do so. This is our challenge, and face it we must!

"But I have commanded you to bring up your children in the light and truth." (Doctrine & Covenants 93:40.)

What do we want for our children?

We want our children to be happy. Every child born into this world has a right to be happy. A child is happy who has learned to take

from life and give to life the best of which he is capable at his developmental level. A child can be taught to gain happiness.

We want our children to be religious. Religion is a way of life. It is something in man, which, when developed, exalts him and sets him apart from common man. "And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God. But ye will teach them to walk in the ways of truth and soberness; Ye will teach them to love one another, and serve one another." (Mosiah 4:14, 15.)

We want our children to be reverent. We can say that our home is a sacred sanctuary and our Church is the Lord's House, and when we go there we are His guests, to receive instructions and His blessings. We should be quiet and receptive because we are on holy ground.

We want our children to be obedient. Obedience is the first law of heaven. No one can enjoy true happiness, contentment and satisfaction without this fundamental law of heaven. "Obedience is better than sacrifice, and to hearken than the fat of rams." (1 Samuel 15: 22.)

We want our children to be prayerful. Someone has said, "God is at the end of our prayers." Not only do we please God when we approach Him in prayer, but we add precious gems to our lives, gems which will give everlasting happiness and comfort to our very souls.

We want our children to be grateful. We oftimes forget to thank the Lord for His goodness. We want our children to be thankful and grateful for their many blessings and show that appreciation by their actions.

We want our children to have good health and proper recreation. Good

health requires a balanced diet, proper clothing and proper wholesome recreation. Children need to be taught the fundamentals of good sportsmanship, and that it is important to be a good loser when necessary.

By giving every child an opportunity to attend Primary, it will help to accomplish all these things and make them better members of the Church of Jesus Christ.

Why have Primary?

Do you want your children to learn to love Jesus and gain a desire to be like Him?

Do you want your children to know how to pray more effectively to Him?

Do you want your children to come to baptism with a deeper understanding of its significance, that it may be more meaningful all their lives?

Do you want every Latter-day Saint boy to be prepared to be an effective bearer of the Priesthood?

Do you want your girls to learn Latter-day Saint ideals about the home and be happy, helpful members of the home?

Do you want your boys and girls to know some of the fundamental beliefs of the Church as found in the Articles of Faith?

In summary, do you want your children to know and love the restored Gospel of Jesus Christ better than they have before?

If your answer to these questions is in the affirmative, then we suggest that you give your children the opportunity to participate in the Primary programme where they can build step by step to be better Latter-day Saints.

Genealogy

By SISTER RANGI DAVIES

THE Prophet Joseph Smith kept a book of remembrance, called the "Book of the Law of the Lord," in which he recorded the names of those who had proved valiant in the testimony of Jesus Christ. It is a most important thing for us, as members of the Church, to have our names enrolled in the Lamb's "book of life" or the book of remembrance, as being worthy of honour, glory, and eternal life. Out of the books we are to be judged. The Lord Jesus Christ said to the Nephites, "For, behold, out of the books which shall be written, shall this people be judged, for by them shall their works be known unto men. And behold, all things are written by the Father; therefore, out of the books which shall be written shall the world be judged." (3 Nephi 27:24-26.)

How necessary it is that the records kept on earth shall correspond to the records kept in Heaven. And all they who are not found written in the book of remembrance shall find none inheritance in that day, but they shall

be cut asunder, and their portion shall be appointed among unbelievers, where are wailing and gnashing of teeth.

You children whose fathers and mothers are dead, prepare the necessary information or records first, before thinking of entering the House of the Lord, and there act vicariously as saviours for the dead, giving unto them all the blessings which pertain to the Gospel and exaltation which you have received for yourselves. What a wonderful privilege this is to labour for the dead. Nor is it altogether an unselfish work, for is it not a fact that we who are living also reap the benefits of such labour? We without our worthy dead cannot enter into eternal life, and in this way both we and they are blessed.

The turning of the hearts of the children to the fathers is the seeking of the children after the interests of the dead. Therefore, start now and prepare for this great record seeking.

May the blessings of God be with us all, to help us appreciate the blessings given us by the visit of our beloved President McKay, and thank God for our Prophet.

Featuring the Districts

AUCKLAND DISTRICT

Pres. Alex Wishart

15 Horotutu Rd., One Tree Hill
Auckland—Phone 565-652

Reporter: Pet Tarawa

Hui Tau, like an avalanche, has once again come and gone, and with it pleasant memories of the fun and excitement of last minute rehearsals and practices in anticipation of competing in M.I.A. and choir events and also that joyous feeling of having met old friends and made new acquaintances, not forgetting the spiritual feast which, with the return home of President and Sister Ottley, the welcome of President and Sister Ballif and daughter, and the presence of President and Sister Charles V. Liljenquist of the Australian Mission, the thrilling news that work on the temple could begin at once all added to make this Hui Tau the greatest and richest yet.

The activities in Auckland this month have been somewhat static, due perhaps to the already vigorous preparations for Hui Tau.

The outstanding event was a social and dance, sponsored by the choir, entitled "Cosmopolitan Capers," which featured songs and dances of many lands. The gathering also served a double purpose, being also a farewell evening for President and Sister Ottley. Presentations were made to them by the different nationality groups and also the Branch. Speakers were President and Sister Ottley, Brothers Alex Wishart, Percy Rivers, A. Wolfgramme, T. Leavanae.

On Monday, March 28, President and Sister Ballif once again set their feet on New Zealand soil. With them came their daughter, Bonnie.

In the evening, at the Auckland Chapel, a welcome evening was convened in their honour. The traditional Maori greeting, led by Brothers Tom Clark, Eru Kupa, and Sister Lucy Hemmingson saluted the new arrivals as they entered the recreation hall. Thereon, throughout the evening, entertainment was provided for them. M.A.C. "Old Boys," Syd Crawford, Eru Kupa, Tom Clark, V. Purcell, were there to sing with President Ballif "Good Old M.A.C."

The North Shore Saints have now added to their organisations a small choir conducted by Sister Lou Ciel Briggs. Regular practices are held on Wednesday nights.

The Elders' Quorum has been busily engaged in contacting and making reports on members and activities. Brother George R. Hall's new residence in Henderson was the focal point for their first group work project.

The M.I.A. held a rather unique Sunday evening programme the first week of April in that they weaved the choir, under Brother Kelly Harris and Sister Margie AhMu, with narrators Brother Jim Joyce, Elder Lewis LaVar Newman, and Sister Kura Palmer and Sister Mara Pere, and selected speakers, plus an interview by the Branch President of a young couple contemplating temple marriage into a very enjoyable programme entitled "OUR TEMPLES."

The Tamaki Saints Sunday School at Panmure has been reorganised with the following results: Brother Tarawa, Superintendent; H. Hogan, first assistant; W. Kelly, secretary; teachers, Brother Geoff Garlick, K. Bush, Sisters Colleen Hollis, C. Taimana, M. Tarawa; chorister, Sister Sarah Tarawa.

Recently returned from Australia is Brother Morris Tormey who is now

taking the Junior M-Men class in Auckland M.I.A.

Auckland District has the privilege of being host to many of the Saints from Hawkes Bay and most of the College personnel as well as others throughout the Mission, as they travelled to Auckland to honour President and Sister Ottley with a farewell party on Saturday, 16th April, at the Auckland Chapel. The recreation hall was nearly filled with Saints and friends and each district was given the opportunity to be represented with a farewell talk and an item.

On Sunday, after Sunday School, buses and cars drove out to the airport where nearly 500 people gathered to bid farewell to their beloved President and his wife as they travelled back to their home in Salt Lake City. Bedecked with leis the Ottleys stood at the entrance to the plane and waved until the last minute. Auckland District, and all of the New Zealand Mission, will not soon forget these wonderful people who have served so well.

★

MAHIA DISTRICT

By M. M. Toroaiwhiti

The Nuhaka M.I.A. under the leadership of Mere Nye was fairly successful in the concert organised to help our young folks get to the Hui Tau. Through her efforts the young folks were able to travel at 10/- return.

The College project is progressing and we won't raise your hopes, men, but I know with the band of willing workers under the direction of Stuart Whaanga we have this organisation well staked with a solid totarar post, and hope to keep it that way. During the month of March we were honoured by a short visit by Elders Biesinger and Ealer, Church Architect.

April 1st was rather a sad one for the family and relatives of the late Te Amo TeNgaio Kauku who passed away in the early hours of the morn-

ing. The funeral service was conducted by the Branch President, Barney Brown, and the dedication of the grave was by Taka Toroaiwhiti.

President and Sister Ottley arrived at Nuhaka 12 o'clock Saturday, April 2nd, to pay their last visit to the Mahia District and to introduce our new President and wife and daughter. They are no strangers to Nuhaka for as a young couple they were here and they were never forgotten by their gifts of elocutionists and singing. The few people who were present to enjoy the double occasion were thrilled.

Wairoa Branch Relief Society members held a bring and buy in the township of Wairoa and we're pleased to hear that it was a great success. Raupunga-Cleo Smith of the Wairoa Branch was a visitor to the home Sunday School held at Brother Weniana's residence and they hope he will come again.

Olivia, daughter of William and Maggie Wineina, is now on the nursing staff at the Wairoa Hospital. Good luck, Olivia, and all the best for a successful career.

10th March the Raupunga Sunday School held a successful bring and buy, their first effort, and the sum of £50 was raised. We thank the good Sisters from Nuhaka—Tumuanako Taurima, Mona Mahi, Emma Brown, and Molly Toroaiwhiti for coming out to assist us.

★

MANAWATU DISTRICT

Pres. Taylor Mihaere

Tahoraiti R.D., Dannevirke.
Phone 28-224

Reporter: Moana Manihera

MEETINGS AT:

Tahoraiti R.D., Dannevirke,
Y.M.C.A., Grey St., Palmerston North.
Oddfellows Hall, Oxford St., Levin.

Easter time has come and past, with the usual bustle and hustle. The news from Levin is of the preparation of

the Relief Society sisters for their Hui Tau display work and the help from Mrs. Hesp in their singing, also, for Hui Tau. On the 27th of March they were visited by Brother Rua McDonald, his wife, and Elder W. Ngaro who hail from Wairarapa. We regret to report that Chappy McDonald has been admitted to the Palmerston North Hospital but our blessings are bestowed upon him at this time.

From Tamaki—On February 28th the M.I.A. held an Autumn Party and was thoroughly enjoyed by all who attended, especially the young folk. Welcome visitors have been Elder and Sister Bott and we hope to see more of them soon. Congratulations go to Sister Inez Marsh on her successful win of the Senior Championship for the Athletic Sports held at the Dannevirke High School 9th March. Also, to her sister, Barbara, who gained a place in the Intermediate section. The natural ability for athletics and sports runs through the family as other members of the family have gained cups, etc., in previous years. Other Maori pupils who also gained places were Garth Furling (Senior Boys Champ.), Ray Timu (3rd in Intermediate section).

On the 12th March we bid farewell to Bunny Barclay who was home for a short time and now has returned to Auckland. On Sunday, 13th, a lovely fireside was held at the home of Sister Mavis Mitchell. All speeches and items that took place were enjoyed by all old and young alike. We are pleased indeed to see back in Tamaki young Donna Poutu who was in the Wellington Hospital for a few months. On the 16th March the Relief Society held a Birthday Party and a delicious supper was served and the cake was not forgotten either. We said Happy 21st Birthday to Elder Robert E. Walgren at the home of Sister Pearse on the 22nd March with a little evening of entertainment following. Pleasing to see the investigators Mr. and Mrs.

Strothers attending our M.I.A. meetings, etc. Mr. Jamieson, a recent convert, has been made Superintendent of the Dannevirke Sunday School and ordained a teacher.

From Palmerston North there has been much activity, including the baptism of seven members in one month. On the 6th March, Brother Auckrum baptised Dorothy and Pat Lane, also Lennard and Marlene Te Rangī. Then on the 20th March, Elder Bott baptised John Alfred Steele, his wife, Elsie, and Eliner Madsen. We welcome you all into the fold. There are special congratulations due for the Madsens for on the 22nd March a daughter was born to Phylis and Eliner. Yes, also, a daughter was born to Elder and Sister Robert Mendenhall on the 26th March.

The M.I.A. in Palmerston North has been reorganised and Brother Warren Waka is Superintendent. Sister Moana Manihera is 1st counsellor and Brother Ben Guliver 2nd counsellor. Sister Joyce Bratton is secretary. Their April Sunday evening was thoroughly enjoyed by all. Things are indeed looking up as a Primary has been organised with Lola Lane as president and Joyce Gulliver as 1st counsellor. The converts have indeed been put to work as Brother John A. Steele is now Superintendent of the Palmerston North Sunday School, Einer Madsen, 1st assistant, and Peter Howell, 2nd assistant. Congratulations, brothers, and God bless you all.

We were pleased to have visit our district President and Sister Ballif and their daughter, and also President and Sister Ottley on 3rd April in Tamaki and on the 4th a short visit to Palmerston North.

★

OTAGO DISTRICT

To gain funds for the College missionaries appears to have been a point of concentration during the month of March. Urged by the exhortations of

our District President Elder Haacke, the Saints of Otago have launched an all-out drive to try and reduce the district's debt on this count.

Branch Conference time in Dunedin rolled around on the week-end of the 26th and 27th March and here's how they celebrated that event. The Orange Hall was hired and preparations made to have an American Western Style Banquet on the Saturday evening. Elder Wood helped to create atmosphere by painting scenes for the walls; music was supplied by the well-known cornetist, Ken Smith, and pianist, Mr. Ramage; and a vocal quartette by Brothers Jim Marshall, David Cosgrove, Elder Patton and Elder Dayton. "Very successful" could well describe the event. The attendance was around seventy-five, half of whom were non-members, whom we thank, not only for their attendance, but for the work they helped with also. On the next day, Sunday, came the Spiritual Banquet when three conference sessions were enjoyed—Priesthood, morning and evening.

And so to Christchurch. Their efforts took the form of a Jumble Sale, held on Friday, March 25th, at the Ridgley Hall. The sisters and their friends had been sorting out all their unwanted possessions for several weeks, until sufficient was gathered to raise £35 in takings, with still some left over to start another sale.

The Priesthood holders of Christchurch are also active in working on outside jobs each Saturday, with good results.

Yes, we are happy to know that it can be done, and that we are doing it.

★

WAIKATO DISTRICT

At Hoe O Tainni a home Sunday School has been organised under the direction of Blackie Honetana and is reported doing very well. Also at Pukekohe another Sunday School in the home of Ben Thompson is reported going fine under the direction

of Brother Te Awa Whare Ponga. Another home Sunday School is established at Morrinsville under the direction of the proselyting elders.

The Puke Tapu Branch is to be congratulated on the added activity in the branch. There were over a hundred people out to Sunday School every Sunday last month. Also, congratulations for their continued effort to enter their choir in the Hui Tau and to participate in all the events. Kia kaha, E hoa ma.

The District Relief Society was reorganised with Sister Una Thompson President, Sister Rose Beazley 1st counsellor and with Sister Veda Varryman as 2nd counsellor. We wish them success in their new callings.

The Second Quorum of Elders have been active in supplying men to the district on week-end assignments to augment the Sunday School and re-activating programmes of the branches.

A Hui Pariha is scheduled for next month. Watch for date.

★

WAIRARAPA DISTRICT

By R. H. McDonald

Hi, folks! Reporting news from Wairarapa District:

There has been a lot of activity in the Wairarapa District this year since the District Presidency has been formed and it is the youngest presidency in the history of Wairarapa, headed by Brother Ben Couch as President; Brother T. W. Naera as 1st counsellor; Brother R. H. McDonald as secretary. These three brothers have been very busy reorganising the District. Many of the Priesthood members have put their hands to the plough and we hope that there is no looking back.

The Hui Atawhai women have been very busy preparing for the Hui Tau and I really must say these women are an inspiration to the menfolk and a great uplift and credit to the District.

There have been many baptisms, blessings, etc., done this year and more

details on them will be coming next month.

Many of us who went to Wellington to see the Prophet of God are still strengthened by the experience of listening to his voice.

Kia Ora koutou katoa.

★

WHANGAREI DISTRICT

Pres. Cyril M. C. Going
Maromaku—Phone 8S Towai

Reporter: Dick Horsford

MEETINGS AT:

Mokau Hall, Mokau.
Peter Pene's Home, Whangaruru.
Druids Hall, Bank St., Whangarei.
R.S.A. Hall, Hikurangi.
L.D.S. Chapel, Maromaku.
L.D.S. Chapel, Te Horo, Pipiwai.
L.D.S. Hall, Kaikou.
Picture Theatre Hall, Moerewa.

Apart from the preparations which were made for Hui Tau, the main activity seemed to be on the part of the newly formed Elders' Quorum which was organised by President Ottley recently. Brother Horo Wihongi, President; Brother Takuna Wihongi, 1st counsellor and Brother William Jones, secretary, comprise a very active and devoted group who have contacted and appointed group leaders in all branches and are now concentrating on the scattered members.

The Saints of Maromaku spent a very pleasant two hours when they met with President and Sister Ballif and daughter, President and Sister Ottley and Elder Biesinger in an informal get-together. Lunch was served at the chapel before the party left for Auckland.

DISTRICT STATISTICS

Blessings:

Sharon Dorn Hutson, 3rd April, 1955, by Arthur Charles Hutson, Christchurch.

Pani Tipene, 9th January, 1955, Moerewa Branch.

Maria Mary Thompson, 13th February, 1955, Whangaruru Branch.

Sisy Queen Paewherua, 9th January, 1955, Ruatangata S.S.

Raymond Stephen Beazley, 6th March, 1955, Hikurangi.

Hike Tekura Hapi, 6th March, 1955, Mokau.

John Deric Peeni and Dawn Caroline Peeni, 6th March, 1955.

Baptisms:

Irene Patricia Beckham, 27th February, 1955, Maromaku.

Tereshare Niha, 20th February, 1955 Te Horo.

Miriam Ngawaka, 6th February, 1955, Hikurangi.

Patricia Birch, 6th February, 1955, Hikurangi.

Te Iwingaro Thompson, 6th February, 1955, Mokau.

Dorothy and Pat Lane, 6th March, 1955, Palmerston North.

Lennard and Marlene Te Rangi, 6th March, 1955, Palmerston North.

Ordinations:

Charles Woodhead Taka, 27th February, 1955, Whangarei, Teacher.

Melvin Glen Hay, 27th February, 1955, Maromaku, Priest.

Walter Langford George, 6th March, 1955, Mokau, Deacon.

Waunsell Friday Renata, 6th March, 1955, Hikurangi, Deacon.

Waiana Taniora, 9th January, 1955, Whangaruru, Priest.

Keith Jamieson, 20th March, 1955, Tamaki Branch, Teacher.

Deaths:

Wiremu Pirihi, 5th March, 1955, Takahiwai.

My New Model

- SELF-STARTER** that does not require a push by the foot.
- GENERATOR**, sufficiently strong that I may assist in charging the batteries of those who are weak.
- HEAD-LIGHTS** bright enough to shine through the darkness of despondency and despair.
- STEERING-GEAR**, strong and responsive, that I may avoid the ruts into which others fall.
- A SUPER-CHARGED BATTERY** that will start my motor even though it has been chilled with disappointment and doubt, and run down with age.
- WINDSHIELD**, large and clear, that I may see all the traffic signs and avoid the cross-roads that lead in the wrong direction.
- RADIATOR**, with circulation that will, under all conditions, keep the temperature from rising above normal.
- HORN**, with a salute of friendship, rather than a "get out of my way" tone.
- STRONG AUTOMATIC BRAKES**, that I may avoid trespassing upon the rights of others.
- TOW-CHAINS**, strong and automatically attached, that I may be quick to assist others out of the mud-holes of life.
- A HANDY MIRROR** that will reflect all my unpleasant moods.
- WINDOWS**, bright and clean, that I may recognise my friends as I pass along life's way.
- LARGE FUEL TANK**, that I may be able to divide with needy and worthy.
- MOTOR**, powerful and strong, that will not kick back, or stall when I come to the hard pulls, nor falter when I reach the steep, rough places in life.
- EXTRA LARGE TANKS**, in which to store the sweet memories, the encouraging words and kind deeds of those who understand my motives, desires and struggles.
- A MUFFLER** that reduces the harsh, boisterous tones of self-praise and revenge to the more gentle voice of sacrifice, joy and peace.
- A CAB**, roomy and comfortable, that I may give a lift to those whom I find stranded along life's highway.
- A DISTRIBUTOR** that will send a warm spark of light and encouragement to the dark chambers of melancholy and despair.
- SIDPOCKETS** that have no bottom, that I may forever lose sight of the faults I see in others.
- AN EXHAUST PIPE** that will carry away the hot, black smoke of hatred, treachery and deceit.
- BUMPERS**, so strong that I may withstand the hard knocks of the careless and thoughtless.
- A WINDOW CLEANER** that will clear away the dust of self-pity, vanity and false pride, and let in the sunshine of cheerfulness, love and affection.
- FENDERS**, deep and broad, that I may not become smeared with the mud of gossip, selfishness and greed.
- AN UP-TO-DATE HEATER**, that I may be warmed with the gospel of kindness, sympathy, charity and good will toward men.
- WHEELS** that still run true after a long life of usefulness.
- AXLES** that will stand up under an overload when occasion demands.
- SPRINGS** so tempered that they will absorb the shocks of adversity and disappointment.
- CHAINS**, rugged and strong, that I may hold to the bright-lighted, hard-surfaced highway of truth, and not slide off into the dark, murky gutter of ignorance, superstition and fear, and the foggy mysticism of ages gone by.
- THE OLD-MODEL WOOD AND IRON SPOKES** of indolence and self-indulgence are to be replaced by the new Golden Spokes of faith, hope, courage and resolution.
- A WELL-BUILT GARAGE** with which to protect my new model from the vicious storms of criticism and slander.

—By WILLARD A. DAY



Missionary Group Hui Tau 1955

De Karere

THE MESSENGER



JUNE :: 1955

Mercy

BY WILLIAM SHAKESPEARE

*The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blest—
It blesseth him that gives and him that takes:
'Tis mightiest in the mightiest; it becomes
The thronèd monarch better than his crown:
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway—
It is enthronèd in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's,
When mercy seasons justice.*

(From "Merchant of Venice.")



★ ABOUT THE COVER . . .

With a background of Kaikohe native bush, the cover this month shows one step in the process of making timber into homes, furniture and chapels, under the Church building programme in New Zealand. See article on page 163 on the Mill.

Te Karere

(ESTABLISHED 1907)

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June, 1955

Ariel S. Ballif.....Tumuaki Mihana
Joseph Hay.....Kaunihera Tuatahi
George R. Biesinger.....Kaunihera Tuarua
James N. Chapman.....Hekeretari o te Mihana
Lewis LaVar Newman.....Mission Recorder
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Obedience to Authority

IN recent years, largely under the direction of President Ottley, leadership of the Mission has been placed in the hands of local members of the Priesthood. Within the past three years all but three districts have been placed under the presidencies of New Zealand men. So far as branch presidencies are concerned, local Melchizedek Priesthood bearers have taken the entire total of sixty-one branches.

It is an interesting fact that oftimes a man is somewhat without honour in his own locality. "But Jesus said unto them, A prophet is not without honour but in his own country, and among his own kin, and in his own house." (Mark 6:4.) And so it is that local elders who preside are often deprived of the same respectful attention which usually surrounds Zion elders who have been your leaders in the past. A certain dignity and respect rightfully is due those elders, and sisters, as well, who are servants of the Lord and bearers of Christ's Gospel to all the world. But so, likewise, is respect and support due those of your own brothers who hold positions of leadership—branch, district and Priesthood quorum presidencies.

An additional responsibility is placed upon the family of a man who holds a position of leadership. He needs their constant prayers and co-operation to assist him in meeting his obligations and responsibilities. If his wife and children support his efforts, he will find added capacity to serve and added joy in his service.

The progress within any group in the Church depends upon the teamwork and efficiency attained between leaders and members. The Spirit of the Lord, even though sought in prayer, can scarcely direct in an atmosphere of envy, jealousy and strife among the members of the group.

Additional responsibility is, likewise, placed upon us, as members to accept with happy hearts and willing spirits each

task we are called to perform, even though in small branches individuals often have several jobs instead of only one. These extra burdens require additional effort and co-operation.

Remember, also, that positions in the Church are not sought after nor campaigned for, but rather leaders are selected by inspiration. "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof."

It is as President J. Reuben Clark, Jr., said, "In the service of the Lord it is not where you serve, but how. In the Church of Jesus Christ of Latter-day Saints, one takes the PLACE TO WHICH ONE IS CALLED, WHICH PLACE ONE NEITHER SEEKS NOR DECLINES."

So let us ever be faithful to the positions we hold, whether they be leadership in Priesthood, Sunday School, M.I.A., Primary or Genealogy and whether it be branch, district or Mission. And let us sustain all those who preside over us, not merely by an uplifted hand of passive acceptance, but wholeheartedly, with our love, co-operation and diligent work. In doing so, the teamwork will be strong and the accomplishments great in the work of the Lord.

—L.F.

Second Mission President Visits N.Z. this Year

STOPPING briefly in New Zealand en route to Samoa from the Cook Islands 18th May was President Howard Stone of the Samoan Mission, where he was met by his wife, Sister Rita Stone. President Stone waited here for boat connections on his way over, but remained in Auckland attending to Mission business and visiting with Samoan Saints here.

During their stay the Stones were guests at the Mission Home and one of the most interesting parts of their trip was a visit and tour of the College project at Frankton. Many of the Zion work missionaries are from the San Joaquin Stake, as are the Stones, so they enjoyed especially the opportunity of visiting with old friends. Another pleasant reunion was that of

President Stone with President Ballif, who was his football coach during his College days at Ricks College.

Bringing us news of many of the missionaries who were formerly connected with the New Zealand Mission, President Stone tells us that Elder Norman Thueson and Elder Earle Hollingshead have just been assigned to open up the Island of Mangaia and Elder Robert Bishoff and Elder Ted Smith assigned to open the Mauke Island for proselyting. As these four elders begin their new assignments they are "armed," according to President Stone, with only a hammer, a pocket full of nails, Church literature and a strong testimony of the Gospel. There have neither been Saints nor L.D.S. missionaries known of on either island prior to this time. He has inquired as to whether there are any volunteers from New Zealand to go help in opening up the Island of Atiu for proselyting, as has been planned as soon as they receive replacements from Zion.

Other missionaries serving in the Cook Islands are Elders Wilford Chapman and Serge Birmingham, labouring on Rarotonga, as well as Elder A. Golden Andrus, recently set apart as supervising elder, and Sister Andrus. In Aititaki are District Elder Carl Johnson and Elder Charles Hollinger.

President Stone took with him to the Islands 5,500 bricks which were made at the College for the beginning of the first chapel to be erected by the Church at Rarotonga. As soon as

the "Waitemata" arrives from the States with additional materials required for the completion of the chapel, work will begin. Elder Charles R. Dana, formerly a work missionary at the College, who is now supervisor of construction in Samoa, will go with some key men to Rarotonga to direct construction there. Plans have been drawn up and money appropriated from Salt Lake City, so work will proceed rapidly. Saints there are thrilled about this opportunity for serving and assisting in the building of the chapel. They have been preparing for some time to provide enough food through the welfare project to sustain the workers who go to construct the chapel.

President Stone mentioned that there were 87 passengers, 74 of which were Maoris, including 25 children, who travelled with him aboard the "Matua." Quite a number of these were Saints and he expressed a desire for both missionaries and members to accept the challenge of finding and helping these people to identify themselves with branches here in New Zealand.

We are happy for news of our neighbouring missions, and, particularly, of the Cook Islands which were a part of this mission until last July.

The other Mission President and his wife, who visited New Zealand this year, were President and Sister Charles V. Liljenquist, of the Australian Mission. They spent a few days here during Hui Tau and brought greetings and news of the missionaries and Saints in Australia.

"It can be done' is good. 'It's done' is better."—Unknown.



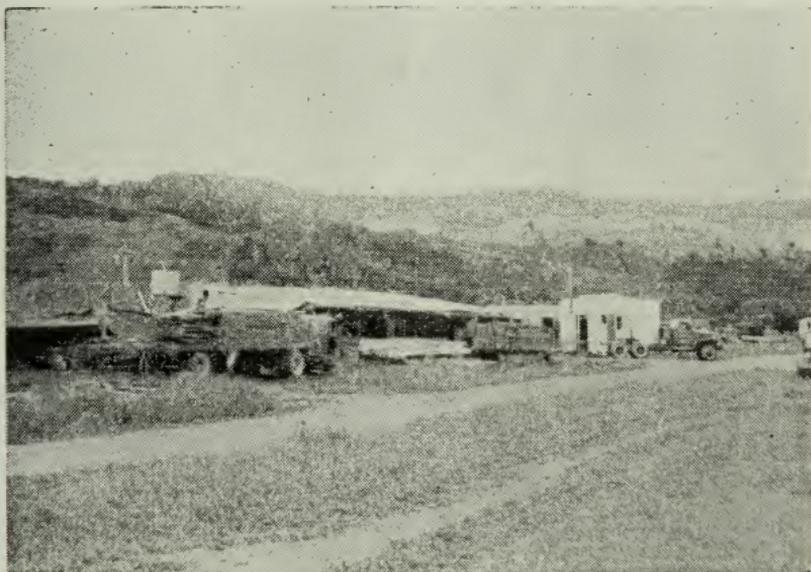
No law has a right to discourage the practice of truth. A man ought to speak the truth on every occasion; a duty can never be criminal; what is not criminal cannot be injurious.

—Percy Bysshe Shelley.

From the Bush Comes the Building

NESTLED snugly at the foot of the beautiful native bush-covered hills of Kaikohe sits the J. & J. Sawmill, operated by the Church under the direction of Brother Ivan Joyce, who, with the assistance of an expert crew, takes the timber in its native state and, step by step, directs the processing un-

ging truck drivers, one winch man and one skid man, two tractor drivers and eight men at the mill itself, the J. & J. puts out an average of 4,000 board feet per day. The lumber is then carried by rail to the College where it is treated at the joinery and then distributed where it is needed.



Church operated Mill at Kaikohe.

til the finished product is ready to be used in the construction of College buildings, chapels, homes, and, in the near future, the framework for a beautiful temple to be erected near Hamilton.

A fact not well known by non-members, and, indeed, not fully realized by many Saints, is the extent of the building programme of the Church here in New Zealand. With a staff of seven men in the bush, three log-

Though much of the jargon of the mill is unique to timber, teamwork is the password for those who work there. From the dropping of the trees to the carting away to the College, the men must co-operate with each other and work together, often in pairs. The crosscutters (three working together with one to select the tree, trim it and prepare it and the other two handling the saw) all must work together. Also the "breaker-outs," who clear the path

and direct the driver of the bulldozers, and the operators themselves, must work in perfect harmony with each other to be effective. Hand signals frequently are used to facilitate their operation of dragging the felled trees to the skids, from which point they are taken to the dump and subsequently to the mill.

The haulage of the trees from the bush onto the skids is done by a subcontractor, Robert Nisbet, who uses two T.D.9 International bulldozers.

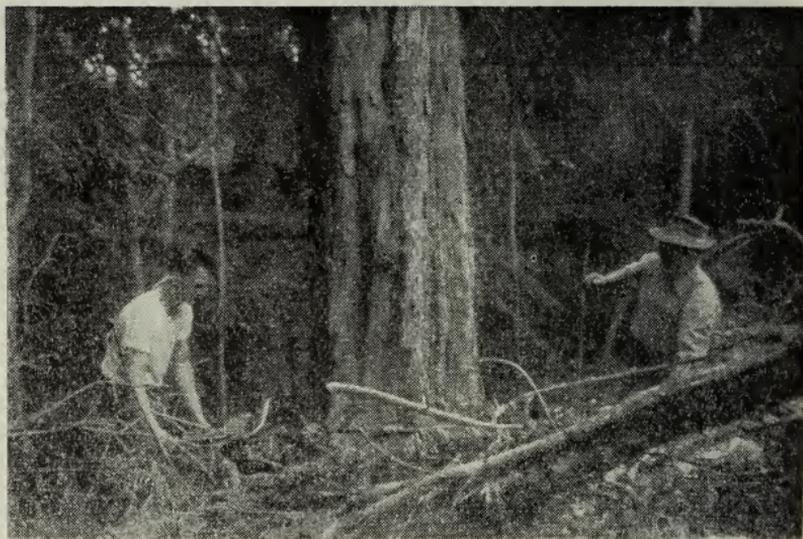
The trucks are loaded at the skids (usually carrying about nine logs at once) by the aid of a crane, called a loading winch, as it lifts them to the "bolster" of each truck. They are deposited at one end of the mill and from there pulled by a winch onto the skids where they are bobbed into proper lengths by the operation of a chain saw.

Following this, the shorter lengths are pulled onto what is called the breakdown bench. This bench, 25 feet long, has twin saws of six feet

diameter each, which saws the logs into flitches, or widths, from 4 inches to 12 inches. From this stage the flitches are moved onto the breast bench where two operators cut them into boards. One further step, the cutting off of rough edges and flaws, is performed by a man called the "gooseman" and the finished boards are arranged into 3,500 to 4,000 foot l.a.'s and recorded by the yardman.

All of the power for the saws is furnished by a G.M.C. six-cylinder, two stroke, 130 horsepower diesel motor. This motor also provides the energy needed to pump up to 2000 gallons of water per hour to be used in cooling the saws, disposing of the sawdust from the mill, and serving the domestic needs of the houses.

At present the varieties of wood being milled include towai, teraire, tawa, miro, rimu, totara, kahikatio, puketea, and pinus as well as the finer hardwoods of rata and puriri. Brother Joyce at the present, is negotiating to secure some rights to a block of kauri timber.



Felling the trees in the bush.



Twin saws in operation.

Although several of the employees of the mill are not members of the Church, members M. K. Tahere, head breast benchman, J. Paul, slip man, and M. Paul, gooseman, are employed. Poi Chase and S. Tahinui are truck drivers and until only recently Elder O. Klar Robinson supervised the logging trucks. Members working in the bush are Zion Elder Milton C. Hatch, Bill Matthew and Dan Davis.

Working steadily to get the wood down and sawed into useable boards,

these workers lay the earliest foundations for pulpits, benches, window and door framing, etc., for chapels as well as homes and dormitories, and classrooms at the College. Soon the use of the lumber will include the building of the House of the Lord, a holy temple.

★

(Next month will follow the timber through the process of the joinery at the College.)

MEMORIES

*Far into the night my thoughts are of loved ones,
Called to a land beyond the Veil.
Memories so sweet and dear I cherish
Of those loved ones beyond the Veil.*

★

LIFE

*Beautiful and sweet life is today.
Living in harmony with God,
One cannot stray
From the path of righteousness
To the path of idleness.*

—Lines by SISTER MAUDE WARBRICK.

Priesthood Page

WHEN a quorum is organised in a district where it is essential to extend membership to the elders in several branches, then it becomes necessary that a group leader, a secretary and an instructor or teacher to be appointed in each branch.

It is the duty of the quorum secretary to have a count of all elders attending sacrament meetings. So, also, must the secretary in each group secure a count of the elders attending sacrament meeting in the branch in which they live. A quorum meeting of all members of the quorum must be held once each month, preferably on the second Sunday.

In each quorum the following projects should be carried out and divided among the presidency:—

1. Personal Welfare.
2. Quorum activity and Church service.
3. Fact-finding and statistics.

It is the duty of the secretary to keep a thorough account of every member, to take complete minutes of every meeting, and to know how many are tithepayers, this in number only, as received from the branch presidents. Names of tithepayers are sacred to officers concerned.

The class leader or teacher is to

prepare the lessons for each meeting, and when it is impossible for the teacher to be in attendance to have someone else prepare and present the lesson.

It is the duty of the presidency to visit the members who do not attend regularly, and as the quorums are new, to locate those who hold the Priesthood of an elder, that are not now attending meetings, to work with them and try to get them back into the service of the Lord, and make them active members of the quorum.

The Presidency should co-operate with the Branch Presidency in branch teaching, and to assist in all things as opportunity is afforded.

To those holding the Priesthood, the quorum work is new here in the mission, so let us "put our shoulders to the wheel" in a united effort and eliminate all little, petty differences, be humble and prayerful at all times, so that the Holy Ghost will be our constant companion, and make our quorums a success, and through quorum work we will enlarge our understanding of the great Gospel Plan and demonstrate to our Heavenly Father our worthiness to inherit the blessings held in reserve for righteousness.

"What I am to be, I am now becoming."—Chinese Motto.

★

No man has a right to be respected for any other possessions but those of virtue and talents. Titles are tinsel, power a corruptor, glory a bubble, and excessive wealth a libel on its possessor.

—Percy Bysshe Shelley.

Your opportunity to order your copy of 1954 Bound Volume "Te Karere." Send request at once to Box 72, Auckland. Hurry! Limited supply!

He Kupa Aroha

The President's Page



BY PRESIDENT ARIEL S. BALLIF

“AM I my brother's keeper?” The scriptures (Genesis 4:9-14) point out how seriously true this statement is. Individually or collectively we cannot fully discharge our responsibility as members of this Church without making every effort possible to bring all members into activity.

As I travel about the Mission, I find the names of many people on the records who are doing nothing in a Church way. In fact, there are too many who are doing those things that are contrary to the teachings of the Saviour.

Every soul is precious in the sight of God. The system of organisation in the Church is designed to give every person some responsibility. It is activity that keeps us alive to our responsibility and rebuilds us spiritually. To rekindle the interest of the above mentioned people is a job not only for branch and district officers, but it is a personal obligation belonging to every active member of the Church. This obligation arises out of our membership in the Church, because with baptism we accept the sacrifice of the Saviour and promise to keep His commandments. Like Him, we dedicate our lives to the accomplishment of His objectives for the children of men. His great purpose is “to bring to pass the immortality and eternal life of man.”

The Saviour reached out everywhere to every soul, extending to all a helping hand. This is the way of perfection and we are obligated to do the same.

Remember the physically handicapped—the shut-ins—visit them, taking a message of comfort and cheer. To the spiritually handicapped, make an effort to touch their hearts and bring them to a knowledge and understanding of the truth.

Note the admonition given in Matthew 18:12: “How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?”

“And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.”

We have those who have strayed. Let us do our best to bring them back, remembering “If it so be that you should labour all your days in crying repentance unto this people and bring save it to 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 . . . how great will be your joy if you should bring many souls unto me!” (D. & C. 18:15-16.)

Hui Pariha Schedule for 1955

DISTRICT	FIRST HUI	SECOND HUI
AUCKLAND	18-19 June	10-11 December
BAY OF ISLANDS	16-17 July	12-13 November
BAY OF PLENTY	14-15 May	10-11 September
HAURAKI	9-10 July	19-20 November
HAWKES BAY	6-7 August	11-12 February
KING COUNTRY	2-3 July	7-8 January
MAHIA	20-21 August	25-26 February
MANAWATU	3-4 September	28-29 January
OTAGO	4-5 June	22-23 October
POVERTY BAY	28-29 May	26-27 November
TARANAKI	27-28 August	14-15 January
WAIKATO	7-8 May	17-18 September
WAIRARAPA	1-2 October	18-19 February
WAIRAU	11-12 June	15-16 October
WELLINGTON	21-22 May	3-4 December
WHANGAREI	30-31 July	3-4 March

We wish to emphasize that a Hui Pariha is a district conference with the following objectives: "TO INSTRUCT THE SAINTS TEMPORALLY AS WELL AS SPIRITUALLY IN THE ADMINISTRATIVE PROCESSES OF THEIR INDIVIDUAL CALLINGS, that they might receive added strength in their devotion to God and service to His Cause." The real purpose of the Hui is to give an opportunity for mission, district and branch leaders to meet together so that first hand information and instructions may be given, and for the people to gather and receive inspiration.

Sunday's programmes should be arranged to devote as much as possible to the spiritual side of the Hui. The hymns should be carefully selected and those sung by branch and district choirs should be well rehearsed to bring out the beautiful quality of our hymns. Those called upon to speak

should be brief and to the point, as directed by the Spirit, so that what they say will be related to the general theme and that will have spiritual value to all assembled.

Many of the Saints in the past have missed the real message of the Hui Pariha because of their duties in the kitchens preparing rather extravagant meals. This should not be repeated this year as our purpose is to supply spiritual food for all. Prepare a cooked meal for Saturday evening and something of a lighter nature for Sunday afternoon. We will anticipate a fast commencing after our evening meal on Saturday and to last until we eat on Sunday evening.

We pray that as you plan your programmes and carry them through you will feel the rich outpouring of Spirit of the Lord to achieve the purpose of spiritual instruction and inspiration.

Tithing Reporting System Revised

DISTRICT presidents from the southern districts met in Wellington at a special meeting at the Wellington Hui Pariha May 21st and presidents of the northern districts of the New Zealand Mission met at Auckland May 25th to receive new tithing receipt books and instructions for their use from Elder James N. Chapman, Mission Secretary, who is initiating the system in the Mission. With the new receipt books and monthly statements, which are nearly identical with those being used in the wards and stakes in Zion, it is hoped that receiving and recording the tithes and offerings will be accomplished with greater efficiency and ease to those who have the sacred trust of receiving them.

Under the revised system, only branch presidents will receive the tithing and offerings in areas where branches are functioning. In localities where there are home Sunday Schools (or no local organisation) the district president will collect the tithes and issue receipts. Saints are encouraged to assist in the programme by remembering to pay their tithes to their branch president, preferably after Fast and Testimony meeting or a convenient time when he is able to issue a receipt.

The new receipt books have each receipt numbered and will serve as accurate checks for each member's personal record if they are retained and filed. This will make it simple for each member to figure his tithing settlement and advise his branch presi-

dent whether or not he is a full tithe-payer at the end of the year.

The district presidents, as they were instructed in the use of the receipt books and monthly report blanks, were enthusiastic with the new programme. None realize better than those who bear the responsibility of receiving and recording the sacred funds the value of helps in recording and accounting for the money which they receive. For that reason, it seemed they were unanimous in their desire to co-operate to the fullest extent with the Mission Secretary in adopting the new methods to their own areas.

Another feature of the new reporting system, as it is being set up, will be more accurate recording in the master file at the Mission Office. Saints can greatly assist in making the records more complete and accurate by always giving their name only as it appears on the Church records (that is, their baptized name) when making payments to their branch presidents.

Elder Chapman expresses to the district presidents of the Mission his appreciation for their co-operative spirit in travelling to these special meetings to become informed with the system and take it back to their branch presidents upon whom the responsibility falls for carrying it out. Through united effort of Mission, districts, branches, and Saints, the receiving and reporting of tithes and offerings will be made even more accurate and efficient.

BLOSSOMS

*Blossoms so fresh and fragile,
That droop with Summer's rain
Fresh upon each petal.
How sweet to view such rare beauty
As the handiwork of our Lord's creation.*

—Lines by SISTER MAUDE WARBRICK.



Women's Corner

By **SISTER ARTA BALLIF**

IS your cup half full or half empty? It can be either, you know, depending on the way you think. Thinking makes it one way or the other. If the contents reach the half-way mark in the cup it is your THINKING that determines whether it is half full or half empty. In fact, your thinking controls your living.

"What do you think about as you go about your housework of a morning?" asked the author, Myrtle Shay. If you have never checked up on your thoughts, try doing so for just one hour. You may be shocked by the revelation.

"But," you ask, "what difference does it make what I think about? Haven't I a right to think whatever thoughts I desire?"

"Well, of course you have," says Miss Shay, "Just as you have a right to clutter up your living room with broken bottles, old tin cans, and garbage, if you so desire. But who wants to do that?"

One woman checked up on her thinking while she was doing her morning work and this is what she reported. "Oh, dear, it seems my stack of breakfast dishes gets bigger each morning. I've so much to do, I don't know where to begin. There's that gossipy Mrs. So-and-So headed this way. Well, of all the nerve! Those children playing on my lawn. I never saw such dreary weather. What on earth am I going to wear?"

Do your thoughts ever behave like that? Why should we keep our

thoughts under our feet, making them drudge along with our hands? Since we must wash the dishes why not think lovely thoughts while doing them? Here is an idea:

Little daughter, doing dishes,
Think of water.
It is so gleaming clear, so green,
Child, remember it has seen
Meadows, and has run between
Ferns and roots of trees.
It has ministered to these.
Sing, dear, at your work,
Be proud!
The old dishpan holds a cloud,
Holds a snowbank from a mountain,
Turn a faucet,
You've a fountain!
You have rivers, you have oceans,
Come to serve your whims, your notions.
And your fingers, dear, are fishes.
See them dart among the dishes!
There are flowers in the suds—
Forget-me-nots, crab-apple buds.
What more could a maiden ask
Of a task?
Little daughter, doing dishes,
Think of water.

Even the ordinary task of doing dishes can be fun if one thinks such thoughts as are expressed in the poem. A person can only think one thought at a time—the pleasant thought crowds out the unpleasant thoughts. The most unwelcome task can be a stepping-stone to glory, if, while we do it with our hands, our thoughts are heaven-bound.

Thoughts are real things, the most real things we have. All great things are created in thought first. The thinking process is a creative force. Before the world was made there was thinking and planning and counselling among the Gods.

Thoughts are worth controlling; they should be kept soaring, don't you think?

Here and There in the Mission

With the release of Sister Doris Manu, her sister, Shirley, received a long awaited call at Hui Tau to serve a mission. SISTER SHIRLEY MANUIRIRANGI comes to the service of the Lord as a missionary with a rich background of experience in Church activity. She was Taranaki District Primary President and District Sunday School Secretary. In her home branch, Manaia, she served as Primary President, 1st counsellor in the M.I.A., teacher in all the organisations and district reporter for *Te Karere*. Prior to her mission, Sister Manu was employed as a law clerk in a legal office, which position she has held for seven years. We are sure Sister Manu is doing a wonderful work in proselyting in Whangarei District where her first assignment is with Sister Briggs.

Another New Zealand girl to accept her Church's call as a missionary at Hui Tau, SISTER MAMA POHATU, comes from Muriwai, Poverty Bay. She is a daughter of Brother Martin Pohatu and has served faithfully in her area prior to her assignment with Sister Lani in Panmure, Auckland District. Sister Pohatu was M.I.A. President, Primary President, Sunday School chorister and Relief Society teacher. Besides these varied activities, she was sponsor for her district in the march past. Her vocational activities have included nursing and cooking at a hotel. She enjoys chorister work and singing. We extend our good wishes to Sister Pohatu in her proselyting labours.

Arriving in New Zealand aboard the "Orion" on May 5th, seven new elders were greeted at the wharf by President Ballif, Elder Chapman and Elder Spencer.

ELDER GRANT WILLIAM GROVER, from Granger 5th Ward, North Jordan Stake, reports he is happy to be in New Zealand. He attended Brigham Young University for three years, majoring in acoustical engineering. Elder Grover was active in Kia Ora Club, being an officer of that organisation. Interested in music, he plays the piano and organ and was president of the University Ward Choir, as well as serving as Y.M.-M.I.A. Secretary and a ward teacher.



Elder Stephenson

Another former BYU student, ELDER DON RAY STEPHENSON, from Nampa, Idaho, is representing the Nampa First Ward. His major at the "Y" was political science, as he is planning to go into law when he returns from his mission. Elder Stephenson has served as an officer in each of his Aaronic Priesthood quorums and has received individual awards for four years. He served as a ward teacher.

★

ELDER THERON DON JORGENSEN, from Castle Dale Ward, Emery Stake (Castle Dale, Utah), served recently in the Army in Alaska, where he was a squad leader. Elder

Jorgenson did ward teaching and sang in his ward choir before coming to New Zealand. He is interested in agriculture and will certainly enjoy the beautiful farming and agricultural areas in New Zealand.

★

To join the ranks of the Californians among New Zealand missionaries, ELDER LYMAN KAY TOLMAN of the Sunset Ward, Glendale Stake, Burbank, California, has served two years in the Marine Corps. He attended school in the Marines and studied aircraft structural mechanics



Elder Tolman

and repair. He was active in his serviceman's group in Florida and Tennessee and his group was able to bring several people into the Church by its activities. The last of five children to fill a mission, Elder Tolman has always wanted to come here as a missionary. He plays the ukelele and is interested in music, photography and art work.

★

From Owhyee Ward, Nyssa Stake, ELDER RALPH MERRILL SHY was among the group of elders who arrived May 5th. Elder Shy, from Nyssa, Oregon, at the time he left home, was previously from Smithfield, Utah. He went to Lake Forest, Illinois, on a 4-H and FFA scholarship

for nine months. Since that time he has assisted his father on the farm, as well as attending Curtis Candy School. Interested in music, Elder Shy plays the trombone, and assisted in the dance programme at home. He also was a Sunday School teacher, assistant Scout master, ward teacher, and served as president of both his deacon and teacher's quorum.

★

From Hurricane, Utah, ELDER JAMES ARMAND TWEEDIE is representing the Hurricane South Ward, Zion Park Stake. He attended Utah State Agricultural College at Logan for three years, majoring in engineering, mathematics, and chemistry. Elder Tweedie was a special tutor for mathematics at USAC, besides belonging to Lambda Delta Sigma (LDS social fraternity) and a member for the past three years of the school's marching band. He plays the atlo horn, as well as E-Flat saxophone and French horn. During the summers, Elder Tweedie worked two years at Zion Park and two years at Las Vegas.

★

The only Canadian in the group, ELDER WILLIAM ROSS PAXMAN is from Glenwood Ward, Alberta Stake. For the past while Elder Paxman has been employed by the telephone company and has also worked on the farm. Elder Paxman was secretary of his Priest's Quorum, a ward teacher and a member of the choir. His grandfather and grandmother, Elder and Sister William Paxman, were some of the first missionaries in New Zealand. Also his cousin, Sister Virginia Paxman, served here on a mission a few years ago. Interested in sports, Elder Paxman played on his ward Junior M-Men team.

SISTER RANGI DAVIES, who was released from seven years of missionary activity (primarily in Genealogical work) and who planned to visit the United States, has accepted a new call from the Mission Presidency to labour with Elder Hay in the new programme of Genealogical work. She will remain here in New Zealand and give her support and effort to the furthering of Genealogical activities in anticipation of the Temple.

Meet Sister Marlyn Dickerson . . .



Mission Transfers

ELDER O. KLAR ROBINSON was transferred from the Mill at Kaikohe, Bay of Islands, to Hamilton, Waikato District, with ELDER DAVID SUMMERHAYS. Elder Robinson sends his aroha to the people

of the Kaikohe, especially those to whom he did not get the opportunity to bid farewell as he left.

ELDER LYMAN C. PEDERSON and ELDER IRA A. TOLLEY have been appointed as travelling elders in the Waikato District, working out of Huntly and to spend a considerable amount of their time among the Maori people in the King's Pa.

ELDER ELWYN P. TINGEY was transferred from Auckland District back to Poverty Bay where he laboured prior to Hui Tau. Elder TingeY and his companion, ELDER DON RAY STEPHENSON, will be district travelling elders.

ELDER WILLIAM ROSS PAXMAN has been assigned to the Auckland District with ELDER BARRY H. BRIGHT.

ELDER GRANT W. GROVER and ELDER JAMES A. TWEEDIE have been assigned to labour with ELDER GEORGE FANNIN and ELDER JESSE W. TONKS, respectively, in Tauranga, Bay of Plenty.

ELDER LYMAN KAY TOLMAN has been assigned to labour in Cambridge, Waikato District, with ELDER LeROY J. TAYLOR.

ELDER RALPH M. SHY was assigned to labour in Hamilton, Waikato District, with ELDER BLAINE M. ANDERSON.

NOT IN VAIN

By Emily Dickinson

*If I can stop one heart from breaking
I shall not live in vain:
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain.*

★

To be conscious that you are ignorant is a great step to knowledge.

—Disraeli.

PRE-EXISTENCE

By ELDER GARY DEAN HULSHOFF



THE Gospel has always brought life to anything it has touched. The subject of the Gospel is one of past, present and future. The past is the subject of this article.

Not too many details are known of the pre-existence. Like everything in the Gospel it is a principle accepted on faith and the testimony that the Gospel is true. If greater knowledge is known of this phase, greater faith can be exercised, and subsequently greater works. The word progression is a cold and impersonal word unless connected with emotions, habits, thoughts, and actions.

In the beginning, before spirit bodies were made for man, man was intelligence unorganized. (D. & C. 93:29-30.) Intelligence is eternal and can neither be created nor destroyed. God, through a way not known to mortals, clothed these intelligences with spiritual bodies. There was progression in this spirit form under the tutorage of God the Father. God gave man his free-agency in that estate. Men exercised it in righteousness or unrighteousness according to their intelligence. (D. & C. 29:36.)

There was a government set up in this estate which was under the control of the Priesthood of God, which

is endless. (D. & C. 84:17.) (Abraham 1:18.) Christ was the head of this Priesthood. (D. & C. 107:3.) With a government, man could exercise agency. God told Abraham that in the pre-existence intelligences were graded, some were more intelligent than others. (Abraham 3:18-19.) There were many great and noble ones who were given responsibilities in the Priesthood. (Abraham 3:22-23.) The government was perfect and each knew his responsibility. Joseph Fielding Smith said, "The heavenly beings were living in a perfectly arranged society. Every person knew his place. Priesthood, without any question, had been conferred and leaders were chosen. Ordinances pertaining to that pre-existent state were required and the love of God prevailed." (Way to Perfection, p.51.) Man was on the road to perfection. Likes and dislikes were had by spirit children. Friends were the same there as here, for intelligence cleaveth to intelligence. (D. & C. 88:40.) There was sin in the pre-existence as seen from the scene portrayed in John (9:1-3) when the apostles asked Christ whether the man that was born blind had sinned or his parents, that he was in that condition. Christ answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." If there had not been any sin in the pre-existence, Christ would have corrected His apostles and said that man could not have sinned before he was born.

God gave men talents in that sphere as there is ample proof of in this life. Some are statesmen, others musicians, intellects, mechanics, farmers, others with great knowledge. What was the difference between Christ and Lucifer? These and all other questions pertaining to the Fall were ones of intelligence; for intelligence is the ability to

use knowledge righteously. We call this Wisdom. Some men fought more valiantly than others in God's cause. Consequently, there is, in this life, the advantages or disadvantages at birth. Men in this age have been blessed in the fact that the Gospel of Jesus Christ is again among them. All the children have been chosen for their birth and habitation. (Acts 17:26.) This raises a question, are all men equal when born into this world? Yes, as far as being innocent before God. All children are born pure. (D. & C. 93:38.) God never gives something away, unless it is worked for only through repentance and faithfulness. Man to be born pure must have repented before they entered this life. (Orson Pratt, Temples of Most High, p.287.) Man walked and talked with God. There was gaining of knowledge and intelligence. Some to a greater degree than others. Men exercised faith there as here. If men hadn't the faith they could live God's laws here on earth, they wouldn't have come. Faith plays an integral part of every action, past, present, or future. God knows how much trust can be put in every man. And rulers were ordained for this earth. (Abraham 3.23.) All of the members of the Church of Jesus Christ of Latter-day Saints have been fore-ordained to it. Paul told the Ephesian Saints, "Blessed be the God and the Father of our Lord Jesus Christ, who hath blessed us with all

spiritual blessings in heavenly places in Christ. Accordingly as He hath chosen us in Him before the foundation of the world, that we could be holy and without blame before Him in love." (Eph. 1:3-4.)

Responsibility in any estate is dependent on principles of faith, knowledge, and intelligence. Some men are chosen to be prophets and leaders of this Church, because of their diligence in the pre-existence. Being fore-ordained does not imply compulsion. Man still has his agency.

The scriptures tell men that Christ was fore-ordained to be the Saviour of the world. (John 1:1-15, I Peter 1:19-20.) Orson Pratt said that it is reasonable to assume, "that in and through Christ we received a forgiveness of our sins which were committed in the pre-existent state." (Temples of the Most High, p.286.) The atonement is infinite, so big that man cannot comprehend. God's unselfish love gave man his spirit body and the ability to come to this earth to gain earthly tabernacles in order to progress to immortality and eternal life. "Love is the law of laws." (John A. Widtsoe.) The love of God is fruitless and futile unless mankind will co-operate and show their love for God in return for all that they have. Let us be examples of the believers. How do you stand on the records of the Book of Life?

●

The sun stood still, but time never did.

★

Time is a file that wears and makes no noise.

★

Habits are first cobwebs—then cables.

★

No one can forbid us the future.

★

Do not squander time for that's the stuff life is made of.

Sunday School Question Box

Q. WHAT IS THE DIFFERENCE BETWEEN A NEIGHBORHOOD SUNDAY SCHOOL AND A HOME SUNDAY SCHOOL?

—Whangarei District.

A. There are three types of Sunday School in operation in this mission. These are branch, neighbourhood, and home Sunday Schools.

Branch Sunday School

A branch Sunday School is organized under the direction of the branch presidency for the membership of the branch.

A complete monthly report is prepared by the branch Sunday School secretary under the direction of the branch superintendent. When completed it is sent to the district superintendent.

Neighbourhood Sunday School

A neighbourhood Sunday School is organized under the direction of the district president for members of a district who are separated from branch functions by distance, lack of transport or other reasons. Such a group should consist of three or four families. It is dependent upon the district presidency, through the superintendency.

A complete monthly report is prepared by the neighbourhood Sunday School secretary under the direction of the neighbourhood superintendent. It is sent to the district superintendent.

Home Sunday School

A home Sunday School is organized

under the direction of the district president for members of a branch who are separated from branch functions by distance, lack of transport or other worthy reasons. Such a group should consist of no more than one or two families meeting in a private home. Home Sunday Schools are of two types:

1. Dependent upon branch for instructions and direction.

A home Sunday School of this type is considered as another class of the branch Sunday School. Separate minutes of meetings are kept, but only records of enrollment and attendance are reported to the branch secretary immediately after the last Sunday School meeting of the month. These are included in the branch monthly report to the district.

2. Dependent upon district for instructions and direction.

A home Sunday School of this type is required to keep full minutes and records of enrollment and attendance. A full monthly report must be prepared for the district by the designated secretary. This report is sent to the district superintendent. (See Mailing and Forwarding Reports—instruction page of the report pad.)

Q. WHY ARE SUNDAY SCHOOL WORKERS REQUIRED TO SUBSCRIBE TO THE INSTRUCTOR MAGAZINE WHEN THE SUNDAY SCHOOL PAGE IS PROVIDED IN TE KARERE?

—Waikato District.

A. The object of the Sunday School page in *Te Karere* is to deal with problems of organizations that are peculiar to the New Zealand Mission. *The Instructor Magazine* deals with the Sunday School as it is operated

throughout the world. It contains spiritual help from our leaders, practical help from advisors in all fields and news from as of the Sunday Schools of the Church.

“And They Shall also Teach Their Children”

By Sister Rhybon Wihongi

OUR Heavenly Father has said, “My house is a house of order and not of confusion.” Do we teach our children the true meaning of reverence? They should be made to understand that a chapel is a house of worship and should be taught the fundamentals of this glorious Gospel as soon as they begin to attend Primary.

Some of us have small chapels, but the Spirit of the Lord will always be there if we, as teachers, keep a reverent attitude. We must always ask for His guidance, in our efforts, no matter how small they may seem.

The Lord has said, “Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you: For everyone that asketh, receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened.” (Matthew 7:7-8.)

There must be reverence in all things. Songs should be sung reverently. Children should walk in and

take their seats reverently. The separation of classes and reassembling after, if well planned, should not cause any confusion and can be done reverently.

In dismissing the children, the same reverent atmosphere should be kept. May we all, as teachers of these children, realize our responsibilities. Let us endeavour to teach them the principles of the Gospel more fully, and have more faith in our Heavenly Father.

I WILL LEAVE THE CHAPEL QUIETLY

By Thelma J. Harrison

*When Primary is ended
And it's time for me to go,
I'll leave the Church as quietly
As an elf man on tiptoe.
And if I feel that I must talk
I'll do it whisper style,
And I'll say my good-byes softly,
Or just wave my hand and smile.*

SACRAMENT GEM FOR THE MONTH OF JUNE

JESUS said: “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.

Let there be no strife I pray thee, between me and Thee . . .

★

The future is no more uncertain than the present.

★

Today is the tomorrow we worried about yesterday.

Greetings from across the Seas

TENA KOUTOU E TE IWI
RUA TINO WHAKANUI IA
MAUA ITE AROHA METE MA-
NAAKITANGA. GREETINGS TO
YOU WHO HAVE HONOURED
US WITH YOUR LOVE AND
YOUR BLESSINGS.

Here we are at home and in the midst of the surroundings under which we have lived these many years, but still we are a little strange and must confess a little homesick for you to whom we have formed such a deep attachment, and for whose love and confidence we are most humbly grateful.

Our return journey was one of nothing but pleasure and our arrival was a carnival. I am sure the people wondered who these folks must be who were causing such an excitement. Our children and our friends were numerous and we were so happy that it made little difference what the folks around us were thinking.

Since our return we have spent most of our time working around our home and visiting our many friends. Of course, we have many invitations to visit the various wards and organisations and speak to our people, so time is not dragging on our hands. We have not yet been out of the county in which we live and probably will not for some time as we are very busy and must go a little easy until we get accustomed to this high altitude.

Our homecoming evening, last Sunday, was most beautiful and made us feel that our hearts were torn between two great lands and two great groups. So many of our missionaries

and friends came from outside that they, combined with our home ward people, could not all get into the building. The glow of friendship and the spirit of the Gospel are the fires that warm the soul and are never quenched except by carelessness and sin. We sincerely pray that our lives will always merit this generous warmth.

Our prayers are for you all and for the success of the great work which is under way. According to your faith and work it cannot fail and we will always be alive to anything that we can do or say to make it a success. You have the most capable of leadership in President and Sister Ballif and those who are called to lead in the districts and branches. The construction work is in capable hands and more help is coming all the time which will speed the construction work if our people furnish the help to do the work necessary to assemble the great amount of materials that are being and will be furnished. The Lord is at our head. Nothing but our weakness can stop His Work. May He bless us all with faith (that moves mountains) and our FAITH AND WORKS will join with you in the realization of our greatest dreams coming true.

Kati, Me MUTU OU MAUA KUPU KI KONEI. KIA MAU, KIA MARIE, KIA NGAWARI, KIA KAHA.

Sincerely your brother and sister in the Love of Christ,

Tumuaki and Sister Ottley,
2352 East 3395 South,
Salt Lake City, Utah.



"It is the biggest mistake to think you are working for someone else. Try to realize that someone else is paying you for working for yourself."

—Unknown.

For M.I.A. Workers Only

WHY do we have an M.I.A.? We who are the leaders should know that the Mutual Improvement Association was established, by Brigham Young, primarily for the purpose of building individual testimonies of the Gospel among the youth of the Church. The M.I.A. is for everyone over twelve years of age and we should make our classes interesting enough that all our membership, old and young, will want to come to M.I.A.

All of us over 25, who should belong to the Special Interest classes, know what a wonderful man President McKay is, especially since his visit among us. Get to know him better by studying his book in your class. "Gospel Ideals" is a collection of selected quotations from the discourses of President McKay, covering nearly fifty years of his Church activity. In this book you may find the answers to many questions such as—

What is mankind's only true guide?

Who are entitled to revelation from God?

How can you show that you are a true Christian?

What spiritual values come from the welfare plan?

How can we properly observe fast day?

How should a husband treat his wife?

Many doctrinal subjects are discussed in a way that only one who has studied under the inspiration of God could discuss. Take advantage of the opportunity you have to learn more about our wonderful Gospel.

Every boy and girl or young man or woman under 25 years of age should be on the M.I.A. rolls and should be contacted, personally, every month if they are not attending classes. This is a big responsibility for class leaders and one for which they will be held accountable if they fail to make these contacts. The girls have had an enlistment programme for some time and the young men are now starting a new Leadership Programme. These two programmes are essentially the same and are for the purpose of bringing into activity those of our youth who have not been active or who through someone's neglect have become inactive. Also to keep active those of our youth who are doing their duty at present; keeping interesting things before them at all times and directing their activities so that they will be an influence for good on all their associates.

There is no greater calling in the world than the one to which you have been called. You and each of you who have accepted a place of leadership have accepted the responsibility that goes with that calling. You must lead and we never lead from the rear. Keep ahead of your class by honest and prayerful study. Never be ashamed to get down on your knees and ask God to help you with a problem and remember that the value of souls is great in the sight of God. "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."



If you were busy being kind, before you knew it you would find you'd soon forget to think 'twas true that someone was unkind to you.

GENEALOGY

What of Your Responsibility?

NOW WHAT ABOUT OUR BEING BORN TO DO A WORK?

Let us not be deceived. There is a work for everyone to do. When we assemble in our conferences and the names of the authorities who are called to lead us are presented for our acceptance. We raise our hands, signifying that we accept them and sustain them with our works. When some are called by them to important callings in the branch or district and they refuse or slothfully perform their callings, can we feel that they have fully supported those over us? or have we disregarded our promises made before God and men?

On Page 365 of the "Teachings of the Prophet Joseph Smith," he said, "I suppose every man who has a calling to minister unto the inhabitants of this world, was ordained to that very purpose in the grand Council of Heaven before the world was. I suppose I was ordained to this very office in the Grand Council."

When a patriarch lays his hands upon your head and, through the inspiration and authority which he has, gives you certain things that you should accomplish in this world, there is your destiny laid out before you. And how do you regard the calls you receive from the authorized servants of the Lord into Priesthood and auxiliary activities in the branches and districts? These come to you that you might fill to a full measure the specific work you had to perform, being born at this particular time.

During our sojourn in the spirit world, and during the time of all these assignments, we may further have agreed with those who came here when the Gospel was not upon this earth. Then when we came we would

By **B. C. Mechem**



do the work for them by proxy that was not possible for them to do in their time. However true this may be, we have been warned by Latter-day Prophets that the **GREATEST OBLIGATION WE HAVE IS TO SEEK AFTER OUR KINDRED DEAD.**

God grant that we may have in our hearts that desire of going back into the years, searching the names of our people, and bringing them from the prison places in which they are confined, that they may join us in the great plan of salvation and exaltation in the Kingdom of God. Let us study our genealogy, let us get the names together. Do not forget this great and important work. It is important, we cannot be saved without our dead, and our dead cannot be saved without us.

Your ancestors are sacred to you. They are the children of God and where, outside the Church of Jesus Christ of Latter-day Saints, is there salvation for the Polynesians of the Pacific who lived in these islands before 1840. I am sure that there is no Polynesian who would want to be saved without his great ancestors.

"Marvel not at this, for the hour is coming, in the which, all that are in their graves shall hear His voice and shall come forth. They that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. I am the way, the truth and the life, no man cometh to the Father but by me." (John 5:28-29, 14-6.)

★ This is a living testimony of the power of the Priesthood and the divinity of the Gospel of Jesus Christ, as told by Albert Capson and others, East Mill Creek, Utah.

Modern Miracles

ON the 19th of April 1924, my wife, Della Waters Capson, was stricken ill. A few days later she was taken to the Latter-day Saints' Hospital, and, on May 2nd underwent a major operation. Serious complications developed and about two weeks later another operation was performed. Her suffering was intense and she grew steadily worse. She was administered to several times and special prayer services were held in her behalf, both at East Mill Creek and at Wilford wards, where she formerly lived. All this was done without avail, apparently. While I could see she was gradually failing, still, I would not give her up, and I continued to exercise all the faith within my soul and prayed constantly for her recovery.

One afternoon the nurse told me that she could not get well; that she was sinking very rapidly and that it was only a matter of a very short time before she would pass away.

"You had better inform your folks at once," she said, "and have them hasten to the hospital to see her alive for the last time."

I delivered the message by phone and, at the same time, I called my Bishop, Edward S. Rich, and Jeremiah Stokes. When the folks arrived her feet and limbs were cold and discoloured. Her hands and arms, too, had lost their warmth, and her fingernails were blue. She was unconscious and barely breathing. Everyone could see that she was on the very brink of eternity, but still I would not give up

hope. At my request, the brethren who had been called and my father, Albert A. Capson, and her father, William Waters, and I administered to her.

Her life was prolonged that afternoon, much to the astonishment of the doctors and the nurses. The same evening we held a special prayer service at the home of my uncle, Carl Capson. Among those present whom I remember were Bishop Edward S. Rich, my father and her father, my Uncles Carl and John C. Capson, Peter M. Hixson and Jeremiah Stokes. There were several others there, but I do not now remember their names.

Her life was spared through the night, and, next morning, there was a slight improvement in her condition. The discoloration of her feet, limbs and nails began to disappear and the circulation of blood restored a natural warmth to her lifeless members. We all continued to exercise our faith and prayers, privately and publicly, for her recovery, and each succeeding day brought her added strength. On the 9th of June she was taken to her father's home, where she remained the rest of the summer, getting stronger every day, until she was entirely well. She has been in splendid health ever since.

Her case was a miracle both to the doctors and nurses, as well as to our folks and our friends and neighbours, all of whom know that it was through the mercies and power of the Lord that her life was spared.

★

When a politician is outspoken, it is usually by his opponent.

“Spoken Words from Zion”

By JOSEPH FIELDING SMITH
(Conference address, April, 1955)

MY good brethren and sisters and friends, I realize that this is a very important and responsible position; that our words go out, the extent of which we do not know. It is needful, therefore, that we have the guidance of the Spirit of the Lord, that we may speak His truth. I trust that the few words that I say may find an echo in your hearts and be dictated by the Spirit of the Lord.

Near the close of a discourse by our Lord and Saviour, many believed on Him. It is written: “Then said Jesus to those Jews which believeth on Him, 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.)

The only truth that makes us free is the truth of the Gospel of Jesus Christ. In fact, all truth belongs to the Gospel of Jesus Christ. When our Saviour was brought before Pilate, Pilate questioned Him and asked Him if He were a king. Jesus answered, “Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice.” (John 18:37.)

Then Pilate asked Him, “What is truth?” Perhaps the Saviour had no time given Him to answer. Perhaps He was silent, and from that time until now volumes have been written asking that question. The only true answer that has been given was given by the Lord to the Prophet Joseph Smith.

“Truth is knowledge of things as they are, and as they were, and as they are to come.” In other words, truth is that which endures. All else

must perish. This being true, it behoves us to search for truth—this truth the Saviour spoke of that makes us free.

Not all truth is of the same value or importance. Some truths are greater than others. The greatest truth, or the greatest truths, we find in the fundamentals of the Gospel of Jesus Christ. First of all, that Jesus Christ is the Son of God, the Redeemer of the world, who came into this world to die that men might live. That truth we should know. It is far more important to know that Jesus Christ is our Redeemer, that He has given unto us the principles of eternal life than it is to know all that can be obtained in secular education.

It is far more important to know that baptism is for the remission of sins, and when properly performed by one who has the authority, remission of sins will come, and through the baptism following, of the Holy Ghost, we come back into the presence of God our Father at least through the guidance of the Holy Ghost.

To know the way to eternal life is far more important than all the learning that the world can give. We find that in the sacred principles which have been revealed for the last time, and in these ordinances which are being performed for the last time—that is, in the Dispensation of the Fullness of Times—for the Gospel will never be restored again. It has been restored to remain. The Lord has ordained His servants, and has given them authority to execute His laws, to preach His Gospel, to cry repentance, to call upon men to humble

(Continued on Page 190)

Featuring the Districts

AUCKLAND DISTRICT

Pres. Alex Wishart

15 Horotutu Rd., One Tree Hill
Auckland—Phone 565-652

Reporter: Pet Tarawa

MEETINGS AT:

2 Scotia Place, Auckland.
St. John's Hall, 24 Killarney St.,
Takapuna.

The M.I.A. programme certainly set fire to the activities that had been slowly smouldering here in the district this month.

The M-Men - Gleaners amusing "Disk Jockey Party" successfully provided a means of inducing class members to attend and participate in the class speech contest. Judges, Brother Harold Hogan with Sisters Olive Mihaere and Louisa Schaumkel, rated Brother Ken Murfitt and Sister Colleen Hollis winners, and representatives for the class, at the district finals in May.

Special Interest "Country Bumkins" met together at Old MacDonald's Farm (Relief Society room) in their "Come to the Fair" activity, and there really let their imaginations run amok in songs, quizzes, guessing games, and, of course, food. Guests at their function were the recent "immigrants," President and Sister Ballif.

Autumn activities came to a close during April with the M.I.A.'s gay "Karnival Kapers" dance. Star of this colourful event was the perfect "April Fool," Brother Geoff Garlick.

Two men's and one women's indoor basketball teams have been organised amongst the branch members and are now playing in local associations.

Brother Kelly Harris, Young Men's Superintendent in the Auckland Branch M.I.A. has been appointed to the position of District M.I.A. President.

Members of the Elders' Quorum journeyed to Rothesay Bay and joyfully assisted Brother Stan Phillips lay drains and the flooring and walls of his new home. The Elders' Quorum has been divided into three groups, convening once a month in a quorum business meeting. Heading groups are: Panmure, Brother Geoff Garlick and Brother Steve Watene; North Shore, Brother Joseph Marquis and Brother Wilford Dil; Auckland, still under the Quorum direction.

Activities in Panmure have included the release of the existing building committee and the reorganising of a new one under the direction of the Priesthood, with the following results: Controlling committee, Brother Ken Busch, Brother Johnny Johnston, Sister Juanita Hollis and Sister Patricia Johnston.

Panmure's new Relief Society organisation consists of the following: Pres., Sister April Garlick; 1st counsellor, Sister D. Paama; 2nd counsellor, Sister T. Taimana; Theology Teacher, Sister Mere Tarawa; Social Science Teacher, Sister Jean Hogan; Literature Teacher, Sister Patricia Johnston.

Back home after a short confinement in the hospital is Sister Phyllis Hunia with a brand new baby boy.

Welcome to Auckland District after Hui Tau are our new district Elders and missionary Sisters, with also our recently appointed Mission Genealogical Research Director, Brother Pamea McKay, formerly of Bay of Plenty.

Visits that are very much appreciated and looked forward to by the Panmure and North Shore Saints are the frequent visits made by the district and mission authorities.

Under the direction of Sister Gweneth Ireland, the Auckland Branch Primary children conducted a delightful Sunday evening programme por-

traying class activities and explaining the symbolisms of their different awards.

Plans are under way to make the Hui Pariha, to be held June 18th and 19th, an outstanding one for the Auckland District, with every meeting planned to be most valuable to those in attendance, members and investigators.

An enjoyable day was spent by most of the young people of Auckland District as they journeyed to the College at Frankton to join in work and fun. The group left Auckland Saturday morning, May 14th, and worked on the College during the morning. In the afternoon sports were the order of the day and at night a dance with College and Auckland joining together. The group returned to Auckland a bit weary after a pleasant day.

Starting the 5th June, the North Shore Branch will be holding their meetings at a new hall, St. John's Hall, 24 Killarney St., Takapuna, with Priesthood at 9:15, Sunday School at 10.45, and Evening Service at 7:00 o'clock.



HAWKES BAY DISTRICT

Pres. James Southon

Collinge Road,
Hastings.

Reporter: Ella Hawea

MEETINGS AT:

Heretaunga, Labour and Trades Hall,
Queen Street, Hastings.
Korongata Chapel, Bridge Pa.
Ohiti Chapel, Te Hauke Chapel
Pukehau Hall, Waimarama.
Napier Old Folks' Assoc. Hall, Napier.

Greetings again!

A number of boys and girls of the Primary were graduated with honours in the Heretaunga and Te Hauke Branches. We congratulate these young people and pray for their continued activity and service in the M.I.A. and Priesthood work.

We welcome home all our College students on their term holidays.

Many of us are grateful to Elder Evans for showing us his interesting

films and especially the recorded talks of our beloved Tumuaki Cowley that we heard, enjoyed, and even cried over. Thank you, e hoa.

Heretaunga members are working hard on their chapel. They aim to raise the money and have their chapel paid off on the day it is completed. "Where there's a will there's a way" and these good people certainly have the will to do. The women folk are doing a fine job, too. Brother Charles Wolfgramme and President Paul Randell are towers of strength and encouragement.

Pauline Sullivan was treated with a surprise 21st Birthday Party in her honour by the members of the Heretaunga Branch. Pauline has been waiting anxiously for her 21st birthday so that she can be baptized. Though not actually a member the past few years, she has been one of the most active stalwarts of Heretaunga.

The Relief Society women are active in all their monthly projects and getting great joy out of it.

A Primary fancy dress social and dance was held by Te Hauke Branch and was also very enjoyable. Also, the M.I.A. have put over the first of its kind a "Pumpkin Parade" social evening.

The District Primary officers have had the urge to do "something" and have set out a plan for all Branch officers or someone assigned to attend their monthly meetings and bring along all problems or suggestions. Also a monthly project will be participated in by the children age groups and be judged at these monthly meetings.

KING COUNTRY DISTRICT

By Ruby Hooper

Once again Hui Tau has come and gone and what a wonderful spiritual feast for all, young and old. It had a bit of sadness, too, for the farewell of

our beloved President and his lovely wife. It wasn't goodbye, just "God be with you till we meet again."

Honours go to our district for the winning entry in the Relief Society competition of the lingerie set made by Mrs. Mooney.

Te Kuiti and Otorohanga, working together have canned close to 300 tins of fruit.

There is no doubt that the Elders are working well in Te Kuiti with ten recent baptisms to their credit.

Sorry, this is all for this month. Will Taumarunui and Kawhia please wake up and send along some news.

★

BAY OF ISLANDS DISTRICT

Pres. Patariki Wihongi

Awarua, No. 2 R.D., Whangarei
Phone 326 D, Kaikohe

Reporter: Hinehou Bryers

This district has added another organisation here—a quorum of elders under the leadership of Brother Pera Wihongi of the Awarua Branch. This quorum will be holding their meetings once a month in the Kaikohe Chapel every second Saturday.

Brother and Sister Hakanaia were blessed with a baby boy February 10th. Success of this plan and the added interest and activity in all the branches in this very important work of the Primary Association.

✚

L.D.S. COLLEGE

By Sister Mihi Edwards

"This is indeed a reincarnation of brick and mortar," said President Ballif on his arrival at the College with Sister Ballif and daughter, Bonnie.

Yes, missionaries, with the wonderful news of our forthcoming temple, the work is being pushed ahead. How blessed we are. So let's all "put our shoulder to the wheel." More new faces are continuing to arrive at the

College to increase the staff; namely, R. Coombridge, N. Clark, T. Edwards, K. Hapi, B. Haremate, M. Kahuroa, M. Obryan, D. Pointon, S. Puha, W. Tupaea, J. Savage, N. Haremate, J. Whautere, R. Wihongi, H. Kershaw, T. Fergeson, S. Tuhi, S. Walker, D. McCarthy, S. Selwyn and wife Marie, R. J. Carroll, R. Kiro, and M. Pere. With this new personnel, we are gradually seeing an increase in the building programme of the temple, hoping to complete the major housing shortage this week. We are planning to begin on the twelve-unit auto-court, hoping to solve the housing problem for the arriving personnel from the States. Elder Child's brickie crew are contemplating leaving the College to start on the Hastings Chapel in the very near future.

Hui Tau proved to be a very inspiring and successful conference, the greatest ever. The spiritual feast was evident within our College folk for work is going along very smoothly.

We feel very grateful toward the districts that sent in supplies. Canning of the fruit was organised by our women's committee under supervision of Sister Jane McDonald.

The College personnel travelled to Auckland to bid farewell to our beloved President Ottley and Sister Ottley. Many Saints travelled to Whenuapai Airport and combined choirs rendered sweet singing under the baton of Brother Kelly Harris.

"A night to remember" formal dance was held here at the College. The setting was gaily coloured flowers, brightly coloured lights, mirrors, and dimly lit candles. Many visitors were out to join the M-Men and Gleaners in the spirit of our dance. Novelty dances were presented besides pantomime sketches that caused much mirth and comedy. Sister Moana Rarere was nominated as "Miss Marilyn Monroe" and Brother Howard Meha as "Victor Mature." Indeed, it was a "night to remember."

On Anzac Day, 25th April, Sister Mihi Edwards and Brother Monty Edwards were truly blessed with a son whom they have named Tracy Emia Edwards.

Many visitors flock to our majestic haven. The information bureau has been doing a wonderful work in regard to extending our Gospel to all investigators. The guides are truly being blessed for their unselfish efforts. We have had as many as 100 to 150 visitors in one day.

We are pleased to have back within our midst Brother Joe TeNgaio who has been in the hospital for some time with a skin graft operation.

Once again we are here to give you the names of the boys that wish to say hello to their loved ones at home: Jim Brown, David Elkington, Roger Fong, Brian Hollis, William Heta, Prim Harris, and Brother and Sister MacGee, Brother and Sister Wahapu, and Brother and Sister Wineera.

★

MAHIA DISTRICT

District Pres.: David Smith
Nuhaka.

Reporter: M. M. Toroaiwhiti

MEETINGS AT:

Nuhaka Chapel.
Barney Brown's Residence.
Ru H. Paul's Residence.
William Wineana's Residence.

By now everyone will have returned from the Hui Tau, spiritually full from the words of wisdom uttered by the Servants of God and with the desire of serving Him to the greatest extent.

The Nuhaka Choir, under the baton of Sister Christie, needs to be congratulated on the young junior choir. These young people take one's mind back to one of our M.I.A. themes: "How glorious is youth that is clean."

Raupunga was also represented at the Hui Tau, not on the stage, but behind the curtains in the presence of Sister Hiki Hiki Harvey—a junior

girl who gave of her best with a band of cheerful workers in meeting the demands of the many hungry Saints. To those people who toiled behind the curtains we say, "Well done, thou good and faithful servants."

Brothers Trevor Ferguson and Tureia Whaanga from the Wairoa and Nuhaka Branches have been called to join the College staff and have already begun their mission.

To Brother Joe TeNgaio, who is, or rather, was, in the Hamilton Hospital, the home folks send you a big belated health germ and wish you the best.

Sister Newa Runga is a patient in the Wairoa Public Hospital and we also send her a big health germ.

★

TARANAKI DISTRICT

Pres.: Elder Calvin J. Wardell
P.O. Box 157, Otorohanga.

Reporter: Sister Mana Manu

MEETINGS AT:

Waiokura Pa, Winks Rd., Manaia.
Wanganui Chapel, 26 Anzac Parade,
Wanganui.

Like a bird on the wing Hui Tau has flown by, and, like the sweet music dropped by the passing bird, the spiritual food gathered by those who attended has brought much fervour for progression. Hui Tau was the place where many of our Taranaki missionaries received transfers, releases and calls. With the transfer of Elders Pedersen and Bohn, we thank them for the great work they have done, and heartily welcome Elders Hancey and Morrison to carry on this great work in New Plymouth. Kia kaha, e hoa ma.

To Elder Foote, we also wish many thanks and all the best in his new field, and to Elder Gallup we welcome you to the fold in the Taranaki District, the Wanganui Branch.

Another stalwart and most active sister in the Branch, Shirley Manu, has received her call to go out into the mission field to proclaim the Gospel of Jesus Christ and bear testimony

of its truthfulness God bless you, dear Sister, in His great work. At this time we wish to welcome Sister Doris Manu home and pray her great experience may be of some help to the Saints in the Manaia Branch and the Taranaki District.

Advanced in the Aaronic Priesthood as Priests were Brother James Kauhū Rei and Brother Warwick Manuirirangi.

A re-organisation of the M.I.A. has taken place with the new Y.M.M.I.A. Superintendent, Brother Warwick Manuirirangi; 1st counsellor, Brother John Daymond, 2nd counsellor, Brother Edwin Daymond, and Secretary, Sister Betty Manu. The Y.W.M.I.A. officers are Sister Mana Manu, President; Sister Janet Carr, 1st counsellor; Sister May Manu 2nd counsellor; and Sister Elizabeth Rei, Secretary.

The new officers of the Primary are Sister Betty Manu, President; Sister Elizabeth Rei, 1st counsellor; Sister Carolyne Manu, Senior, 2nd counsellor; and Sister May Manu, Secretary.

A visit was received from Elders King and Mecham, encouraging the members of the Church to be diligent in our wonderful Gospel.



MANAWATU DISTRICT

President Taylor Mihaere

Tahoraiti R.D., Dannevirke.
Phone 28-224

Reporter: Moana Manihera

MEETINGS AT:

Tamaki—Tamaki Chapel, Tahoraiti R.D., Dannevirke.

Palmerston North—110 Fitzherbert Ave., Palmerston.

Levin—Oddfellows Hall, Oxford Street, Levin.

Foxton—Foxton.

Well, folks, here is your reporter bringing you the news of Manawatu for this month. I guess there is no need to tell you that the highlight of the month of April was Hui Tau, held in Hamilton. Yes, another Hui Tau has passed, leaving still fresh in the minds of those who attended memories of the beautiful, timely speeches given in the various meetings by our

presidents, elders, and members. All those who spoke delivered messages which were very inspiring indeed.

From Tamaki news is of a visit from President Ottley and President Ballif and their wives on the 3rd of April. A little present was given to the Ottleys as it would be their last visit to Tamaki. The wonderful speeches given that night were very inspiring. On the 19th of April Elder and Sister Bott visited the members and we would like to see them again. During April there were many changes in the organisations and we hope that the new officers will get on the ball and keep things rolling. Nursing seems to be the go now as we have another two sisters, Barbara Manihera and Milly Mihaere, who have left home to work.

From Palmerston North we have news of the re-organisation of the Sunday School and we congratulate these members. Relief Society has now been held on Wednesday nights and we hope the cold weather will not keep our sisters away. We send health germs to Sister Paki and Sister Carr whose health has not been one hundred percent. We trust it won't be long until they are quite better. To our missionary baby, Marie Anita Mendenhall, go the best wishes of all members of the district.

From Levin we welcome the two new missionaries, Elder Dean L. Tew and Elder Clarence Edwards, and we pray that they will enjoy their labours in this part of God's vineyard. A Sunday School has been held in Foxton, and many Saints and sisters are now attending each week. Brother Chappie McDonald has been discharged from the Palmerston North Hospital and we are pleased to see him well again. Visits have been enjoyed from Robert and Wiki Wehipeihand who have been away from home for some time.

At the district correlation meeting on the 24th of April, Brother Alan Steele and Brother Takana Richard Marsh were honourably released from

the district presidency, as they are both going to labour at the College. Brother William Harris and Brother Eric Steele now occupy these positions. Also, Brother William Harris and Brother Richard Marsh are supervising the Y.M.M.I.A. for the district and we hope to see this division move along.

★

WAIKATO DISTRICT

By Elder David M. Evans

Much renewed activity has begun in Waikato due to the Hui Pariha that was held April 7 and 8 at the College under the direction of President Ariel S. Ballif and District President David M. Evans. On Saturday an excellent programme was presented by the Primary under the direction of Sister Curnow and followed by the M.I.A. programme, directed by Cyril Paea and Terena Enoka. The evening concluded with a dance.

The Priesthood meetings were divided, with the Melchizedek under the direction of the District and the Aaronic under direction of Elder Lyman C. Pedersen, Waikato Senior Elder. A fine informative meeting on Genealogy was led by Brother Percy Hill and Elder Hay at 9:30, followed by the morning general session which was under the supervision of Brother Mervin Sanders, Sunday School Supt. At this meeting Sister Ballif was honoured as Mission Mother and Sister Matorai Takaro, 83 years old, as the oldest mother in Waikato. The Mission and district meetings were next held and many details ironed out under the leadership of President Ballif.

Brother George Watene of Hauraki, Brother George Stockman and Tom Waerea of King Country were present.

The Hamilton Choir sang for the morning session, the College Choir at the afternoon session and the Puke Tapu Choir sang at the evening session. There were six members of the Aaronic Priesthood interviewed, ap-

proved and ordained to the offices of Elders. They are Sam Pomare, Tom Edmunds, Stan Curnow, William Heta, Barry Kingi and Kapua Manu.

Kai tables were under the direction of Sister Una Thompson. Hui Tau arrangements were observed, with no cooking on Sunday.

Attendance at the morning meeting was 325 and over 340 at the evening meeting. The theme of the Hui was unity.

As a fitting conclusion to our Hui Pariha, films on Temple Square was shown, as well as a film of Matthew Cowley's conference talk played after the last meeting by Elder Evans.

Louis Southon has been released as district secretary and John Carroll of Napier has been appointed as the new secretary. He comes to the College with his wife, Lena, and two children. Welcome to the Carrolls.

We welcome back Brother Joe Te-Ngaio from the hospital after six weeks and remind the people of Waikato that he is the district financial secretary.

Brother Percy Hill has been released from the district presidency and appointed to head the Genealogical Committee. In the district where the temple will be built, his calling is extremely important and all members of the district are urged to co-operate with him. The receiving of a genealogy chart of the Waikato tribes was a blessing to our people of Waikato.

Waikato District is pleased with the assignment of Elders Lyman C. Pederson and Ira A. Tolley to labour as travelling elders in the district, particularly among the Maoris. The Saints are encouraged to help them in finding the lost members as well as helping them in their proselyting work.

★

WAIRARAPA DISTRICT

Hi, folks! Once again we greet you from the Wairarapa District. All members returned from the Hui Tau with recharged batteries and more determ-

ination to progress in the work of the Lord.

Yes, the Hui Atawhai women of the district have been very busy and much has been accomplished by them. Teharihana Hui Atawhai's crocheted hanky competition was won by Sister Hazel W. Aspinall and Sister Hana Matenga was second. The work in the competition was all of high quality.

The Hiona Hui Atawhai held a "Bring and Buy" evening and it was a great success, both financially and spiritually.

News of importance to everyone! We have two Zion elders in the district and we are very thankful to our Father in Heaven, as the district has been without Zion elders for approximately a year and a half. These elders, Elder Hal M. Jensen and Elder Carl Martin, have been busy visiting around the district. We also had a visit from Elder and Sister L. J. Bott.

District "Mothers' Day" programme was held in Martinborough.

The presidency of the district wishes through the medium of this paper to thank all those who donated their time or money towards helping to make the Hui Tau a success so far as our small part of it was concerned.

Sunday School attendance throughout the district is inspiring, as we have been having good attendances.



WHANGAREI DISTRICT

With another Hui Tau behind us, our minds are centered on the 16 Hui Pekas, one M.I.A. convention and two Hui Parihas that are to take place in the next ten months.

To Elders Gardner, Ferrin, Jones and Fannin who were transferred at Hui Tau, we thank you very much for your faithful efforts while labouring among us and wish you success and happiness in your new fields of labour.

With the Hui Tau exchange of missionaries our district fared very well, losing four and receiving six. We take

this opportunity to welcome Sisters Audrey Dana, Rawinia Haeata, Lou Ciel Briggs, and Shirley Manu, and Elders Dan R. Barber and Sterling G. Loveland. We know they will be happy as we have plenty of problems to keep them interested as well as a portion of pleasant things.

Brother Les Going, who has been off work for three months, is at present in the Whangarei Hospital where he has had an operation on his knee. Although progress is slow, Brother Les is cheerful and his return home is presently awaited by his wife and daughter.

On Easter Tuesday the Maromaku Chapel was packed to capacity to attend the wedding of Brother George Going to Pamela Smith of Paiaka.



WELLINGTON DISTRICT

By Tiripa Katene

Brrr . . . it's just the windy city district here on the ball at last.

First, greetings to our districtites at the College. The completion will now be in sight with these men up there—what else can one expect?

One of our recent converts was Gordon Little, but a few days after he entered the waters of baptism he left on a working holiday to England. Good luck, Gordon, and don't make you stay too long.

An investigator's branch has been organised at Porirua East under the wonderful direction of Elder and Sister Bigelow and they have a regular attendance of twenty. Regular Primary and Sunday School meetings are held and they are given the opportunity of hearing the Gospel. Already four have accepted and entered the waters of baptism.

The three branches in the district, Wellington, Porirua, and Hutt Valley, are still carrying on, each trying to build up this part of the Lord's vineyard. The M.I.A. of the Wellington and Porirua Branches has undergone

a change in officers since Hui Tau. As president and superintendent of the Wellington M.I.A. are Sister Christina Enoka and Brother Sadaraka M. Sadaraka, while Porirua M.I.A. has as their new leader Sister Vernice Wineera, with Sisters Kerehi Pene, Tutarī Solomon, Te-Uira Wineera as counsellors and secretary respectively. Also in this branch a financial committee has been organised with Wayne Leavitt as president and Puoho Katene and Charlotte Solomon as counsellors. Wonderful things are now expected.

Wedding bells have started ringing for Olive and Janie Kenny, daughters of Mervyn Kenny, Senior, and pre-wedding parties have been keeping them busy. Olive is to take vows with Kenneth Arthur, while Janie will join with Peter Edwards, Jr., of Korongata. Congratulations, Hawkes Bay, and remember she's a Toa Hockey team rep.

Under the baton of Puoho Katene, the Porirua Branch Choir is on the ball. Holders of the cup will have to work extra hard because at the rate they are going, they are heading someplace! Recently they were invited to sing at one of the Child Welfare homes in Wellington.

A wonderful Primary programme was held at the Porirua Chapel on the first Sunday of May which was conducted by the Porirua Primary President, Sister Waitohi Elkington. With the chapel beautifully decorated with flowers, the children proudly displayed

to the large congregation just what Primary teaches them. At the close all felt the importance of this great work and parents became happy to know that their children were among those participating in this work.

At Hui Tau one of our girls from the Wellington Branch, Sister Babe Enoka, met with an accident which injured her leg and she was forced to spend a time in the Waikato Hospital. We are happy to hear that she is at her home recuperating. Best of luck, Babes.

Elders come and go and with the going of Elders Harper, Barber and Tolley to other districts, we welcome in their places Elders Gardner, Hulshoff and Gunderson. These elders will work with Elder Williams in the Wellington area.

Every Sunday morning the Saints and people of this area have been for some time now enjoying listening to the Salt Lake Tabernacle Choir in a series of "Voices of America" which can be heard from Station 2YA at 7:30 a.m.

On May 7th the wedding took place between Olive Kenny and Kenneth Arthur, Brother Domney of the Hutt Valley Branch being the officiating minister.

Our district President, Kerehoma Katene, has answered the call and has left to join the happy band of workers at the College and with him go the best wishes of the district.

SPOKEN WORDS FROM ZION *(Continued from Page 182)*

themselves and receive these fundamental principles of eternal life.

The way of eternal life is here. The covenants that were promised that lead to that great gift are here. All men on the face of the earth have now the privilege not only of repentance, but of remission of sins through the waters of baptism, and the gift of the Holy Ghost by the laying on of hands, and to receive the covenants and obligations which were promised anciently

that will bring them back into the presence of God, our Father.

These blessings are free. They are the most important in all the world. Brethren and sisters, we have received them. Let us be true and faithful, turning neither to the right nor to the left in the keeping of the commandments of the Lord, and by example as well as by precept, serve Him, I humbly pray in the name of Jesus Christ. Amen.

The Essence of Friendship

BY GEORGE ELIOT

Oh, the comfort, the inexpressible comfort of feeling safe with a person; having neither to weigh thoughts or measure words, but to pour them out, just as they are, chaff and grain together, knowing that a faithful hand will take and sift them, keep what is worth keeping, and then, with the breath of kindness, blow the rest away.

This was scribbled almost a century ago by an anonymous Confederate soldier of the U.S. Civil War:

*I asked God for strength, that I might achieve—
I was made weak, that I might learn humbly to obey.*

*I asked for help that I might do greater things—
I was given infirmity, that I might do better things.*

*I asked for riches, that I might be happy—I was
given poverty, that I might be wise.*

*I asked for all things, that I might enjoy life—
I was given life, that I might enjoy all things.*

*I got nothing that I asked for—but everything I
had hoped for.*

*Despite myself, my prayers were answered. I am,
among all men, most richly blessed.*

—(Contributed by Oren Arnold.)

CONTEST !

Enter To-day

Now is your chance to show off your talent! Send your original

**POETRY
ARTICLE
SHORT STORY**

into the **Te Karere's Writing Contest** at once!

**REMEMBER
EVERY ENTRY
SHOULD BE
ORIGINAL.**

Subjects may be your own choice. They need not be religious but must, of course, be of L.D.S. standards.

200 to 1500 words on articles and stories. First three chosen in each division will be published in **Te Karere**.

Gleaners and M-Men may receive credit toward Golden Gleaner and Master M-Men awards through publication of your entry.



De Karyere

W. Naera
Gladstone

THE MESSENGER



JULY :: 1955

Life's Race

BY ELDER IRA A. TOLLEY

*What is this life that we live here
But for a numbered years,
The passing of but little bliss
The falling of the tears?*

*'Tis but a moment spent on earth
Compared to life to come.
It is ill-used and much abused
And even lost by some.*

*But yet we find life's race is won
Not by the fleet nor swift,
But one who toils on life's long road
His heavy load to lift.*

*Then when the race of life is o'er,
And judgment comes to all
We will be judged for what we've done
Hark! 'Tis your name they call.*

*They ask, "What have you done in life
For your reward to gain?"
Then's the time, and time will tell
That you've not tried in vain.*

★ ABOUT THE COVER . . .

Elder Marion G. Romney, a member of the Council of the Twelve, to visit New Zealand. See article page 198.

Te Karere

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Ariel S. Ballif.....Tumuaki Mihana
Joseph Hay.....Kaunihera Tuatahi
George R. Biesinger.....Kaunihera Tuarua
James N. Chapman.....Hekeretari o te Mihana
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EDITORIAL

This Day is Yours



*Look to this day!
For it is life, the very life of life.
In its brief course
Lie all the verities and realities of your existence:
 The bliss of growth
 The glory of action
 The splendour of achievement,
For yesterday is but a dream
And tomorrow is only a vision,
But today well lived makes every yesterday a dream of
 happiness
And tomorrow a vision of hope.
Look well, therefore, to this day!
Such is the salutation to the dawn.*

—Kalidasa.

How many of us are so busy looking back with regrets at what we did not accomplish or what we did wrong yesterday, that we have not energy to do today's work? How many of us look so longingly at tomorrow's glories, that we idle away the golden moments of today?

It is wise occasionally to glance back at the past, take inventory of what has been done, and make improvements as they are needed. Yet to spend energy in regrets at sins of commission and sins of omission is but to add to yesterday's failure.

It is well, also, to look to the future periodically with thoughts in mind of charting today's activities toward a worthwhile goal. But time wasted in dreams of the future, unaccompanied by labour of today, can never be regained.

And so remember that we must "Look to THIS day!
For it is life . . ."

Robert Louis Stevenson gave great reassurance to mankind when he said,

“Anyone can carry his burden, however hard, until nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, purely, till the sun goes down. And this is all that life really means.”

With faith and prayers we can find strength and courage to face **WHATEVER PROBLEM CONFRONTS US**. We can achieve whatever challenge with the idea clearly in mind that it is *just for today*. And, after all, there is no way possible for us to ever have more than one day to handle at a time. In His infinite wisdom, our Heavenly Father has saved us from the possibility of ever having to conquer two days' problems at once. Only one day, one hour—yes, only one minute at a time is ours to spend. And if we use it wisely, our yesterdays will be viewed with the satisfaction and pleasure of accomplishment. It is only our own weakness which makes anxiety and fears over-rule our peace of mind.

“Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.” (Matthew 6:32.)

Time is the one thing in life that everyone has in exactly the same quantity. We each have twenty-four hours in every day and no amount of squeezing or stretching can make it more or less—for anyone. Our time is equal unless through waste we squander what we have.

When we consider that we have perfection to attain, we can little afford to waste a precious minute. And we certainly cannot afford to place the burdens of yesterday's regrets or tomorrow's uncertainties upon our shoulders, lest we render ourselves incapable to do today's work effectively.

Omar Khayyam's writings include wise words—

*“Tomorrow's fate, though thou be wise
Thou canst not tell nor yet surmise;
Pass, therefore, not today in vain,
For it will never come again.*

—L.F.

Elder Romney to Divide Australian Mission

ELDER MARION G. ROMNEY of the Council of the Twelve, who has been assigned by the First Presidency of the Church to divide the Australian Mission, will stop briefly in New Zealand on his return trip from Australia.

Elder Romney and his wife, Ida, travelled from Los Angeles to Honolulu aboard the "Lur-line," arriving July 1st. Elder Romney served as a missionary there when President McKay made his historic world mission tour in 1921 during which he visited Australia and New Zealand. Elder Romney was one of the welcoming missionary force on hand for the President's arrival in Sydney. Elder Romney served from August, 1921, to the close of his mission both as mission secretary and president of the New South Wales Conference (district).

Elder and Sister Romney will spend a month in Australia making arrangements for the division of the Mission. Their plans include a brief visit in Auckland and perhaps other parts of the New Zealand Mission. Especially happy about the prospects of a visit from this Apostle are President and Sister Ballif, and Bonnie, as Elder Romney is Sister Ballif's brother.

New Zealanders are interested in activities of the Australian Mission because New Zealand was part of that mission in early years of the Church.

The good wishes of the entire Mission are extended to the two new Australian Missions, as well as a hearty welcome to Elder and Sister Marion G. Romney as they stop to say hello.



Temple Designer Visits N.Z.

EDWARD O. ANDERSON, architect for the Church and designer of the plans for the Temple which will be built in New Zealand, arrived at Auckland June 1st for an inspection of the Temple site which was recently approved by President David O. McKay. Elder Anderson travelled to New Zealand with President Wendell B. Mendenhall, who is serving as a consultant and advisor to the Mission Presidency in connection with construction of the College and the Temple.

The purpose of Elder Anderson's visit was primarily to determine the exact location and position for the Temple, the direction it will face, and pertinent facts in connection with the landscaping, the heating, and other such problems relating to actual construction of the Temple. Initial core tests to depths of forty feet or more were made prior to the arrival of the visitors and their findings were satisfactory as Elder Anderson made his inspection.

The Temple will be built on a knoll overlooking the property on which the College is being erected. This knoll is the highest point in the valley and affords a beautiful view of the surrounding countryside, including the City of Hamilton a few miles away. The Church owns over 1300 acres of land for the College and Temple property. Elder Anderson expressed delight at the Temple site and its surroundings.

During the week he spent in New Zealand, the architect was taken by Elder George R. Biesinger, building supervisor, and President Mendenhall to visit other buildings belonging to the Church, including the Auckland Chapel and the Hastings Chapel. He also made a comprehensive inspection of the College site and was very well pleased with the College buildings, the houses, and the entire layout of the project. He said the work that he saw done at the College was "Mormonism in action, without question." He added,

"It is very inspiring and faith-promoting to see such activity." This enthusiastic comment was in reference to the voluntary labour given by the missionaries there and the co-operative efforts of the members in the districts of the Mission to support and sustain those missionaries at the College. The work being done in connection with the building of the Hastings Chapel was also exceptionally pleasing to Elder Anderson. He expressed his commendation to the crews working there.

Edward O. Anderson is now serving as supervising architect of the Los Angeles Temple. He is leaving his mark in the "sands of time" so far as the Church of Jesus Christ of Latter-day Saints is concerned, having designed the Los Angeles Temple, the Swiss Temple, and also the London, England, Temple. Plans and designs for the English Temple, with modifications, will be used for the erection of the New Zealand Temple, according to President McKay.

Elder Mendenhall, who was in New Zealand during President McKay's recent tour, expressed great pleasure in being back. A former missionary here, he has been assigned to a "special service pertaining to the completion of the College in New Zealand and to the Temple which is to be built here."

Part of his activities in this capacity, since his last visit, has been to secure skilled craftsmen and artisans to come here under missionary assignment to

work on the school and Temple and to supervise the voluntary work missionaries who are labouring at the College. Several tradesmen (carpenters, bricklayers, mechanics, etc.) have already arrived and others are making preparations to come in the near future. Among those who have arrived in recent weeks, with their wives and families, are Elder Francis L. Wilcox, Elder John Henry Boren, Elder Lorenzo John Bates, and Elder E.

Albert Rosenvall. Soon to arrive to take over the operations of the farm land development programme is Dr. David Ririe, a noted Latter-day Saint agriculturalist, now professor at the University of California.

Before leaving to return home June 21st, President Mendenhall said he had been asked to extend the personal love and greetings of President and Sister McKay to the Saints in New Zealand.



The College Joinery with timber stacks in the background.

COLLEGE JOINERY IS "LAB" FOR WORKMEN

THE joinery, operated under the direction of Elder William Curnow, is the next step in the process of turning timber into useful articles. The wood is taken into the timber yard where timber stackers grade and stack the timber with fillets between each board so that air can get through. The timber is left there as long as possible to dry (time varies in length

depending upon the immediate need and use of it).

Three men take the orders that come in for the various jobs. They load the trailers upon which the wood is carried to the joinery. If it needs to be machined, that is done first. Otherwise it is put in the boracure (pentachloral phenyl) tank. This treatment is a preservative against termites, etc.

The work of the joinery is to make benches for chapels, window frames, and windows for schools, chapels and the homes. Furniture, such as bedsteads, dressing tables, tables with formica tops, is made. All the cupboards and interior finishing for the chapels, pulpits and sacrament tables, as well as wood for floors, rustic trim for outside walls, are made in the joinery.

Those labouring presently in the joinery include three in the timber yard, one driver of "Little Toot," the tractor used for pulling the timber trailers, one storeman, one glazier, who makes the windows and repairs the breakage of those already installed, ten operate saws and machines and assemble crew.

Twenty to twenty-one thousand super feet of timber comes into the yard each week. That timber must be handled. The College employs three outside men for grading and stacking. This skilled labour was required because no missionaries were available who were qualified to grade and class the timber. It is hoped that eventually men can be trained to do this work.

Several of the men in the joinery have been at the College for two or more years and are becoming quite skilled in the work. They are teaching the new ones the skills they have learned.

Accurate records of material, labour, etc., are made on each job. It is recorded on a card. Material and labour is costed out to give a picture of the cost of each job. (Even rate per hour for each man is figured.) Aside from the financial record, the purpose of this cost accounting is to teach the missionaries to do various jobs within a length of time comparable to that of an outside job. By learning to utilize their time to the best advantage, they can be trained to work later on as skilled tradesmen on outside jobs. If too much time were spent on each job, and no instruction given along this line, men might be unable to compete favourably with other workers in the trade.

Attached to the joinery is a stores department, where nails, screws, hinges and other similar material for the school buildings, homes, Temple and maintenance work is kept and dispersed.

The joinery is one of the best "laboratories" for the practice of becoming skilled in woodwork in New Zealand. Even before the College opens, with good supervision, good materials and practice, young men can prepare themselves to earn a living while they serve their God and their Church as voluntary workmen.



Therefore, O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

Therefore, if ye have desires to serve God ye are called to the work . . .

For behold the field is white already to harvest; and lo, he that trusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

—From D. & C., Section 4.

He Kupu Archa

The President's Page



BY PRESIDENT ARIEL S. BALLIF

WHAT ARE YOU DOING ABOUT IT?

ACCORDING to the scriptures, our Father in Heaven has revealed Himself to man from the beginning. Man is His greatest creation and His major objective for man is stated in Moses 2:39, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." And He has also stated that ". . . Men are that they might have joy." (2 Nephi 2:25.)

His mind and will have been constantly available to man so that man could be informed as to how he might have joy and abundant living. God talked with Adam, revealing His way of life, and Adam followed God's commandments. (Moses 5:49.) But the children of Adam fell away. The Old Testament is filled with the prophecies and revelations of the mind and will of our Father, renewing the plan of life and salvation, the road to real joy of living, but the people turned from the prophets and worshipped idols. The prophets were crying in a wilderness.

Finally "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.) He sent Him to the Jews, His own people, and they put Him to death as an imposter.

The *Book of Mormon* reveals that Jesus visited the people on the American Continent personally and though the earth shook and cities were swallowed up in the earth, still in a short time after, they had forgotten Him and finally destroyed each other as a result of their sinful living.

A little over a hundred years ago, God the Father and His Son appeared to Joseph Smith who became the first prophet in the latter days and through whom the teachings of the Lord throughout the ages were repeated. Direction was given for the abundant life—here and now. The Gospel in its fullness was clearly stated. The road is rough, but well defined, so that the humblest person can follow if he will heed the teachings.

In all the cases mentioned the frailties of human beings have caused them to miss the mark or fail in the objective of creation as set forth by the Master.

Uncontrolled appetites for strong drink, tobacco, food and passions, together with undesirable personality characteristics such as greed, selfishness, hate and envy, like weeds choke out love, kindness and service. In fact, all the evils known to mankind have come together in our day to destroy the efforts of righteousness and to up-

(Continued on Page 209)



Women's Corner

By SISTER ARTA BALLIF

“ . . . MEN are, that they might have joy,” said Lehi to his son, Jacob (2 Nephi 2:25), and I think he would have said the same thing to one of his daughters, don't you? We believe that the purpose of life is to gain happiness. Happiness is “the eternal quest of mankind,” said Sir Philip Gibbs, and the ancient scholar, Aristotle, explained, “Happiness is the meaning and the purpose of life, the whole aim and end of human existence.” The Greek slave, Epictetus, added, “God has made all men to be happy.”

How can one have joy? Millions upon millions of words have been written on the subject. Many have searched for a simple formula. Although men have found happiness in various activities, all philosophers agree that “true happiness stems from a quality within ourselves, from a way of thinking of life.” Most of them suggest, also, that the way to happiness is found in work—work centered outside one's self.

The famous writer of nature, John Burroughs, once wrote:

We could not long be happy without food or drink or clothes or shelter, but we may have all these things to perfection and still want the prime condition of happiness . . . What is the best thing for a stream? It is to keep moving. If it stops, it stagnates. So the best thing for a man is that which keeps the currents going . . . the physical, the moral, and the intellectual currents. Hence the secret of happiness is—something to do; some congenial work . . . Few persons realize how much of their happiness is

dependent upon their work, upon the fact that they are kept busy and not left to feed upon themselves . . . Blessed is the man who has some congenial work, some occupation in which he can put his heart, and which affords a complete outlet to all the forces there are in him.

The Great Creator, in His wisdom, knew and provided the way. He has said that “men should be anxiously engaged in a good cause . . . and bring to pass much righteousness.” (Doctrine and Covenants 58:27.) “He that findeth his life shall lose it: and he that loseth his life for my sake shall find it” (Matthew 10:39), is a more perfect way of expressing what the psychiatrist W. Beran Wolfe meant when he said, “To find happiness we must seek for it in a focus outside ourselves. No one has learned the meaning of living until he has surrendered his ego to the service of his fellow men.”

Only in the work that is done for the good of others is it possible to find happiness. It is a privilege and a duty to be happy.

There was once a man travelling in Switzerland. Uncertain of his way he asked a small lad by the roadside where Kandersteg was.

“I do not know, sir,” said the boy, “where Kandersteg is, but there is the road to it.”

It is evident, because of the misery in the world, that many of us have never known the way to Kandersteg, or happiness. But if we follow the road that leads to it we will surely find it, don't you think?

Priesthood Page

RESPONSIBILITIES OF MELCHIZEDEK PRIESTHOOD QUORUM PRESIDENCIES

“**W**HEREFORE, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

“He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen.” (D. & C. 107:99-100.)

The foregoing statement calls our attention to the fact that one of the first responsibilities of any man who is called to hold a position of leadership in the Melchizedek Priesthood is to become acquainted with all of the requirements and duties entailed in that position.

Purposes of Priesthood Quorums and Their Presidencies

Priesthood Quorums are organized for the purpose of helping every Priesthood holder to attain a condition of well-being in body, mind and spirit—which includes the economic, moral, and spiritual welfare of each member and of his family. Since each quorum presidency is called of the Lord and set apart through His divinely appointed power to direct all of the activities of the quorum, each member becomes the concern of the presidency.

Among the principal purposes of the Priesthood Quorums are to help the Church accomplish its divine mission of perfecting the Saints, of carrying the Gospel message to the world, and of providing for the salvation of the dead. Thus, quorum presidencies have the responsibility of working with each

quorum member and his family until they conform their living to all the standards of the Restored Gospel.

Responsibilities of Melchizedek Priesthood Quorum Presidencies

FIRST—To become acquainted with every quorum member:

It is the duty of all Melchizedek Priesthood Quorum Presidencies to become personally acquainted with all their quorum members. They should know the economic status, the type of work engaged in, the abilities, the attitudes, the personal habits, and, as far as possible, the spirituality of each quorum member. This thorough acquaintance is acquired gradually and will come only as rapidly as quorum presidencies put forth an exerted effort to attain it.

SECOND—To visit Melchizedek Priesthood Quorum members:

a. Annual visits to all quorum members.

Early in the year is the preferred time for quorum presidencies to begin their annual visits to quorum members to prevent having this assignment crowded on them during the last few days of the year. By starting early, the Quorum Presidencies can take their time in making the annual visits and thereby make them more worth while unto themselves and more beneficial to the quorum members. These annual visits supply the best opportunities for Quorum Presidencies to become personally acquainted with each of the quorum members.

b. Visits at times of sickness and death.

Quorum Presidencies should be alert and on hand on all occasions when the quorum members or their families become ill or when deaths occur. Hospitalization of quorum members furnishes presidencies excellent opportunities to visit them and take flowers and encouragement to them in behalf of the quorum. At the time of death, Quorum Presidencies should be among the first to arrive at the home of the deceased and offer condolence and their services.

c. Visits to reactivate quorum members.

One of the principal duties of Quorum Presidencies is to reactivate quorum members. Up to the present time there has been no method discovered which equals the personal contact method. If Quorum Presidencies go to the homes of the less-active quorum members and invite them to attend quorum meetings, occasionally take those members to the meetings or to socials in their cars, telephone to them regularly and thereby extend invitations to affiliate with the quorum, they can reactivate many of these less-active brethren.

THIRD—To care for the personal welfare of quorum members:

Among the various objectives of Quorum Presidencies as listed in the Melchizedek Priesthood Handbook, pp. 20-22, the following statement is made:

To help every bearer of the Melchizedek Priesthood attain to a degree of economic independence and material

well-being that will assure adequate food, clothing, fuel, housing, and other needed physical comforts and educational advantages for himself and his family.

Obviously it is the duty of a Quorum Presidency to take advantage of every opportunity "to improve the economic status of quorum members." The Handbook of Instructions of the Welfare Plan definitely assigns a certain amount of responsibility to Priesthood Quorums in the rehabilitation of quorum members.

FOURTH—To support the Church Welfare Programme:

Among the duties of Quorum Presidencies as outlined in the Melchizedek Priesthood Handbook, p. 23, the following appears:

a. To direct and urge participation in welfare projects.

b. To meet regularly with the welfare committee as official representatives of the Priesthood Quorum.

FIFTH—To devise ways and means to get every member active in the Priesthood and rendering obedience to God's commandments:

No Quorum Presidency should rest contentedly when one or more of the quorum members is not active in Priesthood work and is not keeping God's commandments. The Saviour's teachings of the lost sheep and the lost coin illustrate this point perfectly. Fortified by faith, prayers, and the help of the Lord, Quorum Presidencies should diligently devise every way and means possible to bring into activity all of the quorum members.

NOTE.—The main context of the above material is taken from the Melchizedek Priesthood page of "The Improvement Era," July, 1954. A continuation of these instructions will be published in next month's "Te Karere."

All I have seen teaches me to trust the Creator for all I have not seen.

★

The future is a great land—it is wider than the vision and has no end.

Here and There in the Mission

Aboard the "Orsova" two missionary couples who had completed honourable mission returned to their homes and loved ones. They were ELDER ELZIE E. AND SISTER DORA BIGELOW and ELDER GEORGE AND SISTER SAVONNA GARDNER.

The Bigelows are from the Whittier Ward, Salt Lake City, Utah, and arrived in New Zealand 13th November, 1952. Their first assignment was in Whangarei District where they were



Elder and Sister Bigelow

proselyting for about a year before being transferred to Porirua where they completed their mission. Working together as a team, Elder and Sister Bigelow have accomplished much good and served diligently their 2½ years, having several baptisms to their credit and a strong investigator Primary set up in Porirua.



Elder and Sister Gardner

Elder and Sister Gardner travelled aboard the "Sonoma" to Australia and from there to New Zealand on the "Minowai," arriving here 29th September, 1953. Both the Gardners have had considerable experience in Church activity and immediately put their knowledge and experience to use, as their first assignment was in Taranaki, with Elder Gardner as District President and Sister Gardner as District Secretary. The last few months of their missionary labours were completed in Thames where they were actively proselyting.

We extend the gratitude of all who have been influenced for good by these two wonderful couples and wish for them every success and happiness in their return to "civilian" life.

New College Missionaries Arrive

Several couples with their families have begun to arrive from Zion to assist in the work of the College and the Temple.

Arriving 25th May, 1955, ELDER FRANCIS L. and SISTER FLORENCE WILCOX and their three children, Ella, Gordon and John, come from the Kearnce 4th Ward, Taylorsville Stake. Elder Wilcox is a high priest and for five years was supervising buildlings of the Church in Zion. He served as a N.Z. missionary from 1920-23, labouring in Thames and Waikato Districts. He will be crew leader of the Temple Motel buildings. Elder Wilcox, Sister Wilcox and their children have all been active in Church affairs, with Ella, 14, a Primary teacher, Gordon, 16, president of his teachers' quorum, and John, 13, president of his deacons' quorum. We welcome the Wilcox family and are sure they will find plenty of work and Church activity to keep them happy in the Lord's work.

Also arriving 25th May, ELDER JOHN HENRY BOREN AND SISTER VERA MAXENE BOREN and their three children come from the Cottonwood Third Ward, Cottonwood Stake, Salt Lake City. Elder Boren is a carpenter. He was Bishop of the Cottonwood III. Ward, having been a member of the bishopric for 12 years. Sister Boren has been active in the Church auxiliaries, particularly in musical capacities, playing the piano and doing chorister work. Their daughter, Marilyn, is taking the change of schools bravely. She plays both the piano and violin. The Borens also have a son, John Robin, who is two years old and a tiny daughter, Melanie, who is just eight months. Elder Boren thinks the College is a wonderful project and is enjoying the friendliness of the people.



Elder and Sister Bates

On the 8th of June, ELDER LORRENZO JOHN BATES AND SISTER IEONE F. BATES arrived via Pan American to accept a position of responsibility at the building project. Elder Bates will serve as head mechanic and transport supervisor. The Bates family, which includes a son, Max, and a daughter, Ila, come from the East Mill Creek Ward, East Mill Creek Stake, Salt Lake City. Elder Bates served as Bishop of Wanship Ward, Summit Stake, and was a high priest group leader. Sister Bates has served in M.I.A., Sunday School and as president of the Primary in the Wanship Ward. Both Elder and Sis-

ter Bates were members of their ward choir, and very interested in music, as are their children. Max, who is 12, is very musical. He plays the trumpet, piano and also sings. Eight-year-old Ila plays the piano and has been a dancer in television shows back in the United States.

ELDER E. ALBERT ROSENVALL AND SISTER VERNICE ROSENVALL and two of their five children, arrived in New Zealand 15th June. They call Cannon Seventh, where Elder Rosenvall has served as bishop for the past 8½ years, their home ward and are in the Cannon Stake. With two of their children married and one completing his University work, the Rosenvalls brought Lynn, 16, and James, 11, with them. Elder Rosenvall is a carpenter. Besides serving as bishop, he has been a member of the stake high council. Sister Rosenvall has been a teacher in both Relief Society and Sunday School. And Lynn has been active in Priesthood quorum work.

Though no new proselyting elders arrived for New Zealand, six Australian-bound elders aboard the "Alameda" stopped in Auckland for a few days before going on via the "Wanganella," June 16th.

Australian Missionaries Spend Few Days in Auckland

ELDER SIDNEY H. SMITH, from Cannon Sixth Ward, Cannon Stake, Salt Lake City, was attending the University of Utah before receiving his mission call. ELDER MELVIN DEAN RICKS, from Rexburg, Idaho (Rexburg Fourth Ward) was attending school at Ricks College in his home town. ELDER JOHN B. BERRY, Moffatt Ward, Rosevelt Stake, is from Fort Duchesne, Utah. ELDER H. BAILEY, another Idahoan, from Blackfoot, Idaho, has been working in Seattle, Washington, at Boeings Aircraft for the past few

(Continued on Page 216)

Visiting Teaching

By SISTER GERTRUDE GRANT

“**Y**E shall do the work ye see me do,” were words spoken by the Saviour Himself. Visiting teaching is the very essence of Christianity and so is included in that “work.” This method of carrying love, mercy, understanding, and a gospel message into the homes of our members each month affords the best possible proof of its divinity.

This year we would like to stress the great importance of this work, and to place emphasis upon the messages and their objectives. Many of life's most profitable lessons may be gained from a study of the teachings of the Book of Mormon prophets. We might ask, “How do these teachings apply to me—now—today? Am I practising these teachings in my day to day relations with my neighbours and my family?”

We have set a project this year regarding visiting teaching. Each district is to have two hui parihās a year and so between the first and second hui we are asking one hundred per cent visiting. Each Latter-day Saint home in the respective branches is to be visited once each month. (Non-members are, too, if requested.) Active members as well as inactive ones are entitled to a visit. Do you know, it is usually the very active member who is so independent and too proud to ask for help in times of trouble and sickness. But, with these regular visits from the Relief Society, wants are quickly detected and attended to. A check up of visits will be made at the second hui. As these visits will be made by official visiting teachers, we ask all members to sustain their officers should a call be made by them upon your time to further this great work. The teachings of Alma and

Amulek are just as applicable in our lives today as they were in ages past. They are meant for YOU and ME.

When we think of the hundreds and hundreds of Relief Society visiting teachers throughout the world who are participating in this unified effort, with the very same message intended to bring joy, peace, and spiritual uplift into the homes, we cannot but feel a sense of pride—and concern. Proud of what may be accomplished and, at the same time, concerned about just how prepared we are. For we certainly have need to prepare ourselves for this vastly important calling. Each visiting teacher has the potential power to influence for good the families she visits in proportion to her preparedness. Perhaps you may think that the message is not too important, that a friendly social call is all that is necessary, but let me assure you that these messages are designed for the spiritual uplift of the family you may visit. This may be the only contact that inactive or shut-in members may have with the Church. Consider the waves of the ocean, the endless tumbling of water which seems eternal. And so it is with the visiting teacher and her influence—the opportunities are endless.

It is in the homes we visit that we discuss the teachings of the great Book of Mormon prophets and Jesus, Himself, with our sisters, and leave them with a desire to live better lives, because they know that God watches over all His children and that faith and great diligence in living the words of Christ are required in order to reach the land of promise. Alma teaches us that we should use boldness, but not overbearance, in teaching the

word of God, that we may be filled with love.

And he said, "For that which ye do send out shall return unto you and be restored." Does not that give us an incentive to "do good deeds?" Is not this statement, made by Alma, just as pertinent to us today as it was centuries ago?

And again, quoting Alma, "For behold, this life is the time for man to prepare to meet God, yea, behold the day of this life is the day for men to perform their labours." And, "For that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in the eternal world."

These messages stress the necessity of working out our salvation here and now—in mortality. What an opportunity we have of preaching the Gospel, and who would hesitate to leave the message for the month? Here we have the opportunity of planting within the hearts of our women a testimony of the divinity of Jesus Christ. Because of these visits, it is to be hoped that each sister will have a greater desire to live better, be a better mother, a better citizen, a better Church member, and a better neighbour.

The mother is the foundation upon which a successful home is built, and when these messages touch her heart, strengthen her faith and stimulate her to try and live closer to Gospel stand-

ards, then her home and family are blessed, too. These messages encourage her to be a stronger influence in the community and so she naturally becomes concerned with the welfare of her neighbours, or community as a whole. Her influence for good is felt wherever she goes and whatever contact she makes. The message gives her spiritual food for thought as she busies herself with her daily tasks.

TO BE A VISITING TEACHER IS A GLORIOUS CALLING, VERY, VERY IMPORTANT AND WELL WORTH WHILE. The opportunities, obligations, and blessings belong to every visiting teacher who fully prepares herself to build the home, the family, the Church and the community spiritually.

Again this year the messages are Book of Mormon Gems of Truth and may you teachers take into the homes love, peace, happiness and spirituality. Do not neglect to leave the message wherever you may visit, and show by example that there is greater happiness in giving than in having and getting.

District and branch officers, it is your duty to give instruction, inspiration and stimulation to visiting teachers, who in turn have those responsibilities in the homes they visit. Mothers, make your branch teachers welcome in your home and enjoy them with the spirit of this wonderful work.



THE PRESIDENT'S PAGE (Continued from Page 202)

set the plan to bring a fullness to life and lasting joy to mankind.

Each of us individually is a recipient of the summation of God's dealings and pleadings with man to make the

most of his possibilities and to take full advantage of the opportunities the Gospel of Jesus Christ affords us.

What are you doing about it?

The Blood He Shed for Us

The blood that He had promised to shed for you and me
Fell first when left alone to pray, in dark Gethsemane,
Great drops of sweat and blood and tears there stained that garden
sod,

When Jesus, Saviour of the world, kneeled down to pray to God.
"Oh, Father, if it is thy will, this bitter cup I drain,
Then let thy will be done, not mine, I mean not to complain,
For he who would his own life save, to him it shall not be,
But he who gives his life for God shall live eternally.

And while our Lord was praying, His enemies drew near
With ropes to bind those hands that healed, and armed with swords
and spear,

The friends he'd left to stand on guard were sleeping peacefully on,
His most beloved Apostles, Peter, James and John.

They took Him unto Pilate, and with hateful voices cried:

"This man declares He is a God—let Him be crucified."

But Pilate, though an enemy, whose soul was stained with sin,
Declared, "This man is innocent, I find no fault in Him."

Then he sent him off to Herod, the ruler of the land,

Who'd slain John the Baptist, that blood was on his hand.

So the conscience-smitten Herod would have no more to do

With a Prophet of the living God, and stain his hands anew.

He clothed Him in a robe of white, the garment of a king,

Then sent Him back to Pilate, a very clever thing.

But the wife of Pontius Pilate had sent her slave to say,

"Do thou nothing to this just man, I dreamed of Him this day."

But the Sadducees, the Pharisees, the Scribes and Rabbis cried,

"We want Him killed, we want Him killed, let Him be crucified."

Then Pilate, weakling that he was, conceived another plan:

He had Him stripped and scourged and whipped, then said, "Behold
the man."

His blood ran freely now again, the blood He freely gave,

A sacrifice designed by God, a wicked world to save.

And Roman soldiers standing by conceived the plan, 'tis said,

To make a crown of thorns for Him, and place it on His head.



*His scepter was an old, dry reed. They pushed Him to a seat,
Then spit on Him and mocked Him, and knegled down at His feet.
One mocking soldier snatched the reed from out of Jesus' hand
And struck the crown of thorns such blows, it made a bloody band.
Then Pilate had some water brought to him from within,
And said, "I wash my hands of this—this vile, inhuman sin."
And then the people answered, with anger born anew,
"His blood be on each one of us, and on our children, too!"*

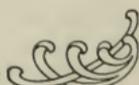
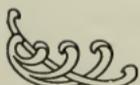
*And then it is recorded, Pilate feared the angry clan,
And so declared, "I give to you the life of this just man."
He had a scribe write on a sign, the words he now would choose,
And this is what was written: "Jesus of Nazareth, King of all the
Jews."*

*Then Jesus, weak from torture, his shoulders cut and sore,
Was forced to carry His own cross, as all our sins He bore.
And when He fell exhausted, the jeering crowd drew near
To laugh at Him and mock Him, and all His suffering cheer.*

*And when they reached the summit of that rounded standstone hill,
The birds were singing sweetly, the air was clear and still.
And Jesus thought how lovely and how glorious it would be
To live with loving friends again, those days of Galilee.
But the soldiers took no thought of that, they had a job to do.
They hoisted Him upon the cross and drove the long nails through.
They put a nail through hands and feet, and then to make more sure
They drove a cruel nail through His wrists, to finish up their chore.*

*His blood again began to flow, some drops were shed for you.
He suffered, bled, and died for all, that we might live anew.
So when we drink the water and eat the broken bread
Let us remember and give thanks to Jesus Christ our head.
Let us renew each sacred vow to Him who dwells above,
Let us remember and be sure to thank Him for His love.
Let us be sure our hearts and hands are clean as they can be.
Let's bow our heads and whisper, "We do remember Thee."*

—Nephi J. Bott, April 6, 1952.



Sunday School



SECRETARIES, will you make the following changes on your "Instructions for Completing Sunday School Monthly Report":

On the second page make the following changes:

Column 13; From the class roll add all absences without excuse during month for active and potential members. (Delete "of the blank spaces.")

Column 15; Record number of students absent all Sundays during the month and not contacted or excused. Add and insert total in S.15. (Delete word "List.")

With the above corrections, we believe there will be a better understanding of what to record on the monthly reports in Columns 13, 14 and 15.

Some Sunday School Secretaries are still forwarding reports directly to the Mission Office. Remember that the correct procedure is to forward reports to the District Sunday School Superintendent as stated in the Instructions attached to the report pad. Secretaries should also take great care to see that reports are done neatly. Use a good pen. If using carbons a ballpoint pen is preferable as the duplicates will be clearer. The correct name of the Sunday School and the District it is located in should not be omitted from the heading of the report. The correct signatures at the bottom of the report are an indication that it has been seen and studied by the proper people, thereby assuring its

usefulness in promoting better Sunday School work.

SUPERINTENDENTS who have not provided the correct material for the teachers in their Sunday Schools are neglecting their duty to the entire membership of the Church in their area. If your Sunday School has not been divided into age groups, and correct lesson courses obtained then urge those in charge to contact the Mission Office at once.

SUPPLIES.—When ordering material keep in mind these rules:

All orders are strictly cash.

Order through branch and district superintendents.

Order before the 15th of each month where possible.

Include postage.

Be sure that proper address is included.

BE PATIENT—we will take care of your order as soon as we can.

If too much time elapses between ordering and receiving material a post card reminder of the order, when it was made and in what form money was enclosed, is all that is necessary.

SACRAMENT GEM FOR THE MONTH OF JULY

Jesus said: "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.

Let not your heart be troubled, neither let it be afraid.

Importance of the Secretary's Work

By MURIEL KEHOE

SECRETARY-HISTORIAN'S CREED

*To accept our task with all humility,
To sense the importance of our responsibility,*

*To take our problems as they come,
And face them with courage, every one!*

*To keep our books in tip-top shape,
With all our records up-to-date.*

To strive for neater, more legible reports,

Keeping promptness in mind as those deadlines approach.

To live as our Father in Heaven would have us do,

Ever mindful of His teachings, to which we shall be true.

*To be His servant in every deed,
This is the Secretary-Historian's Creed!*

—Margaret Hoffman in "The Children's Friend."

How many of us when asked what position we hold in the Church lightly reply, "Oh, I am just the Primary Secretary!"

Have we stopped to realise the importance of this sacred calling? Are we aware of our responsibilities?

1. To keep true, accurate and complete MINUTES—a record of all that takes place during all meetings of the Primary Association.

2. To keep a ROLL of attendance at all Primary meetings.

3. To keep a HISTORY of the important and most interesting events of your Primary.

4. To compile complete and accurate REPORTS every month and mail them *on time*.

5. To be NEAT and TIDY—both in our record keeping and our own personal appearance.

6. To be EXAMPLES in word and deed to our fellow men and, especially, to the children.

All district and branch secretaries should, by now, be aware of the new reports and reporting procedure which were introduced this year.

BRANCH REPORTS: Two to be filled in, one filed in the branch. One mailed to the district Primary on or BEFORE THE LAST DAY OF THE MONTH. (The Mission Primary no longer receives a copy of your branch report.)

DISTRICT REPORTS: Three to be filled in, one filed by the district Primary, one mailed to the Mission Primary on or BEFORE THE 5th OF EACH MONTH.

The district report is the only record that the mission has in compiling their Zion report. Therefore promptness, accuracy and co-operation of ALL SECRETARIES—branch, district and mission—is the only way that a true record can be sent to Zion.

Many times in the scriptures the importance of record keeping has been stressed. In Revelations 20:12 we read, "And I saw the dead, small and great, stand before God; and the books were opened . . . and the dead were judged out of those things that were written in the books, according to their works."

FINALLY, A FEW WORDS TO BRANCH AND DISTRICT PRIESTHOOD LEADERS:

Are you aware of what the Primary is doing in your community? Do you show interest in Primary by attending meetings other than special programmes? Do you study the reports and records and see where you can best help the progress of the Primary work? Do you give your selected Primary workers the feeling of the importance of their callings? Do you see that the secretaries are reporting on time? We need your support and encouragement. *Unity is Strength!*

Briefs from the M.I.A.

By NANCY BRATTON

THE Lord told Martin Harris through a revelation given to Joseph Smith in March, 1830, "to speak freely to all; yea preach, exhort, declare the truth, even with a loud voice, with a sound of rejoicing, crying—Hosanna, Hosanna, blessed be the name of the Lord God."

We can take this to heart just as much as Martin Harris. To speak freely to all on any subject is a thing greatly to be desired but even more desirable is to be able to speak freely to all about the Gospel of Jesus Christ. To do this we must first of all have a good knowledge of the Gospel and also, which is as important, have the ability to use the right words when expressing ourselves. If we cannot use the right word then our meaning is not plain.

Confucius was once asked what he would do first if it were left to him to administer a country. The master said, "It would be to correct language."

His listeners were surprised. "Surely," they said, "this has nothing to do with the matter. Why should language be corrected?" The master's answer was, "If language is not correct, then what is said is not what is meant, if what is said is not what is meant, then what ought to be done remains undone; if this remains undone, morals and arts deteriorate; if morals

and arts deteriorate, justice will go astray; if justice goes astray, the people will stand about in helpless confusion. Hence there must be no arbitrariness in what is said. This matters above everything."

So to enable us to learn how to use our beautiful language correctly so that everyone will understand everything we say, the M.I.A. has developed a speech programme which does just that. It helps our teachers and speakers to become more skillful and who, acting under the guidance of the Spirit of God, may bring many souls to a knowledge of the truth of the restored Gospel of Jesus Christ. It is a spiritualized development plan. However, it is not just for those who are able to attend M.I.A. to watch how they speak. A word is something that cannot be taken back once it is said. It is as easy to use a good word as it is to use a bad one. It has been said of Winston Churchill that to him "words are gold—not to be wasted and always put to the best use."

Every member of the Church of Jesus Christ of Latter-day Saints seeks always after those things that are lovely, or of good report or praiseworthy," and we should all realize that excellent speech is one of the "lovely things" in which all of us should try to excel.

★

What's passed is prologue.

★

You need a change of soul rather than a change of climate.

★

Nothing can bring you peace but the triumph of principles.

American "Jewish" Congress Salutes the Mormons

A RECENT Church Section of the *Deseret News* carried an account of an interesting editorial published in an April 25 issue of *Congress Weekly*, a publication in New York by the American Jewish Congress. A copy of the magazine was forwarded to *The Church News* by Dr. Israel Goldstein, president of the AJC. His letter accompanying the editorial explained that the issue contained "an editorial saluting the 125th anniversary of the Mormon Church and expressed the heartfelt appreciation and admiration of the Jewish community for the Mormon Church's high sense of dedication, and the aid and comfort which it has steadfastly given the Jewish community."

The full text of the editorial is as follows:

Mormons and Israel

The 125th anniversary of the Mormon Church in America must stir in many Americans of all faiths renewed admiration for the profound sense of religious and civic dedication which has characterized the founders and disciples of the Mormon Church. For American Jews, and especially Zionists, this occasion has added significance. It presents an opportunity to recall with deep appreciation and gratitude the encouragement given by the Mormon Church from its inception to the ideal of Zion's restoration.

Since 1830, the Mormon Church in the U.S. has included among its articles of faith the belief in the literal restoration of Israel to the Holy Land, though, to be sure, it regarded this as a necessary prelude to the second coming of Christ. Indeed, the commitment to this article of faith was so strong as to lead Joseph Smith, the

founder of the Church, to regard the restoration of Israel as imminent. He exhorted His disciple, Orson Hyde, to undertake a trip to Jerusalem to facilitate the consummation of this event.

In 1840, a conference of the Mormon Church authorized Hyde to proceed to Jerusalem and while en route to consult with Christian and Jewish leaders, here and abroad, about this ideal. Bearing letters of recommendation from distinguished Americans, among them the U.S. Secretary of State and the Governor of Illinois, he zealously pursued conversations with a wide variety of people throughout the world. He spoke with fervour and displayed a serene confidence in the inevitable realization of this vision of Zion's restoration. In Jerusalem he told a missionary: "It was by political power and influence that the Jewish nation was broken down and her subjects dispersed abroad; and I will hazard the opinion that by political power and influence, they will be gathered and built up." With remarkable foresight, he predicted that England was destined for the leading role in the realization of this aim.

Orson Hyde devoutly prayed for the attainment of this ideal. With touching piety this American Mormon erected an altar of stones in Jerusalem, in the manner of the ancient patriarchs, and prayed for the return of the Jewish dispersion to the land of their faith, the restoration of the kingdom of Israel, and the establishment of Jerusalem as its capital.

A little more than a century after Orson Hyde uttered this prayer, the Biblical prophecy of the re-establish-

ment of the State of Israel came to fulfillment. The Jewish people will remain profoundly grateful for the great part played by the American Government and people in this moving chapter of Jewish history, and particularly to the Mormon Church for its unflinching faith and efforts in behalf of the cause of Israel.

On the 125th anniversary of the Mormon Church, American Jews are

proud to join Americans of all faiths in wishing the Mormon Church continued progress and growth.

With the tremendous interest we, as a Church, have in the future of the Jews, it is a great joy to receive their good wishes. We are looking forward to the day when the Jews also acclaim Jesus as the Christ.

—Editor.

NEW BOOKS TO ADD TO YOUR PERSONAL LIBRARY

DOCTRINE AND COVENANTS COMMENTARY

Notes by Hyrum Smith.....£1/16/0

DOCTRINES OF SALVATION

by Joseph Fielding Smith.....£1/1/5

FOR TIME AND ETERNITY

by Mark E. Petersen.....15/0

HIS MANY MANSIONS

by Rulon S. Howells.....18/0

ISRAEL, DO YOU KNOW

by LeGrand Richards.....15/0

JOSEPH SMITH, SEEKER AFTER TRUTH

by John A. Widstoe.....£1/5/0

LIFE ETERNAL

by Lynn A. McKinlay.....18/0

MAN, HIS ORIGIN AND DESTINY

by Joseph Fielding Smith.....£1/8/0

OUR LORD OF THE GOSPELS

by J. Reuben Clark.....£1/16/0

SIGNS OF THE TIMES

by Joseph Fielding Smith.....17/6

THE WORLD AND THE PROPHETS

by Hugh Nibley.....18/0

HERE & THERE IN THE MISSION (Continued from Page 207)

years. He represents the Blackfoot Fifth Ward, South Blackfoot Stake. ELDER MELVIN RICHARD MAXFIELD, another former student of University of Utah, is from the Garden Heights Ward, East Mill Creek Stake. ELDER HARALD E. SINGER, of Parley Fourth Ward, Highland Stake, Salt Lake City, is formerly of Munich, Germany, and has

just completed two years' service with the Army, during which time he was stationed for some time in Germany.

These six elders will be a fine addition to the missionary force in Australia as they have all served one month in the California Mission while awaiting transportation. We wish them the Lord's blessings in their work and success and happiness in performing it.

Featuring the Districts

AUCKLAND DISTRICT

Pres. Alex Wishart

15 Horotutu Rd., One Tree Hill
Auckland—Phone 565-652

Reporter: Pet Tarawa

MEETINGS AT:

2 Scotia Place, Auckland.
St. John's Hall, 24 Killarney St.,
Takapuna.

The long-awaited break from the Auckland Branch has at last been made, with the result that the Auckland District has now three branches within her jurisdiction, instead of the former one.

The two new branches organised under the direction of the district presidency are the Tamaki Branch, on the Tamaki Estuary, and the North Shore Branch, in Takapuna. Heading the new branches we have at Tamaki Geoffrey Garlick, president; Tangatahira (Pet) Tarawa, 1st counsellor; Puti Tipene (Steve) Watene, second counsellor; William T. Kelly, statistical clerk; and Kenneth Busch, finance clerk. North Shore Branch, Joseph A. Marquis, president; William Roberts, first counsellor; Wilford Dil, second counsellor; and Ken Murfitt, secretary.

The Auckland Branch M.I.A. successfully held a "Pumpkin Parade" dance in the assembly hall this month. The winner of the novel pumpkin pie contest was Sister Marie Harris.

Brother Eru Kupa and Sister Colleen Hollis were chosen winners of the Speech Contest at the district speech finals and will represent the district at the M.I.A. regional convention.

The Drama Festival, conducted by Sister Elaine Bush, included a hilarious one-act play entitled "Within a Dental Clinic"; an impromptu play reading and acting; a radio quiz com-

petition between Tamaki and Auckland called "Grab the Lot," followed by a short recreational programme.

This month the Elders' Quorum project led them to the home of Sister Gladys Reid. For two week-ends a group of about thirty men dug gardens, cut hedges, built fences, laid paths, fixed in new spoutings, remodelled the verandah and scraped and painted the whole house. The timber used in the project was donated by the Fletcher Construction Company.

A welcome visitor to the branch when he is in town is Brother Alo Leilani, the popular Samoan wrestler. He holds the position of a seventy in the Priesthood.

After several years of courtship, Brother Brian Joyce and Sister Lillian Paki were finally married by Branch President Matthew Chote in the Auckland Chapel. Both the bride's and groom's parents are members of long standing in the Church.

The Tamaki Branch Saints have been actively engaged in organising and re-organising the auxiliaries and trying almost desperately hard to settle down into a routine. Meetings are so frequently and enjoyable at present, however, that a routine will have difficulty in fitting in. An M.I.A. has been organised with the following results: Young Men's Superintendent, John Watene, with Ivan Hollis secretary, T. Tarawa M-Men Leader, Harold Hogan Jr. M-Men leader, Desmond Billman, Scoutmaster.

Young Women's President, Colleen Hollis; secretary, Lillianne Tarawa; Jean Hogan, Gleaner leader; Zilpha Hall, Jr. Gleaner leader; Juanita Hollis, Bee Hive teacher.

A tape recording of Elder and Sister Morris, two former missionaries of the Tamaki area who now reside in Arizona, U.S.A., was played to a

packed and very thrilled group of Saints at the Tamaki Pavilion. About 20 of Brother Ken Busch's 'teen-age Sunday School class met and enjoyed a social evening at the Taimana's home.

The building committee's social at Tarawas, or Tamaki auxiliary chapel, as it has become known, netted a little over £5, adding at least a little more to a much needed sum.

A group of Sunday School officers and teachers gathered at the Auckland Sunday School union meeting and selected and purchased teaching aids for use of the branch.

The Saints in the district are all now looking forward to a little friendly competition and plenty of instructions and leadership from the district.

The North Shore Branch have begun holding their regular meetings, Priesthood, Sunday School, and Sacrament services in the St. John's Hall in Takapuna, and the presidency has been thrilled with the large number attending now that the location of the hall is a bit more central. The North Shore Relief Society recently had a visit from Branch President Joseph Marquis at one of their regular social science lessons, which was taught by Sister LuDene Fresh. Sister Murfitt was especially proud of her Relief Society as there were more than twelve ladies present.

BAY OF ISLANDS

Pres. Patariki Wihongi

Awarua, No. 2 R.D., Whangarei
Phone 326 D, Kaikohe

Reporter: Hinehou Bryers

We send special thanks and greetings to Sisters Mary Mataira and Annette Dean and also Elder Klar Robinson who were labouring in the Kaikohe Branch. Welcome to Elders Robert Jones and LaRelle J. Hatch. Though you have been here several

weeks now we feel we owe you this greeting.

In our last district and branch officers' district meeting there have been improvements made in all organisations. The music department is holding practise once a week. Sunday School has an increase of two more Sunday Schools. The Primary department are trying their best to use the new lesson books. There will be a new neighborhood Primary to be held in Okaihau.

The Relief Society sisters are trying their best to fulfill their mission projects.

M.L.A. meetings are most interesting when district officers are visiting the branches and join in the Maori culture.

We now have started our Hui Pekas. The first one was held at Mangamuka on 15th May, 1955, under the direction of Branch President Ngakete Otene. The second, on 22nd May, Mataraua Branch under the direction of President TeHana Witehira; and 29th May, Utakura Branch, under the direction of President Waata Eruera.

We now have three prospective teachers qualified in the teachers' training course—Hare Nehua Bryers, Roemata L. J. Bryers, Hinehou M. K. Bryers, all of the Waihou Branch.

District and branch presidencies are on the move with census membership work.

Sister Mataira, after her release from missionary work, is now a district nurse in Umawera district, Hokianga. Brother Raurika Kauwhata of the Ngawaka Branch has been released from the College after serving a little over two years.

Waihou and Mangamuka held a combined Mother's Day programme at Mangamuka after which Ngawai Harris, a convert, was baptised by Ngakete Otene.

Kia ora e nga hunga tapu kotoa o te Mihana me nga motu. Kia ora, Tumuaiki Ballif, haere ra, Tumuaiki Otere.

HAWKES BAY DISTRICT

Pres. James Southon

Collinge Road,
Hastings.

Reporter: Ella Hawea

MEETINGS AT:

Heretaunga, Labour and Trades Hall,
Queen Street, Hastings.
Korongata Chapel, Bridge Pa.
Ohiti Chapel, Te Hauke Chapel
Pukehau Hall, Waimarama.
Napier Old Folks' Assoc. Hall, Napier.

Greetings!

With the forming of elders' quorums throughout the mission, it is making certain steps toward progression and greater things yet to come. Conducting the affairs of this same committee in this district are Elders Hohepa Meha, Tori Reid, and Bill Edwards. They meet once a week and much is discussed and learned of the function and duties of this organisation. Branch teaching in the branches is again carried out and showing good results. All branch presidencies and Priesthood members have been assigned new duties and again the census of the members of the Church is being taken.

Arriving from the College a few weeks ago was Elder and Sister William Child and the "brickies" (as they are usually called because of their trade). They are here to do their part of the job on the Heretaunga Chapel and by this one can realize how far the progress is on the chapel. We welcome them all and hope their stay will be happy and enjoyable.

The Heretaunga Chapel concert party are on tour every week raising funds, hoping to realize the target they have set by August. God bless them in their great task.

Some of the Primaries have graduated a few of their young people with honours into the M.I.A. and Priesthood activities.

From Te Hauke: David Turi, Robert Solomon, Toko Hapuku, Ella Hart.

From Heretaunga: Wayne Waerea, Mefoe Tupuavau, Hana Lani, Lena Timu.

Congratulations to the branches who held their "speech activity" and to the representatives as follows: From Napier M.I.A., Sister Api Smith, gaining top marks for the "Impromptu Reading."

Sister Maria Randell and Brother Wolfgram, Heretaunga, will represent the district at the convention which, by the way, will be held on the 13th and 14th of August.

Representing Korongata were Sister Jewel Crawford and Brother Ranginui Kingi. Sister Jewel gained top marks and will represent the district at the convention. For Te Hauke, Sister Pahe Solomon and Brother Jerry Hapuku were both highly commended. A good, appreciative audience attended and the district judging was in the capable hands of Brother David Edwards. Brother and Sister Eric Tahau presided.

Again all leaders answered the call of the district presidency and assembled at Heretaunga for a leadership meeting. The Priesthood convened at 8:30 a.m. to 10:00 a.m. under Elders James Southon, Claude Hawea, and Tutu Waretini. From 10:00 to 12:00 o'clock all department leaders gave out instructions, time being allowed for questions and answers.

In the afternoon session time was occupied by members of the Priesthood and the lady presidents of the "College Support" committees. Words of wisdom were spoken by all and a special thanks is extended to Elder Child for his stirring testimony of this Gospel and this work. We all surely did gain spiritual uplift.

Brother and Sister Lester Harris who are at the College were honourably released from their duties in the Genealogy Committee, and Elder Hamiora Kamau with Sisters Reremoana Kingi and Hera Puriri were sustained. Also released was Elder Leo Pere from the Sunday School in the district. He is a counsellor in the Korongata Branch Presidency with James

Puriri, Tori Reid, with Sydney Crawford, Jr., as recorder.

Committees have been organised in Heretaunga, Korongata and Te Hauke to raise funds as "College Support." Each committee has its assignment per month and to date each is doing fine. All other branches for the same "fund" are the direct responsibility of Branch Relief Society and Priesthood.

The Relief Society Board held their second union meeting with a marked increase in attendance as compared to January.

Region three of the M.I.A. will convene on August 13th and 14th at Korongata.

The Gold and Green Ball for the district will be on Friday, August 5th. Everyone is cordially invited.

A district Junior Gleaner and Junior M-Men and parents' social evening was held in Hastings. By all reports it was a very enjoyable evening. The M-Men and Gleaners were also in attendance and added much to the gaiety of the evening.

We send greetings to all at the College!

BAY OF PLENTY DISTRICT

The Eighth Elders' Quorum held their first meeting in Huria the end of April; their second meeting on the 28th May in Rotorua. Leadership district meeting was held with Brother Pera Tengaio and officers of the auxiliaries, including Primary, Sister Wharekura, from Rotorua; M.I.A., Sister Beale, of Tauranga; Relief Society, Sister Lena Waerea, Rotorua; Sister Whitia Hiha, Maketu; and Sister Rangī Ormsby, Wairoa.

Brother Joe Wharekura's District Sunday School has been literally scouring the country for its lost members and have already travelled 5,000 miles in their quest.

What did the Rotorua Branch President start—an avalanche? First Brother Pateriki Rej is rushed to the hospital for an operation, and has just come home after three weeks, then

Sister Messines Rogers barely makes it for an operation, too. She is doing very nicely, but then Sister Taiti Wharekura, not to be outdone, just manages to arrive for an operation (evidently long overdue). Who next?

Brother and Sister John Josephs and family have given our Rotorua Branch such a lift by their activity and attendance. Nice things do happen sometimes.

On the 7th May, Brother Joe Wharekura joined in matrimony his son, Maurice, to Judy Beale, of Taupo. The couple will be living in Rotorua.

Last, but not least, Bartlett Watene, Kenya and two children waved us all adieu. For the next two years their address will be c/o L.D.S. College, Frankton.

KING COUNTRY DISTRICT

What a wonderful uplift for the few Otorohanga members to have five or six visitors from Te Kuiti to their Sunday School each Sunday of late. We hope it will continue for some time to come.

The Relief Society in Otorohanga is still functioning, although there are only three members attending. What a wonderful inspiration to the two Oto. members to have Sister Hunt travel from Te Kuiti every week (the trains being what they are!) to attend the meetings. Thank you, Sister Hunt.

While taking the Church census in the last week in May at Kopaki, the Te Kuiti elders took the opportunity of holding a cottage meeting on the Saturday night and two meetings on Sunday. The gatherings included two families of non-members. The daughter of Brother and Sister Tia Toa was blessed by Elder Vaughn LeRoy Scott.

Sponsored by the Saints in and around Pio Pio, a dance was held in the Mahoenui Hall in aid of the College. There was a good crowd and approximately £12 was turned over to College support. They hope to make this a monthly affair.

We hear from Te Kuiti that Elder

Scott and Elder Smart are stimulating a lot of interest in their M.I.A. work and have a very good attendance at their meetings and some fine contacts have been made.

Plans are in the making for the M.I.A. programme which will be held on the Saturday night of the Hui Pariha.

Rumour has it that our past president, Elder Remington, will be taking the marriage vows in the near future. The best of luck from King Country, Elder Remington.

L.D.S. COLLEGE

Extra! Extra! Read all about it! There's a college being built in Hamilton. Come one! Come all! Readers of the *Te Karere*, it is my calling to provide news from the College for your benefit so let's keep up with the times. Buy your *Te Karere* today!

The project, as a whole, is developing as well as expected, in spite of the present weather elements that we have to contend with. At present the logging programme has slowed down. In the near future all logging equipment will be coming into the College workshop for check-up so that they will be in top shape for the next logging season.

We hope to have roofs on all dormitories very soon. The temple housing is well under way. The new equipment which has been recently purchased is proving to be a big asset to the building programme. The priority No. 1 is at the quarry, for crushing concrete chips for the large pours, as this material is practically impossible to obtain. The new traxivator which has just arrived will increase our output a great deal at the quarry.

Elder Child's brickie crew have left for the Hastings Chapel job. We miss you, boys! Get on the ball and hurry home to us soon.

Some of Jim Hapeta's crew have been prefabricating temporary housing in the joinery and are endeavouring

to erect them on the site between storms.

We are still welcoming in new personnel from local areas and Zion to the College to help out with the programme here. We greet one and all with open arms. Their names are Brother Ru and Sister Polly Tarawhiti, Brother Apiota and Sister Joan Meha, Brother Bart and Sister Kenya Watene, Brother Lenard Snee, Brother Mepia Dewes, Brother Alan Steele, Elder and Sister Francis Wilcox, Elder and Sister Lorenzo John Bates, Elder and Sister John Henry Boren, and Elder and Sister E. Albert Rosenvall.

Our professional boxer, Henry Sadler, from Kaikohe, defeated young Stewart, Melbourne, Australia, and again won favour among our Hamiltonians. His manner and behaviour also gave credit to our project and Church. Good luck to you, Henry.

Sister Joyce Park and Brother Ray Park have been blessed with a daughter.

We welcome Elder William Dickerson back from the hospital after his recent accident. It's good to see you back and we hope you will soon be completely recovered.

Sister Joan Pearse has been released as choir mistress and Brother Leslie Haynes, a recent convert, has been chosen as choir master.

A "Maytime Fantasy Pumpkin Parade" dance was held in our College recreation hall. A Cinderella floor show was presented by Elaine Te-Ngaio as Cinderella and Dave Elkington as Prince Charming. The pumpkin rockery, with mirror and candles, presented a pretty setting for the dancers. The hall was gaily decorated with pumpkins, flowers, streamers, mirrors and balloons. Hawaiian items were also presented, and the evening was enjoyed by all.

The College folk were privileged to have Elder Edward O. Anderson, Church architect, and President Wen-

dell B. Mendenhall pay us an official visit. We are happy to have these two wonderful men in our midst.

The month of May is when we remember our mothers and a beautiful Mother's Day programme was presented here at the College during our Hui Pariha. Many Saints from the district were out to make it a successful conference.

We have the names here of the boys that convey their love and regards to their friends and loved ones at home. Nepia Osborne, Brian McCarthy, Rangi Ngakuru, Kahutai Rapata, Glen Matenga, Harry Lawrence, Sister Peihana and Brother William Owen, Sister Mary and Brother Abraham Anderson, Sister Joan and Brother Peter Pearse.

MAHIA DISTRICT

District Pres.: David Smith

Nuhaka.

Reporter: M. M. Toroaiwhiti

MEETINGS AT:

Nuhaka Chapel.
Barney Brown's Residence.
Ru H. Paul's Residence.
William Wineana's Residence.

First of its kind since the organising of the Priesthood Quorum, our Aaronic Priesthood holders travelled to Gisborne to be with the Aaronic members of that district to celebrate the Aaronic Priesthood restoration birthday. The Junior girls also accompanied. Sunday morning, under the direction of their choir leader, Sister Heni Christie, they visited the Cook Hospital and entertained the patients at the No. 6 ward.

Our district College committee, Brothers Stuart Whaanga, Eru Te Ngaio and Sister Emma Brown, visited all branches urging members to awaken to their responsibilities.

At this time we suffer the loss of one of our beloved elders—Jack Rei Mataira—who died during the month of May at the age of 87. The funeral service was conducted by William Taurima, branch president, and Taka Taroiwhiti dedicated the grave.

A neighbourhood M.I.A. was organised in the Wairoa Branch and Brother Don Winiata was set apart as president; Sister Maudie Marsh as 1st assistant and Sister Katie Marsh, as secretary.

District M.I.A. speech competition was held in Frazertown, Wairoa, and the speech director, Sister Polly Irwin, with the assistance of Elder Fred C. Brown and Elder Vernon Huffaker, chose the winners. There was a tie for first place between Tulate Solomon, Tahaenui and Hine McLean, Nuhaka, in the women's competition, and Hema Hakapa won first in the men. To those members who competed, we thank you, and without your assistance we would have had no competition.

On 30th May the Nuhaka Relief Society held an apple party which was enjoyed by all. Sister Ataria gave a reading course quiz, and it was won by Sister Heni Smith. On the 25th of May members throughout the district travelled to Gisborne to attend the Poverty Bay Hui Pariha.

MANAWATU DISTRICT

President Taylor Mihaere

Tahoraite R.D., Dannevirke.
Phone 28-224

Reporter: Moana Manihera

MEETINGS AT:

Tamaki—Tamaki Chapel, Tahoraite R.D.,
Dannevirke.
Palmerston North—110 Fitzherbert Ave.,
Palmerston.
Levin—Oddfellows Hall, Oxford Street,
Levin.
Foxton—Foxton.

The cold winter has descended upon us, but a warm "Kia Ora" is extended to all Saints and missionaries of the Mission.

News from Palmerston North. One of the highlights of May was the Mother's Day programme sponsored by the Sunday School. The varied and interesting programme was greatly appreciated by the large gathering present. It was also the occasion of the blessing of Marie Anita Mendenhall (our missionary baby) and Anna Lisa Madsen. During the month of May,

Ben Ngatai, Junior, was baptised a member of the Church by Elder Bott. Congratulations, Ben! On the 21st a Concert Dance provided excellent entertainment in Palmerston North and many thanks go to the Recreation Committee. The district speech contest held in Tamaki last month was won by Sister Charlene Brown and Brother Warren Waka, both of the Palmerston North M.I.A. Before a large crowd at the Y.M.C.A. Stadium on the 26th May an L.D.S. indoor basketball team met the Palmerston North reps. in a fast game and were defeated by 41 to 40. The L.D.S. team was Elders R. Mendenhall, M. Briggs, C. Wardell, D. Petersen, D. Gardner, G. Hulshoff, C. Martin, H. Jensen and Brother Eric Steele.

From Tamaki we hear of the lovely Mother's Day programme and the excellent Primary programme. I am sure everyone appreciated the children's efforts; also, the many inspiring speeches. Indoor basketball is in full swing and the two M.I.A. teams are doing fine. They were fortunate in winning the Knockout Cup and are also leading the competition. Their sports committee is also on the ball with dances and dinners to support them financially.

Crutching season has left a lull in the branch, but we were pleased to have visits from the now familiar figures of Elder and Sister Roy Bott. We are thrilled to have them visit us. There have been two Sunday Schools organised and we are pleased with their work. Kia kaha, e hoa ma.

On Saturday, 28th May, was a very happy 21st birthday party for Moana Manihera. This was held in Aotea Dining Rooms and the large number of friends, members and relations truly enjoyed themselves. The key "that unlocks the door to the world" was given to her by her "Uncle Arthur Duncan."

We are pleased to see discharged from the Pukeora Sanitarium at last Brother Glo Wilson and we pray that he is now fully recovered. On the 7th

June we bid farewell to Brother Len Sneer who has gone to the College as a gardener. May God bless you, Brother Len.

On 5th June we were extra pleased to have visit the Tamaki Branch President Wendell Mendenhall, Elder Edward O. Anderson (Church Architect) and Elder George Beisinger. The inspiring speeches were appreciated by all in attendance. On the 12th June we were also pleased to see President Mendenhall visit Palmerston North and to hear his lovely sermons. The district and branch Sunday School workers were indeed pleased to have met with two members of the Sunday School Board on the 12th June. Their advice and instructions will be of great help to us all.

From Levin we hear that the two Sunday Schools are going along fine with the two missionaries contacting all members. We are pleased to see Elders Tew and Edwards visit the other branches at least once in a while.

We regret to report the death of Watene Marsh (Korongata Branch) and Ruma Karaitiana (a non-member, but well known in the Dannevirke area). Our deepest sympathy is extended to both these families.

OTAGO DISTRICT

Pres. Elder Richard H. Haacke
530 Hagley Ave., Christchurch.
Box 1383, Christchurch.

Reporter: Noelene Thomson

MEETINGS AT:
530 Hagley Ave., Christchurch.
Room 8, Bartons Bldg., Rattray Street,
Dunedin.
41 Elizabeth Street, Timaru.

Greetings from Otago—the district who has the largest foothold on the map of New Zealand, but a correspondingly tiny membership who are far scattered from one another. That may be the reason we enjoy our conference and convention times so much.

At present we are just settling down after our annual District Conference in Dunedin. Let me tell you about it!

It was held during Queen's Birthday week-end, 4th and 5th of June, to be exact. There was a larger than usual attendance from Christchurch and Timaru this year, which was very gladdening.

The schedule for Saturday's events was slightly upset by the weather man who prevented the Mission authorities from arriving until late Saturday afternoon. However, a swimming party was held in the Municipal Baths in the morning and at late afternoon, the same place, a baptismal service. The one and only candidate was Sister Alice S. Norman, who has been faithfully studying the Gospel in Oamaru, where there is no branch, missionaries stationed, or other known members, bar one. When we realise the conditions under which she has entered the Kingdom of God, we marvel and compliment her real faith. "One of a family and two of a city," I believe the prophecy states.

In the evening a concert programme was rendered by the Dunedin hosts, with an item each from Timaru and Christchurch to help. The programme was quite short, to give folks an opportunity to have a good night's rest, to be fit and alert on the Sabbath.

Sunday brought a very full day—meetings were held non-stop from 8:00 a.m. until 4:00 p.m., then a break for dinner, and resuming again at 6:30 p.m. until 9:00 p.m. Three general sessions were held in the morning, afternoon and evening. Instructional meetings for all auxiliary organisations were wedged in tightly so as not to leave a gap or waste a single precious moment.

We deemed it an honour to have eight of the Mission representatives in attendance, the most we have ever had at one time. They were President and Sister Ballif, Elder Joseph Hay, Elder Lewis LaVar Newman, Elder Jerald Ottley, Elder Carlyle Doman, Sister LuDene Fresh and Sister Nancy Bratton.

Several members have recently moved out of our district. Brother Malcolm Merchie and family from Dunedin to Palmerston North, where Brother Merchie will teach at the high school. Sister Dawn Connolly left Dunedin May 13th and will be in Wellington and Australia for six to twelve months.

TARANAKI DISTRICT

Pres.: Elder Calvin J. Wardell
P.O. Box 157, Otorohanga.

Reporter: Sister Mana Manu

MEETINGS AT:

Waiohuru Pa, Winks Rd., Manaia,
Wanganui Chapel, 26 Anzac Parade,
Wanganui.

With the reorganising of the M.I.A. in the Taranaki, a whirlwind of activity has swept through the district. The district officers met in an all-out effort to stimulate interest among the youth of the branches and feel they are being rewarded for their efforts. An elders' quorum meeting was held in Manaia, under the leadership of Elder Calvin Wardell. Elders present were Elders K. LaVor Hancey, Francis Evan Morrison from New Plymouth, Elder Vaughn LeRoy Scott and Ivan C. Smart from Te Kuiti, Elders Gordon L. Gallup and William J. Riddell from Wanganui, and Elder H. DeVar Peterson. Also, as it was a special Mother's Day programme, we were happy with their attendance.

Visitors have been frequent during the month of May. From Huntly Sister Terena Enoka and Hannah Tarawhiti spent a week with Brother Turake Manu. On their honeymoon, a former member of the Manaia Branch, Brother Ken Arthur and his wife, Olive Kenny, visited with relatives in Manaia. We wish Ken and Olive much happiness in their future lives.

Members of the Manaia Branch attended the Wellington Hui Pariha and returned fully equipped with instructions to use in the different auxiliaries in the branch.

The first meeting of the Wanganui M.I.A., under the new presidency, had an overwhelming attendance of 43, and progress is the object of the executives.

Wanganui Branch M.I.A. combined—Sister Nola O'Brien, president; Brother Bill Katene, Jr., age group counsellor; Sister Tingey Phillips, secretary.

From New Plymouth comes news of a steady progress, and the untiring efforts of the missionaries are fast bearing fruit.

That's all, folks.

WAIRARAPA DISTRICT

Hi, folks! Once again the news from the Wairarapa.

Top news of the month was a visit to the district by President and Sister Ballif, Sister LuDene Fresh and Elders Jerold Ottley and Carlyle Doman, after attending the Hui Pariha held at Porirua on Saturday and Sunday, 21st and 22nd of May, 1955.

History was also made when Wairarapa elders, Manuera B. Rewai, Te Weringa Naera, Eruha I. Kawana and Wiremu Potae Aspinall, who were visitors to the Hui Pariha at Porirua, slept in the chapel.

Relief Society organisations throughout the district have been very busy. The Teharimana Relief Society Project for April under the heading of "Table Arrangement" was won by Sister Haana Matenga (Sewing Busy Bee). The Hiona Relief Society Project for April under the heading of "Table Arrangement" was won by Sister Kuini Haata (Children's Party). These two winning entries were judged by Mrs. G. Love who acted as district judge and the winning arrangement went to Sister Haana Matenga.

On Monday, 30th May, the Teharimana Relief Society held a bring and buy evening and much fun was enjoyed and the bidding keen. Material was sold before our entering the door

and it did not take long to sell things at hand.

Sunday Schools throughout the district have had good attendance and there are quite a few rallying to the course. Brother Ben Riwai has been busy looking over the district and organising here and there.

Brothers Ben Riwai, Rua MacDonald and TeWeringa Naera organised the Home Sunday School at Gladstone on Sunday, 29th May, 1955, and officers were set apart as follows: Sunday School Superintendent, Brother Steve Scirkovich; first counsellor, Margaret Scirkovich; secretary, Sister Hine TeUiraarangi Naera.

Relief Society officers were also set apart and are as follows: Relief Society Superintendent, Sister Hine TeUiraarangi Naera; Relief Society teacher, Sister Margaret Scirkovich. There were others to be set apart who were not present at the meeting.

Our Zion Elders are about the district doing census work and they surely have a lot of ground to cover. At present the district on the whole is doing fine.

Till we meet again through the medium of "T.K." may the Lord bless you all. Kia Ora.

WELLINGTON DISTRICT

President: John Elkington
Ngatitooa St., Porirua.

Reporter: Tiripa Katene

MEETINGS AT:

L.D.S. Chapel, Chapel St., Porirua.
Reynolds Home, 26 Mangavin Ave., Porirua.
Horticultural Hall, Lower Hutt.
Farmers' Institute Building, Wellington.

Wow! May was certainly a change-about month. On the 21st and 22nd our Hui Pariha took place. During the Hui new leaders were appointed in the district as follows: President, John Elkington; 1st counsellor, Joseph

Parata; 2nd counsellor, Thomas Parkes; secretary, Mark Metekingi.

In the M.I.A.: Superintendent, Puoho Katene; President, Josephine Pilmer. In Sunday School: Superintendent, Emerson Elkington; secretary, Tutari Solomon. Relief Society: President, Elsie Elkington. Genealogy: President, Hironi Wikiriwhi.

Porirua—filling the vacancy as Branch President is Douglas Whatu, following the release of Joseph Parata. First counsellor in Porirua is Angus Elkington and second counsellor, Karewa Arthur. Puoho Katene is the new Sunday School Superintendent, with Alec Wineera as first assistant, Horomona Elkington second assistant, and Malene Wolfgramme secretary. M.I.A. Superintendent is Paul Dunn and Relief Society President Charlotte Solomon.

The Elders' Quorum has been busily engaged in contacting inactive members. There are three groups organised throughout the district and also two organised adult Aaronic groups.

To all who may be in the vicinity on Tuesday nights, M.I.A. is held at the Hutt Recreational Hall, this having been recently organised.

We are happy to see the travelling elders, Elder Bryant C. Mecham and Elder James H. King, in this locality. They are certainly kept busy gathering up the flock.

The investigator home branch at Porirua is progressing wonderfully, two more having entered the waters of baptism and two are holders of the Priesthood. Appointed as the Primary President there is Sister Dorothy Reynolds.

On June 4th a wonderful 21st birthday dance was held at the Porirua L.D.S. Hall in honour of Sister Malene Wolfgramme. Many beautiful gifts were received and a wonderful evening was enjoyed by all.

Leaving the district for a short time

only, we hope, is Sister Rawinia Young, who is visiting her folks at Kaikohe.

It was with sad hearts that we bade farewell to Elder and Sister Elzie E. Bigelow who have left for their homeland. Also returning to the States is Ray Phillips, who has been studying here under the Fulbright Scholarship. Also leaving the district are Tutuira Wineera, Reg. Tarawa and family, and Brian Hathaway, a recent convert, all who have migrated to the College.

WAIKATO DISTRICT

Brother Percy Hill has been released from the district presidency to head the genealogy work of the district. We congratulate him in his new job. His counsellors will be Sister Marge Jones and Hana Tarawhiti.

A very fine genealogy chart of the Waikato tribes was received this month and will help to tie in a lot of families. Sister Mumu Heke of Bridge Pa was the instigator of the chart.

Baptisms have been made at Te Kowhai, Huntly, Pukekohe and the College. The travelling missionaries have been active this month in most of the district and we are now holding Home Sunday Schools regularly in Hoe O Tainui, Mangatangi, Glen Murray, Te Kowhai, Hamilton East, Hoatui, Aramiro.

District leadership was held on the last Thursday of the month and a fine representation was there.

The Sunday School at Glen Murray was established with Brother Richard Marshall and Sister Emma Tonga as the superintendent and secretary. The new American elders and their families coming from Zion have been a boom to the district.

The College missionaries have been entertaining from 200 to 300 people every Saturday and Sunday to a tour to the College.

We wish to urge all members of the district to take the *Te Karere*.

CONTEST !

Still Running !

You still have a chance to show off your talent! Send your original

**POETRY
ARTICLE
SHORT STORY**

into the **Te Karere's Writing Contest** at once!

**REMEMBER
EVERY ENTRY
SHOULD BE
ORIGINAL.**

Subjects may be your own choice. They need not be religious but must, of course, be of L.D.S. standards.

200 to 1500 words on articles and stories. First three chosen in each division will be published in **Te Karere**.

Gleaners and M-Men may receive credit toward Golden Gleaner and Master M-Men awards through publication of your entry.



Are You Doing Your Part For COLLEGE SUPPORT?

REMEMBER THE WORKING MEN
REQUIRE OUR HELP TO DO
A GOOD JOB AT
THE COLLEGE.



THE CHURCH
IS DOING ITS SHARE.
THE MISSIONARIES ARE DOING
THEIR SHARE.

ARE YOU DOING YOUR SHARE?



HELP PUT YOUR DISTRICT ON TOP.



W. J. Naera
Gladstone,
Tairāpapa.

Te Kauri

W. J. Naera,
Gladstone,
Tairāpapa.

THE MESSENGER



AUGUST :: 1955

Life's Jig-saw

BY ELLA J. COULAM

*Our lives are jig-saw puzzles
And each one solves his own.
The pieces are the episodes
When the shreds of life are shown.
Some are jagged and hard to fit
And others fall into line—
Just a mass of irregular pieces
We are trying to combine
Youth is the background of our picture—
The sun-rise of early morn:
Marred or beautiful at our will
As each new deed is born.
The characters are the interest we show
And the goal we aim to meet.
Each searching for the key-piece
To make our lives complete,
To some, it is just contentment,
And faith in God above.
Sometimes it is tolerance
To some—ambition or love.
Old age is the unity of parts
Which makes a work of art
If our key-piece is eternal love
From the fountain of our heart.*

★ ABOUT THE COVER . . .

Brother Sid Christy, one of the old rangatiras of New Zealand Mormondom. See article page 234.

Te Karere

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Ariel S. Ballif.....Tumuaki Mihana
Joseph Hay.....Kaunihera Tuatahi
George R. Biesinger.....Kaunihera Tuarua
James N. Chapman.....Hekeretari o te Mihana
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Am I What I Want to Be ?

THE one person who plays the primary part in the success or failure of each individual is "himself." All people are influenced by family, teachers, friends, and other personal contacts, but the one who makes the greatest difference in our progress is ourself. Every individual has his own personality and character to live with. That he cannot avoid, "I have to live with myself and so, I want to be fit for myself to know . . ." This is an often quoted line which has considerable impact when we realize that we never can escape ourselves, either in this life, or even in the world to come.

Remembering, too, that salvation is an individual thing, and that we can't be swept into the Celestial Kingdom with the tide of others' good works, it behooves us to step back a bit and take a long, objective look at the person known as "ME." A few self-directed questions might help analyze the person we have allowed ourselves to become.

Do I know my capabilities? Am I exerting efforts sufficient to live up to the capacity that I have? Do I envy those who have achieved success in business, or social standing, or in Church accomplishments? Am I willing to exert the effort in time, study, work, that they have in order to achieve? Do I tolerate bad habits in myself which I condemn in others? Do I rationalize and excuse my own weaknesses without using the same leniency for my fellow men? Do I do my very best every day (ANY day) or do I just do well enough to get along? Have I consistently tried, and succeeded, at least to some degree, in overcoming one bad habit this month? This year? Am I what I would like to be? How can I become what I desire to be? Am I willing to work to achieve it?

There are a multitude of questions along this line that

we might ask ourselves. And the answers we give, provided they are honest ones, will do much to reveal to us how we rate. The last three questions are especially pertinent in the improvement of that person called ME. We must have a goal set for ourselves, that we might direct our actions toward achieving that goal. It is startlingly simple when we realize that no person in the world can make us be anything that we do not want to be. Yet, oftimes, we carelessly allow ourselves to do what we would not be compelled by anyone else to do. No person, likewise, can keep us from accomplishing any goal, providing we are willing to work hard enough. And so often, we let ourselves down and settle for half the prize.

David Harold Fink has said, "You owe no one as much as you owe yourself. You owe to yourself the action that opens for you the doors to the goodness, the variety, and the excitement of effort and success, of battle and victory. Making payment on this debt to yourself is the exact opposite of selfishness. You can best pay your debt to society, that has made you what you are, by being just yourself with all your might and, as a matter of course, you fulfill the promise that lies latent within you by keeping your promises to yourself."

And so we do owe most of all to ourselves. By making the most progress in recognizing our own problems and weaknesses, and in overcoming them, we make ourselves of more value as a parent, as a friend, as a citizen, and as a member of the Church. It is our obligation to be our best, that our influence may be for the betterment of all whom we meet.

Shelley has expressed the great import of learning real control over ourselves when he said,

*"Man who man would be
Must rule the empire of himself."*

—L.F.

Sid Christy, My Life Long Friend

By WALTER SMITH

SID CHRISTY was born August, 1883. His father was Hupa Christy and his mother, Mihi, was the daughter of Hirinn Whaanga, elder son of Ihaka Whaanga, high chief of Ngati Kahungunu, and Mere Mete, only daughter of Taurai and Jack Schmidt (Haki Mete) of Prussia, who came out to New Zealand on an English whaling ship. Ihaka was a loyal supporter of the New Zealand Government in its wars against Tehau Hau's and the rebel Te Kooti.

Sid was baptized into the Church at Nuhaka when he was eight years old, being adopted at that time by his grandparents.

In 1893, old Hirini decided to emigrate to America. He took with him Mere, his wife, Apakara, his sister-in-law, and her two sons, Ihaia and Isaac, Watene Mete (Walter Smith) and Edna Pomare, and his grandson, Sid Christy. The family sailed from Auckland on Te Manowai under the care of some returning elders, Elder Douglas, and others. This was the original group of Maoris to emigrate in a group under the sanction of the Church.

Upon arrival in Salt Lake City, we were "wined and dined" on ice cream, which Sid mistook for butter and spread some on his bread! After a short stay the family moved on to Kanab, Kane County, Utah, though they did not stay long there before moving back to Salt Lake City, under the care of Benjamin Goddard, among the finest friends the Maoris ever had.

Brother Goddard pushed Sid into school, then to the L.D.S. College in Salt Lake. Sid became a top rank athlete in all branches of sport—football, basketball, baseball (pitcher and short stop) and track, 100 yards at

under ten seconds. He met a beautiful half-caste girl from New Zealand named Kate Welsh and married her in the Salt Lake Temple. They started raising a family, with Sidney, Mihi, Billie, Bella, Kaka, John, Mary, Forrestale all being born in the States.

Returning to New Zealand in about 1916, Sid and Kate settled in Nuhaka. His first-born in New Zealand was named after his old friend, Benjamin Goddard. This same son, Major Ben Christy, earned the Military Cross in the last war. Sid and Kate had a large family born to them in New Zealand.

While in America Sid did some farming, and prospecting for gold in Nevada, and toured the biggest part of the United States with Walter Smith's Concert Party. Sid possessed a beautiful natural tenor voice and sang in the Salt Lake Tabernacle Choir under Evan Stephens.

In this country he moved among the highest leaders. Apirana Ngata, powerful member of Parliament, was a close friend, as was Turi Carrol, a strong leader in Maori affairs. The Right Honourable Peter Frazer, Prime Minister, was a personal friend, as were many more political leaders.

Sid's testimony of the Gospel was built on solid understanding. He was a good speaker on religion, politics, and world affairs. In his community of Nuhaka he did considerable to effect the building of the beautiful carved whare which stands as a monument to the Church. Many of his family are stalwarts in the Church, as he has been these many years, defending the principles of the Gospel in whatever company he was in.

At his funeral, held Tuesday, July 5th, at 11 a.m., at Nuhaka, representatives from practically every tribe in

New Zealand were present to extend sympathies to the family and friends of Brother Sid Christy, one of the great old rongitiras of Maoriland. Funeral services were conducted in the chapel of the Church of Jesus Christ of Latter-day Saints, under the direc-

tion of the Nuhaka Branch Presidency.

Though many of his Maori friends honoured Brother Sid with the old Maori tangi customs, he was buried in his temple clothes under the direction of the Holy Priesthood which he proudly bore throughout his life.

Genealogy Committee Reorganised

ANNOUNCING to all genealogy workers that there has been a change made in the Mission Genealogy Committee. It now stands with—

Chairman.....Joseph Hay
Assistant Chairman...Elder B. C. Mecham
Executive Secretary.....Muriel C. Hay
Secretary.....Adelaide Anaru
Recorder and Assistant Researcher:
Rangi Davies
Assistant Recorder..Adelaide Anaru
Librarian.....Adelaide Anaru
Research Director..Paumea McKay

record sheets will have access to the filed sheets held in the Genealogy office.

For the benefit of those not having a clear understanding of the change



Joseph Hay

All correspondence to any member of the genealogical committee for any purpose should be addressed to Sister Muriel C. Hay, Box 72, Auckland. Will you please make a note of this for future reference.

Any person wishing to check their



Muriel C. Hay

made concerning the "heir" we will reprint the following instructions received from President Joseph Fielding Smith. Please file this along with other important instructions.

INSTRUCTIONS FROM THE GENEALOGICAL SOCIETY

During the past several years the Genealogical Society has endeavoured to prepare the way for expansion of research and temple work, and to provide facilities to expedite the clearing of records at the Index Bureau. It has been apparent for some time that any extension of temple activities, occasioned by increased efforts on the

part of our people in research and in the erection of new temples, would require revision of existing methods of processing records at the Society and in the temples. Fortunately, in the acquisition of vast collections of microfilm records of heretofore inaccessible genealogical materials, sustained temple work on a large scale is now possible. If our people measure up to these new opportunities and do the required record research satisfactorily, sufficient names should always be available for the temples.

Under the supervision of the Board of Directors of the Genealogical Society, a special committee composed of officials of the Society and the recorders of the Manti, Logan and Salt Lake Temples, after careful study brought in recommendations which have been officially adopted. These changes represent the unanimous desires of the temple presidencies. The essential changes adopted are as follows:—

1. The use of the term "heir" on family group sheets will be discontinued. It will be replaced by the designation "family representative." This individual is to be a living blood relative, either a male or female, chosen by the family to supervise its genealogical research and to submit names for temple work. Relationship will be established from this family representative to the husband and wife on each family group sheet. The present family group sheets will continue to be used. On new printings this one change will be made.

2. In each temple will be established a "temple file." In it will be placed records which are available for temple ordinances for those who come requesting names. If one's family names are placed in this file, when their turn comes, most if not all of them will be endowed in a single day, enabling family to complete promptly all sealing ordinances.

It is anticipated that the overwhelming majority of our people will wish

to take advantage of this orderly procedure in temple work and will request their names to be placed in the temple file.

3. For personal reasons many individuals may wish to reserve certain names, particularly those of near relatives, in a separate file for their own use. In order that they and other members of their family may act as ordinance proxies for these deceased kinsfolk, such a file will be established, known as the "family file." If any individual should fail to perform the endowments for the names thus reserved, or should retain the records for unduly long times in the "family file," temple authorities will invite him to transfer these names to the "temple file."

It is anticipated that all of these changes will go forward in an orderly way without confusion or delay. Individuals should continue to seek out the records of their kinsfolk and compile the data assembled upon the standard family group forms. These sheets, as in the past, will be submitted to the Index Bureau for clearance.

The "family representative" is requested to specify in his instructions to the Index Office whether his records are to be sent to the "temple file" or to the "family file," and whether or not the family wishes to be responsible for doing the sealing ordinances. If it is desired that the sealing be attended to by temple proxies or by associates in the ward and stake genealogical committees this should be so designated at the time the forms are sent to the Index Office.

You will recognize the obvious advantages of this simplified method, which will make available names at all the temples to individuals or groups.

Sincerely yours,

THE GENEALOGY COMMITTEE,

Joseph Fielding Smith,

President.

"Make your Ancestors Live"

By SISTER GERTRUDE L. MURFITT

"Behold I will send you Elijah the Prophet before 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 the fathers, lest I come and smite the earth with a curse."

—Malachi 4:5-6.



THESE are the prophetic words which every Latter-day Saint knows and should understand. Oh for a muse that I may find words to express the feelings that stir within me when I read that wonderful passage of scripture. Ever since the Zion Elders came to my home and explained this truly wonderful work and wonder, the last two verses of Malachi have stood out like a beacon light showing me what I must do. To seek out the names and genealogy of the vast family to which I belong has become important and I cannot think of anything that I have ever done that has given so much joy and spiritual uplift.

Have you ever stopped to think just how wonderful this plan is? How our Heavenly Father so loves His children that an opportunity is given to all that they may have eternal life and exaltation? Baptism is the gateway to this exaltation, but alas, how many of us deny this privilege to our loved ones who have passed on? Are you moved with a deep desire to obey this commandment, to search out our dead? or are you one who procrastinates—puts it off—or leaves it to someone else? Are you one of those persons who feels that genealogy is just a dull, dead, lifeless task? These are questions that we all might ask ourselves.

Instead of being a dull task, once you have started each family group,

it becomes very alive—THEY ARE ALIVE—and looking to us to help them in their progression towards perfection. We also know that without our dead we cannot be made perfect. Let us make a resolution this very day to do our share in this great work.

I would like to relate a little story that I have gathered from one of my family group sheets, that concerns an aunt that came to stay with my parents a few years ago. I did not really know her very well. The only thing that remains in my memory is that she was quite a religious person and, as a youngster, I had always respected her, mostly because she was always reading her Bible and was very kind and understanding. My uncle had passed on and she was always saying that some day she would meet him on the other side. I was always impressed by her surety, her love of God, and her faith. What I did not know was that she had lost four children under the age of eight, and another daughter aged twenty-three. How many people do you hear of today who have similar experience in their lives, but instead they become full of self-pity, become bitter, saying, "There can be no God to allow such things to happen."

Not so with my aunt. When she died she was reading her Bible during the night with a light of a torch, and

as it burned out she also passed away. Can you think of her meeting her loved ones only to learn that certain ordinances had to be done on earth before she could be sealed to all her little children, whom she had longed for so long? I would like you to know that her group sheet has been cleared for temple work and how great is my happiness in the knowledge that some day I will be able to see her with all her family.

There must be thousands of people through the ages with just such simple faith as my aunt; they might be on your own line of genealogy. Only our Father in Heaven knows of their hopes

and aspirations, but we know that He will open up the way for us to do the work if only we will put forth the effort.

I ask every member of the Church of Jesus Christ of Latter-day Saints to recall the visit of our beloved Prophet, David O. McKay. He told us that in a little while we would have a temple. Can you remember the great joy we all felt? Can you imagine the joy you are going to feel when the few precious names you have recorded will be passed in the New Zealand Temple? "And how great will be your joy when one of these little ones comes unto Me."

An Everyday Teaching

I AM ever thankful to my mother for her unselfish services in teaching me the basic principles of the gospel. More so, I feel indebted to her for life itself, and for her nearness to death in bringing me into this world. From infancy she taught me the true meaning of prayer and how to exercise it.

She taught me to be truthful, never to steal my neighbours' goods. She said, "Be honest with yourself, son." As the woman she was, she encouraged me to attend all priesthood meetings and assist in any of the quorum projects. Apparently, she knew full well the meaning of the slogan, that was taught to us in Primary, which goes, "Train up a child in the way he should go, and when he is old he will not depart therefrom." I later realized that she had planted a seed within me which was something vital, something beneficial to one's life.

My mother advised me against the usage of profanity, against stealing a girl's virtue, to respect chastity above all things. Now that I'm grown into manhood I can visualize and understand clearly her strenuous efforts in

striving to save a soul through her every-day teachings. After coming on a mission, she exhorted me by saying, "Seek ye first the Kingdom of God and all things will be added unto you."

I will do my utmost. Mother, in labouring first for our Heavenly Father who is the best paymaster ever.

(NOTE: This essay was written by one of the young men labouring as a missionary at the College, a member of the College Branch. To him, and to the others whose essays were sent in, we extend our appreciation for the testimonies they have expressed. Out of respect for the sacredness of the personal testimony, as it was expressed, we are omitting the name of its author. Encouragement is extended to teacher-trainer leaders throughout the Mission to forward the best of any written material from their classes, some of which may be published for the stimulation and uplifting of members of the Church, as well as the fulfilling of M.I.A. Golden Gleaner and Master M-Men awards.)

He Kupa Archa

The President's Page



BY PRESIDENT ARIEL S. BALLIF

"BE YE PERFECT"

DEGREES of perfection are attained through personal association . . . with many people and situations in numerous places under various times and conditions. But the fundamental place for the development of the individual is in the home environment. The home thus becomes the work shop for the production of perfected men and women. It is the ideal setting for physical, mental, and spiritual growth. A baby is born into this world with a physical body, directed by a nervous system, and with a bundle of abilities and capacities to be developed.

Like a tender plant, the place where the child grows is vital. Personal bodily habits essential to health and happiness are strongly influenced by the physical conditions of the home.

Elaborate and costly things are not needed, but clean clothes, clean floors, clean bedding, cleanliness in preparation of wholesome food, together with orderliness and neatness provide the essential elements in the perfecting of the physical body. "Cleanliness is next to godliness."

The providing of food and cleanliness in the home are responsibilities of the parents. The physical wellbeing provides the proper background for mental development of the child. Mental development is much like physical development in that use makes for

growth. Therefore great care must be used in selecting the material that provides the stimuli for thought in the tender minds of children. Parents who are well informed through reading good books and studying the needs of the child can, through intelligent and honest answers, provoke more thoughtful questions from their children and thus broaden their knowledge and experience.

A baby needs a variety of playthings. They should be given one at a time so that his perception becomes keen and discerning. From the toys of babyhood to the exacting information on the problems of life, the parental responsibility for providing the correct stimuli is continuous. Proper answers and well-stated examples of proper living should be given. The mind of a child is like any physical part of the body, when not in use, it ceases to grow. If an arm is tied up for a period of time, it withers through inactivity. So with the mind, inactivity causes stagnation.

A healthy physical body and a keen and alert mind sets the stage for the child's spiritual expression and perfection. He gets his conception of God from his association with his parents. At an early age, the foundation of attitudes of honesty, virtue, reverence, and many other desirable character-

istics find their beginning in the home association. The expression of the parents toward all religious things has a direct bearing on the way the child responds to these same things.

There is an old Maori saying that shows the importance of this total training of the child. It says, "Ke tangata i akona ki te whare, tunga ki te marae tau ana." "One shapes well on the marae because one was taught at home."

The simple ideas that have been expressed can be followed by anyone who will make an effort. They will lead to a degree of perfection in human behaviour.

When the home is clean and orderly, when the mind is alert and progressive, then the Gospel can be more clearly understood and the way to perfection is within our grasp.

Primary . . .

By VALERIE M. M. JONES

SUFFER LITTLE CHILDREN TO COME UNTO ME . . .

"SUFFER little children to come unto me for of such is the Kingdom of Heaven." These are the beautiful words of our own dear Saviour which apply just as much today as they did long ago.

How important then it is for us to realize the divine charge that is laid upon us to teach our children the principles of the Gospel and the way they should go.

Primary is the organisation provided by the Church so that our children may learn through listening and by active participation the principles of the Gospel, the loving laws of our Heavenly Father. But our Primary is for but one short hour every week, which leaves 147 hours when the child's mind is open to receive other things of the Gospel and also of the world. During these hours is the time when the parents and brothers and sisters of these children have the opportunity to augment and add to Primary teachings . . . and help the child to put into practice the word of God.

Practical example is perhaps the most important factor in teaching a young mind. How often is a small boy or girl expected to sit quietly, as he or she has been taught in Primary, during the Sacrament in a Sunday School while grown-ups still whisper and shuffle and forget to honour our Saviour? Is this an example in obedience?

Your boys and girls are taught in Primary to be reverent. Yet, often, we find a mother scolding her boy or girl for making a noise after a meeting while older brothers and sisters stand in groups laughing and talking loudly. Is this an example in reverence?

The old saying "actions speak louder than words" really applies when teaching and guiding young children, as they look to us to find out how people really act in the world and how this compares with what they learn in Primary. How important then is the example of families and friends to our children, and how much more important is the example of ourselves as Primary leaders. Remember that wherever we are, our children and pupils look up to us as their leaders and it is up to us to be leaders. Not teachers only, but leaders—and to show by our example how to put our Primary lessons into practice and apply them to every day life that we may live closer to the way Jesus lived.

Guiding these young lives is one of the most important and rewarding tasks on this earth and if we are able to teach them by word and example while they are young, how much easier it will be for future generations so that our families may come closer to God as the years go by and be prepared for our Lord's return to rule here on earth.



Women's Corner

By SISTER ARTA BALLIF

WHAT are you doing with your time this day? A day is a measure of time. Did you ever think about the matter of time? How it imposes itself on everything we do? There is breakfast time (if you get up in time), dinner time, and tea time. Have you ever heard of people killing time, wasting time, using too much time or even buying on time? Have you yourself ever used such phrases as "war time," "he was the greatest man of our time," "it's time for school," or "time for Church?"

Music has 4-4 time, 3-4 time, 7-8 time, etc. The titles of songs often speak of time, "Time on My Hand," "Hard Times Come Again No More." Historians write of time in these terms, "Time of Shakespeare," "Time of the Greeks," "Time of Christ."

You know, of course, that the trains run on time, pilots are guided by time, one goes to work on time and punches a time clock. Even a cake is baked a certain length of time.

The following scriptures inform us about time: "the Lord will deliver him in time of trouble." (Psalms 4:1.) "My time is at hand," and "can you not discern the signs of the times?" (Matt. 26:18.) "... in the last days perilous times shall come." (Tim. 3:1.) "To everything there is a season, and a time to every purpose under heaven." (Ecc. 3:1.)

Today may be the day for that purpose. Today is the day for us to take time to do the little things we've been putting off. A famous author wrote a

book called "So Little Time." Perhaps the reason there is so little time to do what we want to is because we spend all the time there is doing unimportant things. The poet said:

"Take time to work, it is the price of success.

Take time to think, it is the source of power.

Take time to play, it is the secret of perpetual youth.

Take time to read, it is the fountain of wisdom.

Take time to be friendly, it is the road to happiness.

Take time to dream, it is hitching your wagon to a star.

Take time to love and be loved, it is the privilege of the Gods.

Take time to laugh, it is the music of the soul."

Will you have time today to do all this, to work, to think, to play, to read, be friendly and dream and love and laugh? A dear old lady gave this poem to me and I do believe she finds time to do all these things every day.

Can you think of anything more challenging than deciding what to do with time as it is measured off to you each day? What are you going to do with your time this day? "Life," said Stephen Leacock, "... is in the living, in the tissue of each day and hour. And the crowded hours come to you always one moment at a time."

Nine Elders' Quorums in New Zealand

By **ELDER LEWIS LAVAR NEWMAN**—Mission Recorder

DURING the latter part of 1953 a request was sent to the Mission President, Sidney J. Ottley, from the First Presidency, for a list of the Melchizedek Priesthood in the New Zealand Mission. From that time on until February, 1955, work has been in progress to organize Elders' Quorums in the New Zealand Mission. As a climax to this project nine Elders' Quorums were organized throughout the Mission early this year.

The following is a list of the quorums organized, the presidents of the quorums, and the areas included in each of them. The First Quorum of Elders in the New Zealand Mission was organized in the Auckland district on February 6, 1955, with **Frederick M. P. Danielson** as president; **Thomas Ivan Reid**, as first counsellor; **William Roberts** second counsellor, and **Kenneth W. Murfitt** as secretary.

The Second Quorum of Elders was organized in the Waikato District on

February 6th, with **Hamuera Beazley** as president; **Taura Ruihana Kingi**



Elder Newman

as first counsellor; **Taka Waaka Panere** second counsellor.

The Third Quorum of Elders was organized in the Hawkes Bay District on February 11th, with **Hohepa Mete Meha** as president; **Toriama Reid** first counsellor; **Rueben Edwards** second counsellor.



Elders' Quorum Presidencies at Hui Tau.

The Fourth Quorum was organized in the Whangarei District on February 20th, with **Hono Wihongi** as president; **Takana Wihongi** first counsellor; **TeRuawai J. Ngawaka** second counsellor; and **Horace William Jones** secretary.

The Fifth Quorum was organized in the Bay of Islands District on February 20th, with **Pera Wihongi** president; **Mairangi Ngakuru**, first counsellor; **Wiremu Ngakuru** second counsellor; and **Bob Gardner**, secretary.

The Sixth Quorum was organized in the Hauraki, King Country, and Taranaki districts on February 23, with **Tu George Stockman**, president; **Horace Gordon Forbes**, first counsellor; and **Victor Osborne** as secretary.

The Seventh Quorum was organized February 27th, in the Mahia and Poverty Bay districts with **William H. Christy**, president; **William Waaka**, first counsellor; **James W. Poulson**, second counsellor; and **Davis R. Mihaere** as secretary.

The Eighth Quorum was organized in the Bay of Plenty District on March 6th, with **Edward K. Paki** as president; **Geoffrey D. Beal**, first counsellor; and **David Lisa**, second counsellor.

The Ninth Quorum of Elders was organized in the Manawatu, Wairarapa, Wellington, Otago and Wairau districts on March 25th, with **James R. Elkington** as president; and **Douglas H. Whatu** as secretary.

Since the organization of the elders' quorums was an entirely new venture for the Priesthood in New Zealand, it

has been necessary to make some changes in the areas included in the quorums to facilitate the monthly meetings. On July 1st the Hauraki District was moved out of the sixth quorum to the eighth quorum, and Manawatu District was placed in the sixth quorum rather than the ninth quorum. This has made the travelling distance less for these quorum members.

Certain changes have also become necessary in some of the quorum presidencies, with **Hugh Alexander Daysh** being the second counsellor to replace **William Roberts**, and **Whete Nohi-nohi**, as secretary, to replace **Kenneth W. Murfitt**, in the first quorum. **Eli Watene** has been appointed secretary of the second quorum. **Bob Gardner** has been sustained as second counsellor and secretary, and **Jack Josolino Guy** as assistant secretary in the fifth quorum.

In the sixth quorum, **Victor Osborne** has been released as secretary, and first counsellor **Horace Gordon Forbes** is also quorum secretary, with **Tamahiki Waeroa** as second counsellor.

In the eighth quorum, **Geoffrey Beal** has been released as counsellor and sustained as secretary.

Since the Priesthood members are few in some branches, changes in the presidencies will be necessary occasionally, but at present they are working quite efficiently in most areas. Districts and branches throughout the Mission will find their organizations strengthened by the effective functioning of the nine elders' quorums of the New Zealand Mission.

CAN YOU HELP YOUR NEIGHBOUR?

A man and his wife and two children in England are very desirous of coming to New Zealand to live. They must have someone who will guarantee them housing for one year in order to secure passage. If you can help them, please contact the Mission President, Box 72, Auckland, and make their life's dream come true.

Priesthood Page

RESPONSIBILITIES OF MELCHIZEDEK PRIESTHOOD QUORUM PRESIDENCIES

(Continuing instructions from July issue.)

SIXTH—To foster and encourage missionary work:

The duties of the elders, as stated in verse 42 in Section 20 of the Doctrine & Covenants, is "to teach, expound, exhort, baptize, and watch over the Church." The personal contact work of the elders in each of the districts is an actual missionary assignment. Quorum presidents should encourage their members to take full time missions whenever possible and recommend certain capable missionary-minded quorum members who could, if called, render good service.

(Inasmuch as the temple is to be built soon, the following instruction is given and is particularly pertinent to New Zealand.)

SEVENTH—To promote temple work:

a. To encourage all quorum members to become worthy.

It is the duty of quorum presidencies to direct the teaching of the Gospel to quorum members, preparing them to become worthy to go to the temple. Quorum presidencies should understand definitely the requirements for entrance into the House of the Lord and also the great blessings which come to those who take out their endowments and enter into the order of celestial marriage, realizing that the blessings of the temple will be attained, however only by the righteous Saints who remain faithful to the end.

b. To encourage all quorum members to get their own endowments.

Quorum presidencies should know which quorum members have and which have not their endowments, and should encourage all of them to do their own temple work when the opportunity becomes available.

c. To have their families sealed.

Quorum presidencies should encourage all their quorum members to have their families sealed back through the proper lines.

d. To trace their own ancestry.

To accomplish the sealing of families, quorum presidencies should encourage all members to become interested in genealogy and trace their own ancestry, thereby providing family records for temple work purposes.

e. To do vicarious work for the dead.

Quorum presidencies should encourage all quorum members to engage actively in vicarious work for the dead. Of first interest and importance to each one should be his own ancestors and then they could work on other lines.

f. To promote temple excursions.

Melchizedek Priesthood quorum presidencies should promote temple excursions among quorum members and their wives. These excursions could be carried forward periodically, as occasion and opportunity may afford.

EIGHTH—To promote quorum socials:

Each Melchizedek Priesthood quorum should hold at least one good social every two months. In order to maintain the interest of the quorum members, the socials should be varied in nature. The purposes of these socials are for the presidencies to become better informed regarding the capabilities of the quorum members, to become better acquainted with them, to stimulate in them increased interest in the Church and the quorum, and to provide fraternal activity among the quorum members.

NINTH—To correspond with absent members:

a. With servicemen.

Servicemen should be corresponded with at least monthly by quorum presidencies or their appointees. It is recommended that quorums provide their members in the armed services, from quorum funds, with subscriptions to *The Improvement Era*. From time to time when quorum presidencies correspond with servicemen, they should include in their letters Gospel tracts and tracts on the clean life. These tracts may be obtained from the Mission Office.

b. With members on missions, away at school, or at work.

Quorum presidencies should correspond or direct the corresponding each month with members of their quorum who are filling foreign missions or who are away at school or at work.

Some of the replies from servicemen, from quorum members at school or away at work, and from missionaries could with profit be read to the quorum members at the monthly quorum business meeting.

TENTH—To provide good class work:

a. Provide good teachers.

It is the duty of quorum presidencies to provide capable, faithful and intelligent teachers to be instructors in the doctrinal classes. Since the principal purpose of holding the group or quorum weekly doctrine classes is to teach priesthood holders the gospel of Jesus Christ, it is very vital that the most capable teachers in the quorums be assigned to that position.

b. To see that correct doctrine is taught.

It is the responsibility of Melchizedek Priesthood presidencies to see that correct doctrine is taught in the Melchizedek Priesthood classes. The priesthood leaders should be students of the gospel and thereby able to recognize false doctrine.

c. Strive to have all quorum members in attendance.

Quorum presidencies should strive to build up the attendance at the weekly doctrine classes and monthly quorum business meetings to one hundred percent. As long as one quorum member refuses to attend these classes, quorum presidencies should devote every intelligent effort possible to persuade him to attend.

The spiritual condition of a man is determined by the degree to which he honours in his life the Priesthood which has been conferred upon him.

—John A. Widtsoe.



When the men holding the Priesthood live up to the ideals of the Priesthood, the Church advances rapidly; when they falter in their duties the progress of the Church lags.

—John A. Widtsoe.

Here and There in the Mission

On June 25th ELDER WILLIAM and SISTER MARGARET DICKERSON and their daughter, Sherry, returned to their home in Tracy, California, by Pan American Airlines. President and Sister Ballif, Elder Biesinger and a large group from the College were at hand to see them off. Remaining in New Zealand to complete her year as a proselyting missionary was their older daughter, Marlyn. Their children, grandchildren and many friends were happy to welcome them back.

Elder Dickerson has served fourteen months as a work supervisor at the College project. He did an outstanding job at the College and was well loved by his crew. Because of an accident which occurred a few weeks ago, Elder Dickerson was advised by his doctor to return home.

The College force and the entire Mission wish the Dickersons well and pray for the speedy and complete recovery of Elder Dickerson.



Elder Barber

On July 18th a large crowd of Saints from the Auckland district went aboard the "Oronsay" to bid farewell

to the "long and short of it," ELDER DAN R. BARBER and ELDER JEROLD D. OTTLEY.

Elder Barber arrived in New Zealand aboard the R.M.S. "Aorangi" on February 3, 1953. While here he



Elder and Sister Dickerson

served in five districts and had nine companions, so his activities and associates were varied and interesting. The first five months of his mission, Elder Barber was in Waikato, followed by six weeks in King Country, and ten months in Auckland. For the next year Elder Barber laboured in Wellington with Elder Harper, completing his mission in Whangarei.

Plans for the future include taking up farming operations at home, then continuing his education at Brigham Young University, in the field of architectural engineering. Elder Barber plans to complete his schooling at M.I.T. (Massachusetts Institute of Technology). To Elder Dan Barber we wish every success and happiness in his endeavours.

Elder Jerold D. Ottley, just plain "Jerry" to many of the Saints throughout the Mission, came to New Zealand with his parents, President and Sister Sidney J. Ottley, in October, 1951. Prior to being called to labour in the construction office at the College, Elder Ottley attended the Auckland

Grammar School. At Hui Tau, 1953, he was ordained an elder and set apart as a proselyting missionary. He was assigned as a district travelling elder in the Whangarei and Bay of Islands districts. Later on he was transferred to the Mission Office to take over



Elder Ottley

the position of Mission Sunday School superintendent. He served faithfully and diligently in this capacity the remainder of his mission.

Elder Ottley's greatest accomplishments lie in the field of music. Talented and interested in music, he organized and conducted an elders' quartette, which was acclaimed wherever it appeared. He also arranged much of the music for this group.

Like all the missionaries called to labour in New Zealand, Elder Ottley's prime objective was to serve—and this he did—and this he will continue to do throughout his life. His plans at present are to attend the Brigham Young University and to continue his studies in music. Good luck, Jerry, and God bless you.

TRANSFERS . . .

ELDER ORLO K. SPENCER was transferred from the Mission Office to Wellington, as companion to ELDER DALLIN GARDNER.

ELDER LEWIS H. WILLIAMS was transferred from Wellington to the Mission Office as Superintendent of the Mission Sunday School.

ELDER LYMAN K. TOLMAN, from Cambridge, Waikato District, to Tauranga, Bay of Plenty District, as companion to ELDER GEORGE R. FANNIN.

ELDER LEROY J. TAYLOR from Cambridge, Waikato, to Whangarei, with ELDER STERLING LOVELAND.

ELDER BRYANT C. MECHAM and ELDER JAMES H. KING from travelling elders to Auckland District.

ELDER VON DEL ANDRUS and ELDER KLAR ROBINSON from Hamilton to district elders in Waikato District.



Meet the Wilcoxes—Elder Francis Earl, Sister Florence, and Ella, Gordon and John.

MISJUDGED . . .

An old woman, with a shawl around her shoulders, was walking along the river bank near Paris. She stooped, picked up some article and put it under her shawl. A policeman standing at a distance saw her. Instantly he approached her and said, "Give me that which you have hidden in your shawl." Well, that was conforming to his duty, but his thoughts were not complimentary. He misjudged her, as you see she withdrew from her shawl a broken piece of glass. Placing it in his hands, she said, "I picked it up thinking perhaps some barefoot boy might step on it." Misjudged. —President David O. McKay.

The Sunday School in the New Zealand Mission

BRANCH FACULTY MONTHLY MEETING

THE objective of the Sunday School is to teach the Gospel of Jesus Christ to every member of the Church.

This Sunday School teaching should result in the development of a vital faith in God, the Father; in His Son, Jesus Christ; and in the Holy Ghost; and in the development of a testimony that our Father's power has been restored by Him to man through the Prophet Joseph Smith. Such testimony is evidenced by each member consecrating his time, abilities, and possessions to bring about our Father's purposes on earth, and results in eternal joy and exaltation.

The questions are: Are we as workers throughout the whole Mission bringing about the purposes of our Father in Heaven as mentioned, thereby bringing forth the principal objective of this great organization? Do we as officers and teachers know and realize our individual callings and responsibilities as is outlined for us . . . and expected of us? Do we spend sufficient time making plans adequate for the efficient running of the organization? Other questions could be put forth . . . but these will suffice. So we hereby take this opportunity in reminding you that within your own reach is the means of assistance for every phase of Sunday School work, if we but only take it. **BRANCH FACULTY MEETING** is your answer and helper. This meeting should be held at least once a month. It has a two-fold purpose.

1. It is a teaching-improvement meeting for teachers in service. District board members should be regularly assigned by the district to attend the branch faculty meeting. Because of their experience and ability, they will

be expected to make valuable contributions to the meeting, and should conduct the teacher-improvement lessons for the groups unless the branch superintendent has made arrangements for a local teacher. The improvement of teaching in all departments is of major concern, and intensive training should be given in the faculty meeting.

2. The second purpose of the meeting is to deal specifically with problems concerning the welfare and conduct of the Sunday School. Attention should be given to attendance, greeting people as they enter, punctuality, order, reverence, the sacrament service, music, two and one-half minute talks, parental co-operation, enlistment, and community conditions that may help or hinder realization of the objectives of Sunday School. Attention to all of these matters in the faculty meeting is essential to the realization of the Sunday School objectives.

It is our responsibility to organize, inform, motivate, and train ourselves to be as productive as possible. Every worker who participates in this great cause should understand the tremendous importance and responsibility of his calling. It is not so important where we serve, as how we serve. But while we serve, we should keep always in mind that we are doing the most important work there is in the world.

Each of us is set apart for a specific assignment. No one else can hold our position while we hold it. If we do not do it, it will not be done. The realization and whole-hearted acceptance of this tremendous opportunity will stimulate our resourcefulness. It will also motivate our will. Now where should we begin? Let it be with your **BRANCH FACULTY MONTHLY MEETING**.

Briefs from the M.I.A.

"WITH THE NEW ZEALAND GLEANERS"

TERENA ENOKA, Mission Gleaner Leader.

GLEANER MOTTO FOR 1955:

REMEMBER WHO YOU ARE!

—quoted by Sister Alice Ottley.

The following are the Gleaner finals for the "Gleaner Cup":—

1st Place—MANAWATU DISTRICT.

2nd Place—WHANGAREI DISTRICT.

Of High Merit—HAWKES BAY (late entry).

First Place:

WHY I WANT TO BE A GOLDEN GLEANER

By MOANA MANIHERA

"**C**HOOSE ye this day whom you will serve . . ."

These words have been instilled in my mind by my Grandmother after the death of my parents when I was but a child, four years old. Through family hour, Primary, Sunday School and M.I.A. teachings, I have learned for myself whom I will serve. We have our free agency and when I first heard the story of Ruth the Gleaner, I chose this to be one of my goals for she has set an example for the young girls to follow.

Firstly: To be a Gleaner bearing my four-fold sheaf, bringing a clean body,

a pure heart, a humble, obedient spirit, an honest mind.

Secondly: To make the Gleaner Sheaf my daily code of living.

Thirdly: To search more the fields for knowledge and truth and most worthwhile gleanings.

Fourthly: To attend all Church meetings and functions and build myself a better way of life.

Thus bearing these things in mind, and following the example of Ruth the Gleaner, and Christ, our Saviour, not only in the three years while working for the awards, but at all times, I hope to become a Golden Gleaner.

WHY I WANT TO BECOME A GOLDEN GLEANER

By ESTHER MARY GOING

Nothing is more challenging to Latter-day Saint girls than the opportunity given us to strive toward becoming a Golden Gleaner. In achieving this goal I would be more able to expound the Gospel as I have long wished. I would be more empowered to tell the world more fervently the wonderful news, that Christ's Church has been restored to the earth. I would

have developed in the fields of music, speech, drama, dance, Maori culture, sport, and handicrafts, and so be able to serve my God and my fellow men.

Should I be blessed with any of God's choice spirits, with all my heart I would strive to train them in the way that the Lord would have me. I would have learned by doing Golden Gleaner work that—

*"To become a Golden Gleaner would be every dream come true,
 To live my life more clean
 While today there are too few
 To study, learn, and thus achieve
 Things which every girl shall need.
 This is why I want to become a Golden Gleaner."*

WHY I WANT TO BECOME A GOLDEN GLEANER

By A.M.D.G.

*"Be ye therefore perfect, as also
 your Father which is in Heaven is
 perfect."*

With these beautiful words of Matthew in mind, I would like to define the phrase, Golden Gleaners. This name is applied to those Gleaners who participate in the active achievement programme provided for them by the Mutual Improvement Association. It is entirely a plan for individual development and growth; a training programme for the girls so they can more adequately assure leadership in the Church.

In fortitude and nobility of soul, Golden Gleaners utilize with efficacy

the wonderful gifts of the Holy Ghost, that they may more readily co-operate with His inspirations, and thus avoid evil, and do good. They wisely find joy in the things of God and judge everything according to His principles; they guard against the deceits of the devil and the world; they resist temptation and overcome hindrances to their spiritual lives; they assist those in trouble, for the love of God; they rejoice in the blessings of the Gospel.

With sincerity of heart, I desire to be counted among their number. In all humility, I wish to become a worthy propounder of the truth.

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SOME ONE HAS PRAYED

By Grace Noll Crowell

*The day was long, the burden I had borne
 Seemed heavier than I could longer bear,
 And then it lifted—but I did not know
 Someone had knelt in prayer;
 Had taken me to God that very hour,
 And asked the easing of the load, and He,
 In infinite compassion, had stooped down
 And taken it from me.
 We can not tell how often as we pray
 For some bewildered one, hurt and distressed,
 The answer comes—but many times those hearts
 Find sudden peace and rest.
 Some one had prayed, and Faith, a reaching hand,
 Took hold of God, and brought him down that day!
 So many, many hearts have need of prayer—
 Oh, let us pray.*

—Marcelene Cox in Ladies' Home Journal.

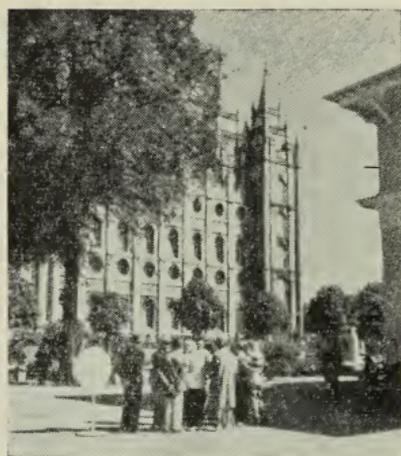
The Spoken Word from Temple Square

“*Self-Searching*”

By

ELDER RICHARD L. EVANS

THERE is a seventeenth-century proverb that reads: “Believe no tales from an enemy’s tongue.” But perhaps we can believe our own examination of ourselves. And so, for a moment, let’s do a bit of self-searching on a long list of subjects: If you were choosing someone you had to trust, could you trust yourself? Would you like to meet yourself when you are in trouble? Would you like to be at your own mercy? If other men didn’t put locks on their homes, on their barns, and on their banks, would you ever walk in where you knew you had no right to walk? If there were no accounts, no bonding companies, no courts, no jails, no disgrace—none of the usual fears except your own soul inside of you—would you ever take what you knew you had no right to take? Would you serve a man without influence as fairly as you would a man with influence? Would you pay a person as far a price for something he was forced to sell as for something he didn’t have to sell? Would you honour an unwritten agreement as honestly as if it were written? If you found a lost article that no one else could possibly know you had found, would you try to return it or would you put it in your own pocket? Would you stay with your principles no matter what price you were proffered for for-



saking them? Would you compromise on a question of right or wrong? Do you talk as well of your friends when they aren’t around as when they are? If you made a mistake, would you admit it or would you pretend to be right even when you knew you were wrong? Could you be trusted as well away from home as you could where you are known? Do you think the world owes you a living or do you honestly know that you should work for what you want? Do you make an earnest effort to improve your performance or have you been hoping for an undeserved improvement in your pay for your position? Do you try to get the job done or have you been loafing along for fear you were doing too much? Would you hire yourself? Would you like to work for yourself? If you were your own partner, could you trust yourself? If your partner were to die, would you treat his family as fairly as if he were alive? If he lost his health, would you still deal with him not only justly but also generously? Let’s look again, inside out: Would you like to work for yourself? Would you like to live with yourself? This is admittedly a severe score card. But sometimes it’s a good thing to turn ourselves inside out and look at ourselves as honestly as if we were someone else.

Featuring the Districts

AUCKLAND DISTRICT

Pres. Alex Wishart

15 Horotutu Rd., One Tree Hill
Auckland—Phone 565-652

Reporter: Pet Tarawa

MEETINGS AT:

2 Scotia Place, Auckland.
St. John's Hall, 24 Killarney St.,
Takapuna.

Few things perhaps could be more divine than to once more be able to recapture some of those sublime thoughts, feelings, and aspirations that welled up in the mind as the soul-stirring testimonies regarding the Gospel vibrated through the chapel from the mouths and hearts of grateful Latter-day Saints last month. The occasion was the Auckland Hui Pariha, first of the two district conferences to be held annually at the Auckland Chapel. Principal speakers for the day were President and Sister Ballif, President Alex Wishart, Brother William Grant, Brother Joseph Hay, and Brother Kelly Harris. Representing the younger folk were Sarah Tarawa, of the Tamaki Branch, who also conducted the new Tamaki women's chorus, and Margie Ahmu, conducting the Auckland Branch Choir. Among the other speakers of the conference were Brother "Steve" Watene of Tamaki and Brother Mita Watene, of Thames, both ex-M.A.C. "Old Boys" and cronies of President Ballif. During the evening session Sister Puhatote Paraeana (Mary Bryan) Mission Y.W.M.I.A. President, presented Sister Nancy May Bratton with her Golden Gleaner award. Sincere and heartfelt congratulations were extended to them on behalf of the mission, and most assuredly from the district, for their fine efforts, example and leadership.

New district appointments were made as follows: Relief Society—

President, Sister Rachel Kewene; 1st counsellor, Sister June Daysh; 2nd counsellor, Sister Olga Schaumkel; secretary, Sister Grace Ihaka.

Primary: President, Sister Lorna Read; secretary, Sister Lillian Joyce.

Brother James Hunia, Brother Jack Ngawaka, with Brother Aiulu Tu'ua and Brother Selu Fruen, two Maori and two Samoan missionaries have been set apart and delegated to comb the Auckland district and to contact and re-activate members, primarily of their own race, into Church activities. Also working with them are some of the Auckland District Zion missionaries, including Elder James H. King and Elder B. C. Mecham.

The district presidency met in counsel with three branch presidencies and discussed phases of branch policies in relation to district commitments and organizations. At the district Relief Society night held for the branch sisters, Sister Ballif proved her entertaining talent by keeping the sisters amused with her recitations and pantomime. Home cooking, a real specialty of these sisters, was served at the conclusion of a very enjoyable evening.

A loss to the bachelors, yet a gain to the young marrieds, took place in the Auckland Chapel when Brother Alan Patterson, Auckland Branch M.I.A. organist, married Sister Rae Coutts, first counsellor in the Primary. Sister Rae is the oldest daughter of Sister Ailsa Coutts.

At the No. One Elders' Quorum monthly meeting, which convened at the Auckland Chapel, Brother Fred Danielson, quorum president, commended the brethren on the fine team spirit and work displayed while renovating Sister Gladys Reid's home. Encouraging reports were also given concerning bringing into activity stagnant quorum members.

Mission M.I.A. Board members met in a one-day conference in the Auckland Chapel. A delightful dinner featuring Maori bread and puha was served the Board members when the meetings were finished.

In conjunction with the Auckland Maori Group, Brother Walter Smith held his annual two-night concert at the chapel. Proceeds went to a special fund for College development.

To help raise funds for the Auckland City Cancer Appeal campaign, Brother Walter Smith held the same concert the following Saturday afternoon, especially for the old folk of Auckland. Civil authorities present were the Mayor of Auckland, Mr. Luxford, and the Secretary of the Cancer Appeal, Mr. Potter. Transport was made available by the Junior Chamber of Commerce.

The Auckland Choir held a farewell party for former members of the choir who were separated into the Tamaki Branch.

An overwhelmingly popular event on Sunday evenings are the series of M-Men and Gleaner firesides that have been held at the Auckland Chapel. Chairman Brother Hekemaru Kewene has been organizing them to gain credits for this Master M-Men award. M-Men and Gleaners of the Tamaki Branch held their first unforgettable fireside at the home of Sister Juanita Hollis. Present were approximately 50 people, including President and Sister Ballif.

President Joseph Hay, of the Mission Presidency, pleasantly surprised Tamaki Priesthood members by paying them his first visit recently.

A friendly group of Saints, including members of the Auckland district presidency and their wives, danced and swayed to the music of Glenn Miller and his Orchestra, and "barn-danced" to almost exhaustion point at Tamaki Building Fund Social and Fun Evening.

The farewell party for Elder Jerold Ottley, who is returning to America,

and Brother Percy Rivers, and his daughter, Angeline, who are returning to Samoa, provided an opportunity for many of the Saints and also non-members to show their love and affection for these people in song, dance, skits, and even a bit of advertisement. Presents, typical of New Zealand, and books were presented to them by Brother William Grant on behalf of the district, branches and choir. A going-away present was also given to Sister Edna Scott, who, with her mother, is going to Canada.

To Brother Wishart, who suffered a complex fracture of the leg, and is now in the hospital, we send our best wishes for a speedy recovery.

In last month's report, Brother Wilford Dil was erroneously included in the North Shore Branch Presidency. That position is held by Brother Oscar Broederlow who is at present on holiday in Samoa. Brother Dil is Sunday School Superintendent. North Shore Branch, although not always in a frenzy of activity, is nevertheless still high in morale and strong in spirit.

BAY OF ISLANDS

District Pres.: Patariki Wihongi

Awarua No. 2 R.D., Whangarei.
Phone 3260, Kaikohe.

Reporter: Tai T. Rakena

MEETINGS AT:

Awarua, No. 2 R.D., Whangarei.
Hongi Street, Kaikohe.
No. 3 R.D., Mataraua.
No. 3 Punakitere R.D., Kaikohe.
Beach Road, Rawene, Waimamaku.
Maraeroa R.D., Okaihau, Utakura.

The winter month of June has found a young couple bound in the bands of matrimony. They are Brother and Sister Poi Chase, married at the Kaikohe Chapel. The officiating minister was the bride's father, Tuati Meha. Brother Poi Chase, an ex-missionary at the College, is employed at present by the J. & J. Sawmillers, Kaikohe, driving his International truck, and

Sister Joy Chase is employed by the Post and Telegraph Department, Kaikohe. We wish them both happiness and a future full of good things.

The district is really coming along in their preparation for their Hui Pariha to be held at Kaikohe on the 17th and 18th of July, 1955. Let's have a big crowd at this Hui Pariha, Bay of Islands, and support our leaders in the various activities.

Well! What do you know! The Elders' Quorum of this district were on a "working picnic" (as I heard one elder quote). Under the expert supervision of Aperahama Wharemate, 2nd counsellor to the district, a working team of 23 elders, two Aaronic Priesthood holders, and one member participated. The type of work they were employed in was building a stone wall for a farmer, Mr. Dave Howes, of Tautoro. They had men of various trades on the job—doctor, carpenters, farmers, public servants, mechanics and general labourers. Not only did they put up 11½ chains in the record time of seven hours, but they also netted a neat profit of £51/15/-. We say to the other districts—let's have the same spirit in your own area.

Last Hui Tau the music department of the district lost Brother Ngawati Wharemate, the right-hand man to Brother Luxford Walker, to the College. However, the music in this area is really bubbling over under the expert tutorage of Brother Walker.

On the 20th June, 1955, we lost Sister Hira Erueti, aged 51. May she rest in peace and meet our Heavenly Father.

We welcome two converts, Brother and Sister Graham Alexander of Waihou, Bay of Islands, who were recently baptized by Elder Perry Brown at the Auckland Chapel.

BAY OF PLENTY DISTRICT

The Eighth Elders' Quorum met at Wairoa, Tauranga, on the 25th June to discuss various matters pertaining

to the district. It was well attended. The Relief Society reports four organized and functioning Relief Societies in the district. There are two dependent Relief Societies shortly to be organized for Huria and Maketu branches. One Relief Society at Mangakino is to be reorganized.

In Sunday School, Brother Joe Wharekura requests the branch secretaries to be prompt in sending them in to his address, 25 Isabel St., Rotorua.

The district Primary work is most gratifying with 100 percent. response on reports.

Brother Cliff Matthews reports Scout group has brought new life to district activity with nearly 40 members.

Genealogical activity is at a standstill according to Brother O. C. Ormsby, President. Members are not aware of their responsibilities, but should become stirred up and busily engaged in this work.

To the missionaries throughout the Mission, "Kia Ora, koutou katoa."

HAWKES BAY DISTRICT

Pres. James Southon

Colling Road,
Hastings.

Reporter: Ella Hawea

MEETINGS AT:

Heretaunga, Labour and Trades Hall,
Queen Street, Hastings.
Korongata Chapel, Bridge Pa.

Ohiti Chapel, Omaha.

Te Hauke Chapel, Te Hauke.

Pukehou Hall, Pukehou.

Waimarama Hall, Waimarama.

Old Folks' Association Hall, Napier.

Greetings!

Visiting with us for a short while were Elder Wendell Mendenhall and Elder Edward Anderson, accompanied by Elder Biesinger. With eagerness we greeted them, but felt the parting of something wonderful and uplifting when they left. All who attended Sacrament Service in Hastings when these brethren spoke will surely long remember their words of counsel.

In the field of sport we bring to you a few highlights. Making favourable impressions on the press and public here in the boxing world are two of our "brickies," George Kaka and Henry Sadler. Brother Henry, by the way, had the opportunity of sparring with Joveci Vau, the Fijian heavyweight. The gymnasium was packed this night.

At the annual "King's Birthday" Hockey Tournament in Hastings the Matariki Hockey Club of the Korongata Branch entered five teams of eleven players per team. Four of these teams won each section they played in and the victory was awarded this club. Over two-thirds of these players are members of the Church in good standing. By the way—from the Senior Ladies' team, Sister June Cotter is a certainty for the Hawkes Bay team for the New Zealand tournament next month here. I think perhaps her mother, too, Sister Hana Cotter! !

The Heretaunga-Napier M.I.A. Indoor Basketball teams, men and women, are doing favourably well.

Though M.I.A. has only had one win to date, they certainly turn on the thrills of the game for the public. Kia kaha, e hoa ma. From the Napier Branch comes activity with a punch! The Zion missionaries there are doing a fine job. Elders Hudman and Hymas and Sister Dean and Besendorfer have certainly got every one going.

With the going of Brother and Sister John Carroll to the College, a reorganization of the Relief Society was necessary, with the following:

As President, Sister Yvonne Wini-fred Lang; first counsellor, Sister Rita Mary Palmer; second counsellor, Sister Hawira Stephens. As yet no secretary has been selected.

Sister Api K. Smith has been set apart as activity counsellor in the Napier Y.W.M.I.A. With the honourable release of Sister Hine Tahau as secretary to the Y.W.M.I.A. of the district, we now welcome into this

position another of our young ladies, Sister Nancy Randell.

Korongata Branch once again celebrated "Father's Day" with a beautiful and impressive programme arranged and given by the women of the Relief Society. Conducting was Sister Fay Campbell. Sister Mary Reid, chorister, conducted some beautiful "singing Mothers" choruses which were enjoyed by all. Small yellow posies were presented to the fathers by the girls who were all dressed in white.

In co-operation with the Primary Mission Board, regarding their "competition" on "Why I Like Reading the *Children's Friend*," the Te Hauke Primary are to be highly congratulated in their efforts as one Home Builder, Sister Marie Hapuku, and the President, Violet Nikora, and counsellor, Mere Hapuku, participated. A number of other children also wrote their compositions, but did not get them away.

To our many friends in Zion we send greetings! To Elder Richard Lambert and family, who met with an accident while on holiday, we send a big Kia Ora health germ, and we hope all is well. To Elder and Sister Golden Andrus who are near us in Rarotonga we surely had hoped you could come back here. Kia ora ra.

My husband and I had the rare privilege of accompanying Tumuaki Ballif to the funeral of our beloved brother and father in the Gospel, Sidney Christy. It was an occasion for friends and relations, Europeans and Maoris, from far and near to gather and pay their last respects to a great man. He lay in peace in "Kawhnguna" the carved house to which he did so much towards its fulfillment, and it stands today a thing of beauty and pride.

Funeral services were held Tuesday, July 5th, 1955, in the Nuhaka Chapel, with the Branch President, William Pakimana, conducting. The choir, con-

ducted by Sister Heeni Christy, sang, "Jesus, Lover of My Soul," "Beautiful Zion, Built Above," and "I Know That My Redeemer Lives." The principal speakers were Tumuaki Ballif and Elder Stuart Meha, a life-long associate in the administration of the Church and Hui Taus. Prayers were offered by the Mahia Zion Elders. The grave was dedicated by Tumuaki Ballif.

*Life is real! Life is earnest!
And the grave is not its goal.
Dust thou art, to dust returnest;
Was not spoken of the soul.*

To the family we extend our heartfelt sympathy and aroha.

KING COUNTRY DISTRICT

District Pres.: Calvin J. Wardell
P.O. Box 157, Otorohanga.

Reporter: Ruby Hooper

MEETINGS AT:

Aoter Road, Kawhia.
Bertha Hunt's, 5 Hinerangi St., Te Kuiti.
**Ngatokowaru Eketone's Residence, Hau-
rua Rd., Hangatiki.**
Tom Huia's Residence, Paemako, Pio Pio.
Arawaka Te Huia's Residence, Makau.

"Organization" seems to be the big thing going on at the present here in King Country. On June 5th an M.I.A. was organized at Hangatiki with Brother Sam Te Kare as president; Michael Kino Henry, first counsellor; Frank Osborne, second counsellor; and Mari Te Kare as secretary. The following week a social was held to raise funds for the purchasing of books for their M.I.A. Also, very recently organized was the district Relief Society with Sister Pare Kawa Wae-roa as president and secretary; Sister Bertha Hunt as first counsellor; Sister Mary Paki as second counsellor. With these fine officers the King Country Relief Society should now come out from behind that tree where it has been hiding for some time now. The district Sunday School superintendency was reorganized with Brother Ngatokowaru Eketone as super-

intendent and Tawhanan Here (Darcy) Tangihaere as counsellor.

At our recent Hui Pariha July 3rd, at Te Kuiti, those in attendance sustained the newly appointed counsellors to the district president, Elder Calvin J. Wardell. They are Elder Vaughn LeRoy Scott as first counsellor, Brother Hone Gilbert Paki as second counsellor, with Elder H. Del Var Petersen as secretary. Let us all get behind these brethren and give them our full support. Although the weather was a bit cool for our Hui Pariha, the love for the Gospel and the fine talks that were given, with the presence of Tumuaki and Sister Ballif and other mission officers, warmed the hearts, if not the feet, of all who were in attendance. Many thanks to Brother Panapa Ruru and his committee from Aria and Pio Pio, who prepared a lovely kai after the last meeting and also to the other sisters in the district who bought cakes, etc.

The second Saturday of the month a region 11 M.I.A. Convention committee meeting was held in Te Kuiti at the home of Sister Bertha Hunt. District M.I.A. president and representatives from Waikato, Bay of Plenty, Taranaki, and King Country meet at this time to discuss the plans for the M.I.A. convention which will be at the College on Labour Day Week-end.

The second Sunday of each month, in the band room, behind the Town Hall in Otorohanga, is the time and the place designated for district officers and elders' quorum meeting.

Dynamite comes in small packages! That old bird, the "stork," paid two visits to Te Kuiti lately, one package being a 9 lb. girl to Brother and Sister Edward Simon, and the other a 12 lb. boy to Brother Ronald Stockman and wife, Emily.

News from Kawhia states that Sunday School organization held a picnic to raise funds for its own use. It was in form of a sports day, with novelties

and horse events. A hangi was one of the delights of the day, with riwai, pork and trimmings. A canteen made good business, the proceeds of which was set aside for the King Country chapel fund.

The M.I.A. held two dances. These events were also much appreciated by the younger members of the branch.

Recently we enjoyed visits from Brother and Sister Wairoa from Taumarunui, Brother Stockman from Aria, and Brother and Sister Horace Forbes and Sister Mihi Paki from Auckland.

L.D.S. COLLEGE

Branch Pres.: Joe McDonald

L.D.S. College, Frankton.

Reporter: Mihi Edwards

You know, brothers and sisters, "Rome wasn't built in a day." Here we are as College missionaries, striving to complete this great and marvelous work that is for your benefit and my benefit. We need food! We need clothing! We need your prayers! We need you to give us strength and faith to further this work of the Lord in this part of His vineyard! Just now, we as the College personnel, picture the magnificent temple that is going to be erected on a high site overlooking Hamilton, and feel blessed that we are missionaries. Wouldn't you like to build this great edifice with your two hands and say, "Well, at least, I put a nail in that House of the Lord?" Come and join us then and see how we, as one happy family, live in the spirit of love and unity.

The progress of the project has been going along very smoothly. In the past two weeks one of the girls' dormitory floors has been poured. We are now awaiting the brickies' return from Hastings' chapel job to complete the walls. The temple road is well under way so that supplies can be furnished to the temple housing. It is hoped that we will be able to complete two units

within the next two months. The joinery is catching up on temporary housing and permanent housing and we are now in the process of making furniture for these residences. We are all hoping that this particular programme will meet with completion in the near future so that all persons will again exert all their efforts to the College project.

We are thankful and happy to see new faces continually coming to help out in the work of the Lord.

The Relief Society, with Sisters Hariata Purcell as president, Rosemary Evans, first counsellor, Sister Tiwini, second counsellor, held their "bring and buy" this month. Many hand-made articles and home-baked cookies were a feature of the night, as well as the ever popular rewena bread, commonly known as Maori bread. Sister Milly TeNgaio and daughter, Elaine, rated first in the competition for their corsages or flower sprays which were made out of fancy work thread. Sister Ihapera Pomare came second.

Branch teaching within our College is very well planned. We receive many inspiring lessons from these young elders and the Aaronic Priesthood members. The elders and sisters that are called out to give the message to those who need it most are doing a very fine job. Many faith-promoting experiences have been revealed and are strengthening our testimonies of this great Gospel.

The district speech competition was held at the College. Brother Reece Ngakuru, district speech director, Sister Piper, and Sister Polly Tarawhiti stood as judges. Sister Elaine TeNgaio rated top marks and is now representative for the Waikato district. Brother Sam Forbes also rated top marks and is representative for the men's.

Brother William and Sister Peihana Owen were blessed with a daughter, whom they have named Lonnie. As a point of interest, this lovely couple was

the first to have a child born at this College. His name is Edward.

We are proud to publish the names of Brother and Sister Alexander Ross Bowen, Robert Wipehana, Sister Margaret Ormsby, who heeded the words, "Except a man be born of the water and of the spirit he cannot enter into the kingdom of heaven." These fine people entered the waters of baptism and now call themselves "Latter-day Saints."

Much gaiety and flurry has been evident within our College group because none other than Brother George Marsh decided to take that most important step of asking Brother Bob McGee for his daughter, Verna, in holy matrimony, and presto! they were married in two weeks. A very impressive and inspiring ceremony was conducted by Brother Maurice Pearson. Sister Joan Pearse sang "I Love You Truly" during the signing of the register. We wish them a very happy marriage and guide them toward the temple road of righteousness.

We remember Sister Lena Mihaere who has been serving here on a mission as a cook for the boys. Sister Mihaere has served us well and the boys gave her a very impressive farewell.

Hello, mum, dad, brothers and sisters, and all my friends from Reece Ngakuru, Kahu Pineaha, John Raumati, Allen Peihopa, Cyril Paea, Matt Tarawa, Elias and Tuti Watene, John and May Aspinall, and Brother and Sister Tiwini.

TARANAKI DISTRICT

Pres.: Elder Calvin J. Wardell
P.O. Box 157, Otorohanga.

Reporter: Sister Mana Manu

MEETINGS AT:

26 Anzac Parade, Wanganui.
Winks Rd., Manaia.
Old Folks' Home, New Plymouth.

From Wanganui the branch president, Elder Gordon Gallup, reports the functioning of the Aaronic Priesthood along with a baptism and the

ordination of a deacon. With the setting apart of all new auxiliary executives, bigger prospects are expected under the able leadership of these chosen leaders.

Visiting teachers have been the highlight of the Manaia Branch presidency and much has been achieved though their efforts in visiting those who have been sleeping for so long. On a flying visit was our district president, Elder Calvin Wardell, and his companion, Elder Del Var Peterson. With the setting apart of Betty T. Manu as district Primary president, we wish her and her officers all the best and know that the work will bear much fruit under their guiding influence. Greetings are sent to Sister Shirley Manu in Whangarei and the work is going like clockwork.

To Morton Manu who is in the hospital we send our love and get well quick germs.

Good news is always pleasant and because of the perseverance of the New Plymouth missionaries, Sunday School has started and at their first meeting the attendance of 15 helped to boost up their spirits and look forward for a larger gathering in the future. On a brief visit was President Ballif.

Health germs are sent to Miriama Matenga in hospital and we pray for a speedy recovery.

Birthday greetings to Hinerau White are sent from all the members of the Taranaki district.

OTAGO DISTRICT

Pres. Elder Richard H. Haacke
530 Hagley Ave., Christchurch.
Box 1383, Christchurch.

Reporter: Noelene Thomson

MEETINGS AT:

530 Hagley Ave., Christchurch.
Room 8, Bartons Bldg., Rattray Street,
Dunedin.
41 Elizabeth Street, Timaru.

Another step was made recently towards a more complete organization of the district. Sister Avis Fau was appointed to be the first district president of the Primary. As well as her duties in the district, she has been

called to re-organize a branch Primary in Christchurch, where, since the middle of June, it has been held regularly every Saturday morning, under her guidance.

From Dunedin we hear that cupid has been busy . . . this time to fire a couple of his arrows toward the branch president, James Marshall, and a faithful sister, Gwennyth Hedges. They announced their engagement in June. Our congratulations go to them.

Elder Patten, of Dunedin, after an accident on his bicycle, and a short stay in hospital, appeared at church again recently. As a result of his fall he received twenty-eight stitches in his head and a broken collar bone. However, he is on the road to good health, but still a little shaky on his bicycle.

It is with sorrow that we bid farewell to two active families from the district. Brother and Sister Fred Wright and Dianne and Glen left us on the 12th of July to take up their new abode in the United States—Sister Wright's home country. They have been residing with us in Christchurch for several years.

The other family are the Perritons from Timaru. In fact, they "were Timaru." They have transferred to Frankton. There are still two active sisters in the branch there, but as the city had been thoroughly tracted more than once, the missionaries, Elders Darrell Harper and Darwin Olson, have now shifted to Invercargill. About five years ago missionary work met with little success there, so to Elders Harper and Olson we say "Good Luck."

WAIKATO DISTRICT

Reporter: Elder David M. Evans

We wish to report that the College branch of the Waikato district had 100% in their branch teaching for June, and that Puke Tapu branch have a good start on their branch teaching. Two Zion Elders have been as-

signed to the Waikato as travelling Elders. They are Elder Von Del Andrus and Elder Klar Robinson and are reported to be doing very well in their new callings. They were formerly proselyting in Hamilton.

A Junior M.I.A. Ball was recently held in Huntly and was a wonderful success. The hall was decorated beautifully and the College band played for the dance. A good attendance was reported.

Waikato has added another man to the College force this month and we welcome him. He is Jim Figure from Te Kowhai.

A Scout troop is now in full organization in the Hamilton branch and is doing very well in stimulating some of the activity for the M.I.A. and the younger boys.

The Huntly Choir came to the College this month to sing at Sacrament meeting, as the first of the rotating choirs for the district. A fine attendance at the College reported that they sang excellently, and that this is a fine way of stimulating branch activity.

The Gold and Green Ball for the College was held in the Memorial Hall in Frankton on 13th July and a fine turnout was there to see the lovely floorshow. The L.D.S. band was in attendance and are doing better than the outside bands can do. The hall was beautifully decorated and the supper served excellently.

Waikato district leadership meeting is held every month on the last Thursday of the month and was held this month at the College with all the district organizations represented. We wish to announce that it will be held on the last Thursday of July, on the 28th.

Regular Sunday Schools are being held each month by the activity of the elders' quorum, in the following places:

Aramiro, under the direction of Mary Rapana; Opoutia, under the direction of Dick Marshall; Pukekohe

under the direction of Te Awa Whare Ponga; Hoe O Tainui, under direction of Blackie Honetana; Te Kowhai, under direction of Heneri Ngawhika; Horatiu, under direction of Wallace Ormsby; Mangatangi, under direction of Tangihaere Paki; Waikeratiu, under Buddy Governer; College, Hamilton, and Puke Tapu, all under the direction of their own branch Sunday School superintendents; and Hamilton East, under direction of the Zion elders.

Members of the Waikato district have been asked to contribute to College support of the missionaries of one pound per month per family and are urged to do their part. Let's support our missionaries.

In the Scouting programme we have a Wolf Pack organized in the Huntly Branch.

MANAWATU DISTRICT

President Taylor Mihaere

Tahoraiti R.D., Dannevirke.
Phone 28-224

Reporter: Moana Manihera

MEETINGS AT:

Tamaki—Tamaki Chapel, Tahoraiti R.D., Dannevirke.

Sunday School, Laws Rd., Dannevirke.

Sunday School, 28 Swinburn St., Dannevirke.

Palmerston North—110 Fitzherbert Ave., Palmerston.

Levin—Oddfellows Hall, Oxford Street, Levin.

Foxton—Foxton.

Kia ora koutou katoa. This is the Manawatu district sending greetings to you all.

The winter season with its cold weather seems to have put a lull over activities in the district, but we have survived, nevertheless. From Tamaki we send congratulations to Roger Pearse who was ordained a Priest and to Brother Naera Tangaroa who was ordained a Teacher in June. Congratulations and best wishes to George Marsh and Verna McGee who were married on the 25th June at the College by Maurice Pearson. Although

many of us were unable to attend, we know that it was an enjoyable occasion. We were pleased to see them visit us for a while and to have them both in our midst. George has only a few months left to complete his three-year mission.

We welcome back into the branch Sister Lena Mihaere and her two daughters, Ata and Hapai, who have been labouring at the College. We are also pleased to see fit and well Brother Glo Wilson who was recently released from the Pukeora San.

From Levin we hear the Relief Society sisters are on the ball with their keen competitions each month. Keep up the good work, sisters. Brother Chappy McDonald has moved into his new residence in Levin and is doing well in health. Brother Richard Patuaka has had an increase in his family, and we extend congratulations. Brother Himi Heremaia has been successful in the football line and he represented Horowhenua during some rep. games last month. Brother Bruce Murray has been ordained an Elder and we send him congratulations, also. We say Kia Ora to Elder Tew and Elder Edwards in the southern part of the district.

From Palmerston North we hear that the District Relief Society presidency has been visiting them and all were pleased and co-operative with the instructions given. The Teacher Training course in the Sunday School has begun and is doing well in the branch. We in Palmerston North send best wishes to Alan Steele at the College. The M.I.A. is up on top and everyone is invited to attend and enjoy themselves in the activities for the convention next month. We say welcome back to the Botts who have been working throughout the district, but mainly in Tamaki. It is indeed good to have this couple in our midst. Also, a warm Kia Ora to our baby missionary, Marie Mendenhall.

A note of interest, the district director, the "Manahona," has been ex-

tended to a two-page issue and we say thank you to the district leaders and branch reporters for their items of interest and instructions. We pray that you will all keep up with the good work.

WAIRARAPA DISTRICT

Hi, folks! Once again, through the medium of T.K., we give you news of the Wairarapa District.

The Relief Society workers of the district are still working hard. The "Cookies" competition for the district was won by Teharihana, Sister Haana TeMaari, with her daughter, Sister Hazel Aspinall, second. Judges were Elders Manuera B. Riwai, Ruanui H. MacDonald and Wiremu P. Aspinall, who all thoroughly enjoyed being judges.

The sisters of the Teharihana branch Relief Society wish to thank the kind sisters who allow them to hold their meetings in their homes.

A visit to the district by Brothers Jim Elkington, John Elkington and Mark Metekingi really did the local elders good. An elders' meeting was held and the spirit of brotherhood was there and many things of importance were given to the local elders by Brother Jim Elkington.

Homewood has a home Sunday School now and under the leadership of Brother Hipa Morvis are going well. We hope to have an M.I.A. going soon.

Hiona has a nice M.I.A. and they are going well with the help of the Zion elders.

With the combined help of the local elders and the Zion elders, things are looking up in the district.

We have one of the district's good men in the Wellington Hospital with eye trouble and hope and pray for his recovery. To Brother Brooking, Kia Kaha.

Sunday Schools throughout the district are going well. The main fault

with the district is that we're really flooded out down this way. So until next month, Kia Ora.

WAIRAU DISTRICT

District Pres.: Ben Hippolite

Reporter: John T. Hippolite

The Wairau district Hui Pariha held at Grovetown on June 11 and 12 gave many of the Saints a chance to meet our new President and his good wife. We wish to extend a heartfelt welcome to them and pray that the choicest blessings may be theirs.

After interview with President Ballif, Brothers Rangī Elkington and John Hippolite were ordained elders.

The district and branch presidences are as follows:

District President, B. Hippolite; 1st counsellor, J. McDonald; 2nd counsellor, R. Elkington; secretary, R. Robinson.

Nelson Branch: President, P. Ruru-ku; 1st counsellor, T. W. McDonald; 2nd counsellor, H. Warema.

Grovetown Branch: President, J. McDonald; 1st counsellor, D. McDonald.

Madsen Branch: President T. R. Elkington; 1st counsellor, R. Elkington.

Sunday, 19th June, the family and friends of Sister Wetekia Elkington met at 5 Washington Valley Road to wish her a happy birthday. A small party with lots of feeling was held and this staunch sister, our grandma, wishes to be remembered to her scattered family.

Shirley Morgan and Joyce Phillips would like to send greetings to members of the Hamilton Branch.

To all Saints passing through our district, we would dearly love to meet you, so make yourselves known and contact us.

WELLINGTON DISTRICT

President: John Elkington
Ngatittoa St., Porirua.

Reporter: Tiripa Katene

MEETINGS AT:

L.D.S. Chapel, Chapel St., Porirua.
26 Mungavin Ave., Porirua.
Farmers' Institute Building, Wellington.
Horticultural Hall, Lower Hutt.
Mangoroa Hall.

Once again news flashes from the capital city. First, greetings to our districtites at the College.

A recent arrival is Dorothy Coverdale, a three-year convert to the Church, who hails from Hull, Yorkshire, England, and who is at present in New Zealand on a Government scholarship. A keen and active member, Dorothy has accepted the office of Sunday School secretary in the Wellington Branch.

The Porirua Branch Presidency has launched a fund raising drive for chapel needs, so all organizations for the next month or so will be caught up in a whirl of activities. On the 30th of June the Relief Society started the ball rolling with a social in the chapel hall, highlight feature of the evening being the judging of the month's Relief Society project, "A Corsage." Judges were a local school teacher, Miss Wilson, with the assistance of Puoho Katene. The winning corsage, which belongs to Sister Patricia Solomon, will represent the district in the mission Relief Society contest. The

Primary has a popular street competition in the running. The street that brings the most pennies in receives the title, so all street dwellers are working overtime.

We certainly enjoy seeing co-workers from other districts. Visiting recently have been Sister Rangī Davies who is becoming a regular figure around here, and Oli McKay and family of Mahia. Also, we have been fortunate in hearing reports of the College from some of our districtites who blew in for short visits.

Sister Tini Wineera, who was visiting with her folks in Porirua, has now left to take up nursing duties at Invercargill Hospital.

On June 30th at the Wellington Hospital, Wi Rene, 11-year-old son of Ruru and Eileen Rene of Port Hardy, Wairau District, passed away suddenly. Brother Douglas Whatu conducted the funeral rites which were held at Porirua. Acting as guards of honour were members of his Primary and Sunday School class. To Brother and Sister Rene goes our heartfelt sympathy in their great loss.

The Region 4 Board extends an invitation to the mission to attend their M.I.A. Convention which will be held at the Addington Show Grounds in Christchurch on October 22 to 24. They promise it is to be "The Convention of the Year."

We wish to make one correction from last month's report. There is no M.I.A. held on Tuesday nights at the Hutt Recreational Hall.



PRAYER

*'Tis when I kneel in secret prayer
To thank my Lord above
For blessings many and gifts so rare
My heart is filled with love.
There is a feeling so peaceful
That comes after a storm,
'Tis when I kneel in secret prayer
To thank MY LORD ABOVE.*

—Lines by SISTER MAUDE WARBRICK.

TEN RULES OF HAPPINESS

By President David O. McKay

1. Develop yourself by self-discipline.
2. Joy comes through creation — sorrow through destruction. Every living thing can grow: Use the world wisely to realize soul growth.
3. Do things that are hard to do.
4. Entertain upbuilding thoughts. What you think about when you do not have to think shows what you really are.
5. Do your best this hour, and you will do better the next.
6. Be true to those who trust you.
7. Pray for wisdom, courage, and a kind heart.
8. Give heed to God's messages through inspiration. If self-indulgence, jealousy, avarice, or worry have deadened your response, pray to the Lord to wipe out these impediments.
9. True friends enrich life. If you would have friends, be one.
10. Faith is the foundation of all things—including happiness.

The Pillars of a Home

BY DOUGLAS MALLOCK

*There are four pillars of a home;
The first of these is Love,
However glorious the dome,
What turrets rise above,
With that foundation you must start,
The firm foundation of the heart.*

*And Truth, Love itself must not be deceived,
Or love itself will fail,
You must believe and be believed;
The house without is frail,
For happiness alone abides
Where common confidence resides.*

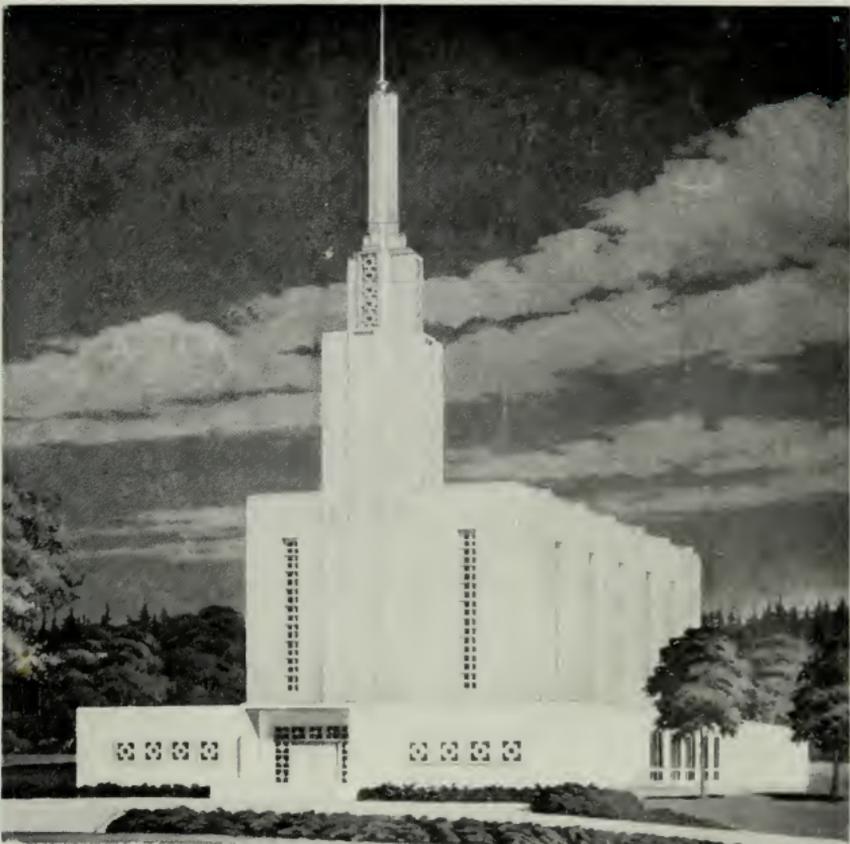
*You must have Thrift. Extravagance
The proudest house decays.
To plan and not to leave to chance
Assures the future days.
You must have sense ahead to see
Beyond today's prosperity.*

*You must have God. To meet the shock,
Temptations to withstand,
Your house must rest upon the rock
And not upon the sand
No house is strong enough to bear
The load of life without His care.*

*These are the pillars straight and strong
From which your roof must rise;
For such a house will smile with song,
Yea, touch the very skies.
You must have each. You must have all.
Without these four your house will fall.*

De Karere

THE MESSENGER



SEPTEMBER :: 1955

"And inasmuch as my people build a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it that it be not defiled, my glory shall rest upon it; Yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God; but if it be defiled I will not come into it, and my glory shall not be there, for I will not come into unholy temples."

—(Doctrine & Covenants 97:15-17.)

★ ABOUT THE COVER . . .

The architect's drawing of the Swiss Temple, first Temple to be erected in Europe. This beautiful structure is now completed and the dedication services are scheduled for September 11th. See article page 272.

Te Karere

(ESTABLISHED 1907)

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Ariel S. Ballif.....Tumuaki Mihana
Joseph Hay.....Kaunihera Tuatahi
George R. Biesinger.....Kaunihera Tuarua
James N. Chapman.....Hekeretari o te Mihana
Lewis LaVar Newman.....Mission Recorder
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**"BE THOU HUMBLE: AND THE LORD THY
GOD SHALL LEAD THEE BY THE HAND
AND GIVE THE ANSWER TO THY
PRAYERS." (D. & C. 112:10.)**

THIS beautiful promise of guidance in all spheres of activity rests only upon the condition of humility. Yet, under analysis, we discover that humility covers a range of qualities. According to the Webster dictionary, to be humble means not proud or assertive, an absence of pride in oneself. In other words, a reaching out to something beyond oneself for guidance and help.

This quality of humility makes one dependent upon the Lord, in tune with Him, and opens the way for communication with Him—not only in the offering of sincere prayers, but with the ability to receive the answer as it is given. Many persons are faithful in offering prayers to God, but are not open in heart and mind to receive the reply as it is given. As in conversation with associates here on earth—little is gained by asking a question if we fail to listen to the answer or if we are previously convinced in our minds of certain answers that we cannot accept that answer which is given.

To have humility is to have faith, also, for without faith in the Lord we could scarcely place our hand in His and follow as He might lead. Yet, if we do, we know that our paths will be straight and our goal safely reached.

In an empire broadcast, his Majesty, King George the Sixth, quoted the following:

"I said to the man who stood at the gate of the year, 'Give me a light that I may tread safely into the unknown.' And he replied, 'Go out into your darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way.'"
Be humble . . .

In order to accomplish those many things outlined in God's beautiful plan of salvation, we must each strive to be teachable, to be ever in communication with Him. We must be humble that he may lead us by the hand and give us answers to our prayers.

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."
(Micah 6:8.)

—L.F.

New Zealand Welcomes an Apostle

ALTHOUGH their visit was "unofficial" the few days spent in New Zealand by Elder and Sister Marion G. Romney added another interesting page to the already unforgettable year of 1955 for Latter-day Saints here. Elder Romney, a member of the Council of the Twelve, arrived at Whenuapai on July 29th on his way back to Salt Lake City from Australia, where he had been under special assignment to tour the mission and divide it.

According to Elder Romney, the primary purpose of his visit was to "see my sister," who is the wife of our Mission President, Ariel S. Ballif. After a strenuous month of activities in Australia, Elder and Sister Romney were anticipating a brief rest here, but were not surprised to find a conference planned for their week-end in Auckland. The Zion missionaries from both Islands were called in for a special missionary meeting on Saturday at 2:00 p.m. Elder Romney gave a beautiful sermon, which included the expounding of Church doctrine as well as stimulating advice and encouragement to missionaries.

On Saturday evening a greeting and welcome was presented by the Auckland district in connection with the Tamaki Round-up Social which had been previously planned in the Auckland recreational hall. Both Elder Romney and his wife, Ida, gave a response to the Maori welcome given them.

Sunday was a full day with Elder Romney attending the Priesthood meeting at 9:00 a.m. He and Sister Romney both spoke during the morning session at which President Ballif presided and over 600 persons were in attendance. Some of the highlights of Elder Romney's talk, which was

centred around "the principle of Revelation" and "The Holy Ghost":—

"Revelation," he said, "is communication from God to man. We live by revelation in this Church." Elder Romney referred to the first vision of the Prophet Joseph Smith and to his visit some years later to the President of the United States to seek redress for the persecutions and property damage of the Saints by the mobs in Missouri. In the account of their conversation, in answer to the question of "What is the difference between your Church and the other Christian churches of the world?" Joseph Smith replied, "We have the Holy Ghost."

Elder Romney went on to say, "If you know that Joseph Smith was a Prophet of God and that David O. McKay is presently a Prophet of God and if you know that the men who come here are sent by the Prophet David O. McKay, if you know it because you have had revelation from God, and that has come to you under the revelation of the Holy Ghost. We have that knowledge in the Church."

He then quoted Moroni, Chapter 10, verses 4 and 5: "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." Elder Romney commented, "That makes a tremendous statement. *By the power of the Holy Ghost you may know all things.* Any person in the world can know the truth if they study it and ask with honest heart, willing to accept the revelation that comes

from God through the Holy Ghost."

He said it was lack of sincerity and study that keeps people from receiving knowledge of the truthfulness of the Gospel, "because the Gospel IS TRUE and we KNOW IT IS TRUE, and we are not merely mouthing our words but we have had a revelation from God, and by that power I know it is true. And I know that the vision Joseph Smith, as referred to in this song this morning is true. I know that Joseph Smith saw them as well as Joseph Smith knew he saw them, because I have asked my Father and I have received the revelation from the Holy Spirit that it is a fact. And when I know that vision is true, I know a tremendous more than any uninspired man upon the earth knows."

Elder Romney encouraged missionaries to develop the Spirit, that they might always be in tune to receive the revelation of the Holy Ghost. Saints, as well, were exhorted to keep themselves in position to receive its guidance. If an individual is not willing to pay the price, to keep the word of wisdom, pay his tithing, have prayers, morning, midday and evening, he cannot keep the Holy Ghost as his companion. If he prostitutes his procreative powers, if he does not keep the Sabbath holy, and if he does not keep all the commandments which God has given, the Holy Ghost will not remain in his "unclean tabernacle."

"I testify to you that that Spirit is active daily in the President of the Church. I see in the look of his eye and the glow of his countenance the Spirit of the Lord resting upon you. And I have heard him say frequently, 'The Lord has spoken.'"

And then Elder Romney concluded his inspirational talk by saying that "every man, woman and child has a right to the guidance of the Holy Spirit, provided they live the Gospel of Jesus Christ, and every soul in the earth can have the gift of the inspiration of the Holy Ghost to give them a testimony of the Gospel if they

seek it sincerely. The Gospel is the way which takes us through his experience in harmony with all that went before and in harmony with all that comes after. God helps us to appreciate it, those of us who have it, and that all men may have it is my constant prayer."

Immediately following the morning session a special meeting had been arranged for in conjunction with the Hui Tau Board chairman under the direction of Brother Sidney Crawford, at which all district presidents were invited and representatives from each were in attendance. Several important problems, relative to the functioning of the quorum and districts were discussed. Elder Romney gave words of instruction and encouragement to those mission leaders. All those in attendance were invited to the Mission Home for dinner following the meeting.

In the evening session, Elder Romney was the principle speaker, following an inspirational talk given by President Ballif. Elder Romney's talk emphasized the fact that we are a "peculiar people" as Latter-day Saints. He pointed out that our single standard of morality, our observance of the Word of Wisdom, our belief in eternal life, with "today" as part of eternity, and our belief in revelation, our payment of tithes and offerings to the building of beautiful temples, colleges and chapels, all make us a "peculiar people" and he encouraged us to be proud of that peculiarity—not in a boastful way, but thankful for what we have.

Elder Romney said there were too many people in the world who were "willing to please the Lord if they can do it without offending the Devil" and encouraged Latter-day Saints to live by the principles of the Gospel.

He concluded with a verse from 121st section of the Doctrine and Covenants, ". . . let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God."

"I leave you my love and my blessing and my prayers are with you every day. Night and morning I pour out my soul for the Saints, for those who have accepted the Gospel, that they may have the strength to keep the covenants they have made. I pray for those who do not belong. I pray for the boys and girls who are in the missionary field that God will bless you with His Spirit that you may be mighty instruments of the Redeemer . . . God bless you, I pray."

Monday morning President and Sister Ballif and Elder and Sister Romney drove to the College where they spent the day and were given a Maori welcome. Heavy rains prevented them from having too close an inspection, but they were very impressed with what they did see at that great project.

On Tuesday, Elder Romney and the Ballifs drove to Tauranga where the people of Judea gave them a warm welcome. They also visited Elder Grant Grover, who is recovering from polio in the Tauranga Hospital and Elder Romney gave him a beautiful blessing.

Leaving Auckland on August 4th, Elder and Sister Romney went by Pan American to Honolulu where a stake conference was scheduled for them to attend. From there plans included returning to the States via the Lurline. They had only six days in Salt Lake City before beginning a Church-wide tour on the Welfare programme. Their stay in New Zealand was a brief one, but will be long remembered by Saints and missionaries who were inspired by the counsel given by this Apostle of Jesus Christ.

Swiss Temple to be Dedicated

SEPTEMBER 11th has been chosen for the eventful day of dedicating the first temple of the Church in Europe, at Berne, Switzerland. For this memorable occasion, the world famed Tabernacle Choir will be in attendance, as part of their six weeks' European tour.

President McKay and his wife, who left for Europe around the middle of August, stopped in England for another significant event—the breaking of ground for foundation laying of the English Temple to be erected at Newchapel, at the outskirts of London. (The choir will also be present for this occasion.)

The first of the dedicatory services for the Swiss Temple will begin at 10 o'clock on September 11th. President McKay will preside over that session, as well as all of the ten scheduled dedicatory services to be held at 10 o'clock and 2 o'clock each day from September 11th to 15th, inclusive. President McKay will also be

present at the first endowment sessions to be held Friday, September 16th.

One of the great occasions of the Church in our day, the dedication services, will be attended by the General Authorities, as well as Mission Presidents and missionaries, and Saints throughout Europe.

As an indication of the importance of this structure to the Church, and particularly to the Saints in Europe, President McKay, prior to his leaving Salt Lake City, said, "The dedication of the Swiss Temple will bring the people of Europe all the blessings of the Gospel they can receive in Utah."

These same blessings soon await the people of New Zealand and the South Sea Islands, as plans and preparations go rapidly forward for the commencement of work on the New Zealand Temple.

Indeed, Brigham Young's prophecy that one day temples would be built throughout the world is literally coming to pass before our very eyes. We are a Temple building people!



He Kupu Aroha

The President's Page

By PRESIDENT ARIEL S. BALLIF

IN THE BOOK OF MORMON, 2 Nephi, Chapter 1, a record is made of Lehi's final instructions to his children before his death. The entire chapter is good reading and timely instructions for all of us who have received a knowledge of the Gospel and who have covenanted to accept the Mission and teachings of Jesus Christ.

One statement of significance: Lehi says, "Arise from the dust, my sons, and be men, and be determined in one mind and in one heart, united in all things, that ye may not come down into captivity."

During his lifetime Lehi had heard the word of the Lord and had translated into action the revelations of the Holy Spirit. He knew the importance of following the instructions so received. He put great stress on the responsibility that rests on those who have received the revelations of God. He points out the strength of unity and the possibility of success in common understandings and commonness of purpose.

Each and every one of us should listen and observe the admonition: "Arise from the dust, my sons, and be men, and be determined in one mind and in one heart, united in all things, that ye may not come down into captivity."



Women's Corner

By SISTER ARTA BALLIF

AN ancient Hindu proverb says: "There is nothing noble in being superior to some other man. The true nobility is in being superior to your previous self." And Mr. Dwight Moody commented, "I have had more trouble with myself than with any other man I have ever met!" Governing one's self is man's first and most difficult duty. If each person would daily make himself more noble than the day before, there would be little need for correcting others. Jesus knew this when He said: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then thou see clearly to cast out the mote out of thy brother's eye." Matt. Chapter 7:3-5.)

The whole burden of the Master's earthly message, it seems to me, is an assurance of the ability of man to improve himself. Often we hear it said in justification of an act, "I'm just that way. I can't help it. I was made that way." These are foolish excuses. Why should we be given so many commandments for our daily growth if we had not the power to obey? Why would we attempt to learn anything if we could not change our way of doing things? We do have the power to improve. "Change" is one of the

greatest of all truths. "The power is within man," said the Lord (Doc. & Cov. 58:28), "wherein they are agents unto themselves." "No man need stay the way he is," said Harry E. Fosdick.

The breaking of unwanted habits, the process of improvement, is not easy. Indeed, the "test of a man's character is how he takes charge of his own life," said Lillian Watson. The fight is within the man.

We are often worried about what our friends will think, or whether we will have any friends at all if we alter our patterns of living. One grows not by what others think, but rather by sincerity of purpose which is known only to the individual. Worrying about what others thought brought chastisement to the Pharisees. Jesus called them hypocrites because they sought the praise of men, ". . . all their works they do for to be seen of men" (Matt. 23:5.) Nobility of action automatically brings respect and love from others.

Gossip, fault-finding, destructive criticism are all attempts at pulling the mote from thy brother's eye while the beam is in thine own.

Get away from the crowd and look at yourself. Have a private interview with yourself. What kind of a fellow are you? Are you superior today from your previous self? Yes? Then keep on intimate terms with yourself—you are the best friend you will ever have.

★

No man ever lived his life exactly as he planned it.

Here and There in the Mission

After completing a successful two-year mission at the College in Hamilton, Elder and Sister Tracy Bingham left for home via Pan American Airlines laden with gifts and good wishes



Elder and Sister Bingham

from their many friends in New Zealand. The Bingham's have worked diligently to serve at the College, with Elder Bingham's principal work being in charge of painting and the laying of the tile. Adapting themselves to whatever conditions they found themselves in, the Bingham's moved seven times during their stay. Sister Bingham used her artistic talents to create a real "doll house," as it was known at the College, from one of the garages. Featured in the "Waikato News" and "Pictorial" this cleverly arranged three-room home in miniature attracted visitors from far and wide. Through this phase of the guide work, Elder and Sister Bingham met many people, several of whom they have met with and taught the Gospel.

Planning to spend a week in Honolulu before returning to the United States, the Bingham's also plan to visit family and friends in Arizona, Salt Lake and other parts of Utah, before returning to their home in Stockton, California.

Sister Beth Wilcox arrived August 10th by Pan American and was happily reunited with her parents, Elder and Sister Francis L. Wilcox. She has been serving as surgery supervisor in the Logan L.D.S. Hospital for the past three years. She also received her nursing training there and will take over the responsibility of caring for the health of the College personnel. Construction has begun on the building which will serve as the dispensary, and Sister Wilcox will assume the task of keeping the College personnel in finest condition.

An example of faith, courage and determination to all of us is Elder W. Grover who is recovering from a rather severe attack of polio. Stricken with the dreaded disease on July 3rd, Elder Grover was taken to the hospital in Tauranga where the effects of the disease left him paralyzed from the



Elder Grover

waist down. Faith and prayers of missionaries throughout all of New Zealand, as well as those of his family and friends at home, were united in his behalf. Although at present recovery seems rather slow, Elder Grover is cheerful and bright, trying to study and make the best of his time as well as he is able. But his

courageous facing of his problem and the evidence of his personal faith in the healing power of our Father in Heaven, Elder Grover is influencing for good many people in the hospital.

Thrilled with the visit of an Apostle of the Lord, Elder Grover was lifted in spirit by his conversation with Elder Marion G. Romney and grateful for the blessing which he received at the hands of Elder Romney. Undoubtedly his parents, Brother and Sister Jesse W. Grover, of Salt Lake City, will be greatly relieved to have first-hand word of his condition from Elder Romney, although President Ballif has been faithful in keeping them posted on his condition, by making frequent visits and telephone calls to keep in touch with latest details.

To Elder Grover, the missionaries and Saints of New Zealand unite in fasting and prayers for your behalf, and extend best wishes for a complete recovery. Let your spirit radiate the Gospel to doctors, nurses, visitors, and all you contact, and in so doing your missionary work will continue and you will be an inspiration to us all.



Elder Hunia

The Church-wide census which has been recently conducted throughout the New Zealand Mission by branch and district leaders and the proselyting elders revealed that many of the Saints on the records have lost contact with the Church. In an effort to assist the

Mission authorities to find and re-activate these members, four local brethren in the Auckland district have been called and set apart to labour as part-time missionaries. They have joined with the Zion proselyting missionaries in the Auckland District in testimony meetings and other activities, and though on a part-time mis-



Elder Ngawaka

sion, they are fulfilling their callings in an enthusiastic way.

Elder James Hunia, who is a convert to the Church, being baptized in 1948, has been called to labour with the inactive Maori people. Brother Hunia has served in many capacities, including first counsellor in the M.I.A., counsellor in the Sunday School, superintendent of the Sunday School, and assistant branch secretary. He is married and has four boys. Elder Hunia, his wife, and his children are a typical Latter-day Saint family and will do much good in the great work to which they are called.

Elder John Ngawaka, a member of the Church for many years, is labouring in the Auckland District, searching for inactive Maori Saints. He has served as president of the Adult Aaronic Priesthood. Brother Ngawaka and his wife have four of their eight children living at home with them. Brother Jack is very keen about his calling as a missionary and eager to help his brothers and sisters become active in the Church again. He and

Elder Hunia are companions. As they make initial contacts with the inactive members, they turn many of their contacts over to Elder James H. King and Elder B. C. Mecham, who follow up with systematic re-teaching of the Gospel whenever necessary.



Elder Fruean

Many Samoan Latter-day Saints who have come to New Zealand to live have lost touch with the Church. In an effort to find these people, many of whom were staunch and active members in Samoa, two Samoan brethren have been called to find them and help bring them into active affilia-



Elder Tu'ua

tion with the Church here in New Zealand.

Elder Selu Louis Fruean has been a member of the Church for nearly thirty years. He and his wife and their

three children are all active in the Church. He served as branch president and as a district president in Samoa, and recently has been called to serve as second counsellor in the Auckland Branch. With his missionary work and and his new branch position, he will do a great deal of good to help the Samoan people in New Zealand in their Church activities.

Elder Atulu Tu'ua has been in New Zealand about two and a half years. He and his wife are familiar with missionary labours, having served nearly twenty years as missionaries in Samoa travelling about the Islands.



Elder and Sister Grant Erickson

Brother and Sister Tu'ua have had eight children. He also worked as a carpenter at the Church school which was recently completed at Pesega. Presently he is employed in Auckland at the Kiwi Bake Shop.

Elder Tu'ua and Elder Fruean are missionary companions. They also work together with Zion Elders Glen R. Crouch and John S. Lewis in the programme of re-teaching the Gospel to those who have been out of activity with the Church.

Adding to the Zion work missionary staff in New Zealand were Elder and Sister Grant Erickson and their son, Elder Keith Erickson. They arrived July 20th and have been assigned the special job of overseeing the saw-mill for furnishing timber for building the College and the Temple, as

well as other Church construction. Elder Grant Erickson has fulfilled two



Elder K. Erickson

missions to the Southwest Indian Mission in the United States, though this

is the first mission for his wife, Clarissa, and his son, Keith.

The Ericksons' home is a ranch in Robertson, Wyoming, although they lived the past winter in the Columbus Ward of the Granite Stake in Salt Lake City and were called on their missions from that ward. Elder Erickson has also served many years as a stake missionary, as well as one of the seven presidents of the 224th Quorum of Seventies. Sister Erickson has served teaching the youth of the Church in Primary and Sunday School.

We extend a hearty welcome to Elder Grant and Elder Keith Erickson and Sister Erickson and feel certain that the Northland will be greatly benefited by these fine people.

★

THE DISCIPLE AND THE SHEPHERD BOY

*"Shepherd boy, shepherd boy, what are you thinking,
Sitting so quietly watching your sheep?"*

*"Master, my father has told me a story
Of how he once sat here while all were asleep;
A wonderful story of a star shining brightly,
And angels who sang a hosanna of praise
To one who was born that mankind may enter
God's heavenly Kingdom and learn of His ways."*

*"Shepherd boy, tell me, did you then believe him,
For others there are whom the Christ Child would scorn?"*

*"Master, my heart knows the truth of the story,
And I'll ever serve Him who for man was born."*

*"Shepherd boy, now you have riches eternal,
More than this earth's riches you have received,
For I walked beside Him, the Saviour of mankind,
And heard His voice blessing all those who believed.
Power He gave me that I, too, may give them
The blessings of Heaven who cling to His rod."*

*"Master, a blessing—a blessing I plead from thee!"
"Shepherd boy, enter the Kingdom of God."*

—EVE PURVES.

Priesthood Page

★ *INTRODUCING . . . Branch Teaching instructions and Lesson Material. Monthly Lessons will be published.*

A Suggested Guide to Branch Teaching

WHEN you first meet the person you are visiting, introduce yourselves as Branch Teachers, stating that you are calling upon the members in that area, that you have a message and if convenient you would like to commence your visit with a word of prayer.

Have one teacher offer the prayer and the other present the message for that month. Allow time for questions or a brief discussion on the message. Then advise folk of Branch Meetings, Auxiliaries Programme, activities, etc. Branch Teachers should have a knowledge of the main lessons being presented in Sunday School and Auxiliaries, and know where the needs of the members are best served. Encourage them to attend meeting. Enquire if assistance of any description is needed, also if there is any illness among the family. Arrange time for your next

visits, make it a regular appointment if possible. Prayer before you leave is optional. Be tactful and friendly. Leave the home with a good thought and the feeling that the visit has been beneficial to both parties.

Remember your visit is to present the message if possible—do not prolong it if you have a busy programme requiring other homes to be visited. The family you visit has to be considered should they also be busy with duties about their home.

The condition of people and home or any private conversation during your visit is strictly confidential and must not be repeated in other homes. A good teacher must win and hold the confidence and respect of the member he visits. When members do come to Church it's your responsibility to see that they are made to feel welcome and "at home."



LESSON FOR SEPTEMBER, 1955

(For use of those serving as Ward Teachers only)

HOW WOMEN ARE BLESSED THROUGH THE PRIESTHOOD

THE Priesthood is for the benefit of all members of the Church. It is given to all worthy male members of the Church who fulfill certain requirements and who are twelve years of age or over. While man holds the

Priesthood, and performs certain duties prescribed therefor, his wife enjoys with him every other privilege derived from the possession of the Priesthood.

Women share in the blessings and

powers that come through the Priesthood. The privilege of Temple service is enjoyed equally by the wife of the husband who bears the Priesthood. While the ordinances of the Temple are distinctly of Priesthood character, yet women have access to all of them, and the highest blessings of the Temple are offered only upon a man and his wife jointly.

The Church teaches that woman stands by the side of man. Latter-day Saints look with disfavour upon any attempt to make woman an inferior being. The freedom of thought and of action accorded the women of this Church has never been equalled in history. There is no privileged class or sex within the true Church of Jesus Christ. When the Priesthood is exercised righteously, it serves to unite man and woman; it never separates them, except by their own acts. Truly, "Neither is the man without the woman nor the woman without the man in the Lord." (I. Cor. 11:11.)

The fact that women do not hold the Priesthood does not mean that they are less worthy than men. Observation has shown that women, in many instances, demonstrate greater faithfulness than do men. The greatest mission of women lies in the home, in the rearing and teaching of children in the ways of truth and righteousness. In addition, women play a prominent

role in the Church as leaders and teachers in the auxiliary organizations thereof and they perform duties most important for Church welfare.

One great duty rests upon woman: To encourage her husband and her sons to perform all duties in the Priesthood, and to honour and exercise that Priesthood, in righteousness, in the home.

The homes in which the Priesthood is held and exercised by the fathers and the sons and honoured by the mothers and daughters are the ones where "peace and mutual understanding make life a continuous round of progressive accomplishment and joy for all." ("Priesthood and Womanhood," by Leah D. Widtsoe.)

"The possession of the Priesthood and its consequent family leadership should make men very considerate of a woman. The man who arrogantly feels that he is better than this wife because he holds the Priesthood, has failed utterly to comprehend the meaning and purpose of the Priesthood. He needs to remember that the Lord loves his daughters quite as well as his sons. It is but a small and puny-souled man who could wish to humiliate women as a class and keep them as an inferior sex; for man can never rise superior to the women who bears and natures them." (Priesthood and Church Government, p.89, Dr. John A. Widtsoe.)

And see that ye have faith, hope, and charity, and then ye will always abound in good works.

—Alma 7:24.

★

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.

—Doctrine and Covenants 121:39-40.

★

But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

—Hebrews 11:6.

★ From the Mission Relief Society . . .

“Seek and Ye Shall Find”

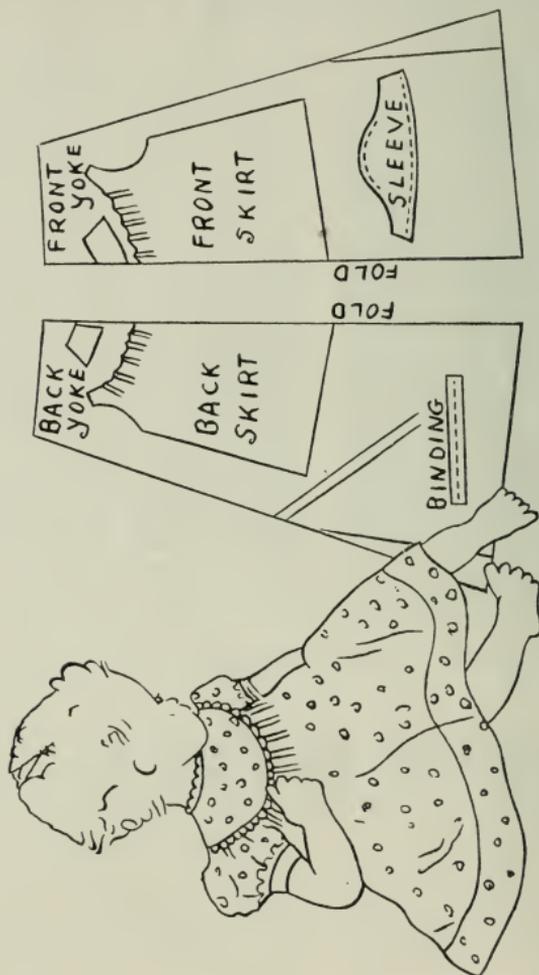
By SISTER MARY KELCHER

RELIEF Society Sisters and Mothers, when the Lord organized Relief Society it was His desire that women should be trained in sewing and home-making skills, and that every opportunity should be given for development along these lines.

Let us seek and avail ourselves of the opportunities that are ours, and

cultivate the habit of being thrifty in our homes. As we “sew” so shall we reap in the saving of our money, in the making over of good used clothing for our children.

For example, pure silk nightgowns, however old, are too precious to throw away. Usually it will be found that the skirt is in good condition when the



This pattern shows how simply the little dress on the left can be placed and cut out from the useable material of an old garment.

bodice has worn too thin to repair. In this case, the skirt (providing it is cut on the straight of the material) can be converted into an infant's first size dress (up to eighteen months) as sketched. If the strong material is insufficient for a dress, then a tiny petticoat may be made instead. Baby's frocks of the smocked variety require a considerable amount of material, but the little dress with rounded yoke and pintucked front, as shown above, can be cut from the lower portion of an old nightgown.

Let us stop and meditate a moment on what else we can accomplish along the lines of thrift in the making over of used clothing into clothes for our children and ourselves.

Have you ventured to make yourself a costume from a man's discarded lounge suit? You may feel that this would present a problem. But let it not be so. I am confident that you will accomplish all you set out to do. Remember that one of the first important steps to the success of becoming a good seamstress is to cultivate patience. Anyone can make her own clothes, provided she has patience.

Should you decide to make yourself a costume from a man's suit, there are a few suggestions that I would like to offer. Remove the jacket lining, unpick all seams, taking good care not to cut the material. Then press the material flat under a damp cloth. To make the suit up on the wrong side of the material has two advantages. The inside of the old suit is clean and fresh in appearance. The button fastening reversed brings the slits where the buttonholes were, on the correct side to fasten for a lady. At this stage the pockets, too, are only just slits in the material. You would find it very difficult to make buttonholes and pockets over cut material.

You will find it quite easy to overcome this difficulty if you place a piece of fine material (salt bag will do) under the slit pockets and button-

holes. Then stitch salt bag and material together around the cut edges. Your material will all be in one piece then, and when you make your new stitched and turned-out buttonholes and pockets, this will give extra firmness and your pockets will not stretch out of shape.

The jacket is recut in sections on much the same lines as before. And a four-gored skirt is made from the pants.

One of the better-known "cut-downs" is that of making a child's pinafore dress out of a pair of discarded grey flannel slacks. The styling of the pinafore is necessarily limited, but the six-sectioned skirt joined to a bib-front bodice and shoulder straps crossed at the back is always effective. Trousers should first be unpicked into their four sections, and then either laundered or pressed flat under a damp cloth and the dress made up on the wrong side of the material. The front of each leg provides a side panel for the right-hand side of the dress and a centre panel, one for the skirt front and one for the skirt back, also, the bodice front panel. From the back portions of the trousers can be cut the two side panels for the left-hand side of the skirt and the shoulder straps.

To our younger women I would like to say, cultivate the habit of being thrifty, and much joy and satisfaction will come to you. Whenever you make an article of clothing, always retain some of the pieces in case you need matching material for mending or alteration. Save all your buttons from worn out dresses, coats, shirts, etc. You will be surprised the use you will be able to put men's shirt buttons to. Keep your buttons in a screw top jar. As time goes by you will be able to turn to your jar of buttons and find just what you want.

Remember, there is no limit to what we might achieve or to the height we may reach if we apply to our lives the teachings of Relief Society.

Sunday School



YOU as a Sunday School officer or teacher have the most important job in this mission. In a word your job is *service*—service to God and service to all of the members of the Church of Jesus Christ of Latter-day Saints.

SERVICE

“Service—is the rent we pay for the space we occupy in the hearts of our fellowmen.”

He was a popular fellow. Perhaps the most popular man I’ve ever met.



New Sunday School Superintendent, Elder Lewis H. Williams, recently served in Wellington as proselyting elder.

Handsome? No. A little homely perhaps. What was his secret? His marks were good. Yet, he seemed to have time for everyone he met; time to participate in several University organizations and activities; and time to take an active part in Church activities. His Sunday School classes were

refreshing and clear, yet stimulating and motivating.

The year Matthew graduated from the University several of us approached him with a request. A request that he tell us the secret of his success. Matthew pointed to a sign over his desk. “There,” he said, “is the secret of my success.” Six words. Six BIG words filled with meaning. My eyes watered as I read . . .

.....*God First*.....
*Others Second*.....
*Me Third*.....

Matthew knew the meaning of the word SERVICE. He believed what he lived, and lived what he believed.

Years later I found out still more about Matthew. I discovered why he had picked this particular theme. Matthew was a product—a product of all the people that he ever knew. He was born of “goodly parents” who taught him much of what they knew. They attended Church with young Matthew where well-prepared teachers helped to mold his character. They laughed, they loved, they worked together. He was taught from the beginning the blessings of service. Matthew couldn’t help but pick this theme. It was picked for him by those who trained and molded his character—his parents, his teachers, his friends.

I think that the Lord loves Matthew. He blessed him with a lovely wife and family. Friends—he has them by the score.

Would you like to take part in the development of this man. You may have. You are right now. Every day

of your life you are influencing the development of souls. Souls that may become future leaders—leaders in the Church, leaders in the commonwealth, and leaders in your communities. The choices we make, the pattern we follow, the teachings we follow and exemplify will determine the choices, the pattern, the teachings that many young Matthews are now making and will make. It's a great responsibility. You will have none greater. We of the Sunday School have the responsibility of teaching and helping orally and by example, *all* the members of the Church; of teaching them the principles of the Gospel of Jesus Christ; of helping them to gain a living vibrant testimony of the truthfulness of the Gospel of Jesus Christ. We are the breeze that fans the spark of divinity in every soul into a roaring fire.

"Remember the worth of souls is great in the sight of God." Why is the worth of one soul so great? Is it that the world is made up of individuals? Is it the effect of one righteous soul on future generations? or is it because we are all His children? If Brother Matthew has four children, all of which marry and have four children, etc., the four-generation crop of children will number 128. In four genera-

tions 298 people have been influenced for good by the proper training of one boy. Now imagine the effect of the loss of one boy.

Daniel Webster has said—

*If we work upon marble, it will perish;
If we work upon brass, time will efface it;
If we rear temples, they will crumble into dust;
But if we work upon immortal souls,
If we imbue them with right principles,
With the just fear of the Creator and love of fellow men,
We engrave on those tablets something
Which will brighten all eternity.*

When we come to the final judgment I believe the Lord will judge us not so much on the things we haven't accomplished but on the amount of *honest effort* put forth to do His will. Let's put forth an honest effort to teach to all of the members of the Church the Gospel of Jesus Christ, to put the sparkle in their eyes that only a testimony can bring. Our reward will be happiness—happiness here and happiness hereafter.

May the Lord bless you in His work and may we always remember, "When ye are in the service of your fellow beings ye are only in the service of your God."

Depart from evil and do good; seek peace and pursue it.

★

Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me.

—Doctrine and Covenants 19:23.

★

Pray always, and I will pour out my Spirit upon you, and great shall be your blessing; yea, even more than if ye should obtain treasures of earth and corruptibleness to the extent thereof.

—Doctrine and Covenants 19:38.

★

But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with them.

—Moroni 7:47.

“AND THEY SHALL ALSO TEACH THEIR CHILDREN”

By PHYLLIS K. MASON

IF parents are NOT living the Gospel and are drinking and smoking, can they expect their children to live clean and wholesome lives and to know and love the Gospel and its teachings? If parents ARE striving to do their best to live up to all the Gospel teaches, isn't it logical that their children will do likewise?

Example.—What is it? In the dictionary we find that example is a model or pattern. Do not children have their parents as models, the pattern of which they will follow? It is up to the parents what type of model they are going to be for their children. Whether they will be the example of good that God would want His children to be, or not, is up to them.

When a child looks at his parents, it may be likened unto looking into a mirror. What the child sees in his parents is what is reflected back in the life of that child. It is, however, no use preaching to your children unless you practice what you preach. Balguy says, “Whatever parent gives his children good instruction, and sets them at the same time a bad example, brings them food in one hand and poison in the other.” The same goes for teachers of Primary or any other organization. It is the example, not the words that count, for no matter what you say, if you do not do those things yourself, neither will your pupils.

“I'd rather see a sermon than to hear one any day;

I'd rather one should walk with me than merely tell the way.

The eye's a better pupil and more willing than the ear;

Fine counsel is confusing, but example is always clear;

And the best of all the preachers are the men who live their creeds,

For to see good put in action is what everybody needs.”

—Edgar A. Guest.

In the parable Jesus told of the lost sheep, was it a lamb or a sheep that strayed away and was lost? It was a sheep and because the lambs follow sheep it was necessary that that one lost sheep be found, so that the lambs would not have the chance to follow and become lost, also. If the lambs are to be saved, it is up to the sheep to keep on the right track.

Let us liken this to our lives and always remember, if we want our children to remain true to the principles of the Church, we must set the example by living the best we can. If we stray, then our children will stray and the sin will be upon our heads.

If the parents send their children to Primary, they will learn to live up to the standards of our Church and will remain true to that which they know to be right. Their foundation will be firm, and, therefore, harder to destroy. Remember the children of today are the parents of tomorrow.

“Let your light so shine before men that they will see your good works, and glorify your Father which is in Heaven.”—Matt. 5:16. Always remember who you are and be the example of good that God wants you to be.



PRIMARY MISSION BOARD

Rhybon Wihongi; Phyllis Mason, Magazine Representative; Myra P. Mason; Muriel Kehoe, Secretary; Valerie Jones.

ATTENTION! ATTENTION!

Instructions for auxiliary organizations will henceforth be printed in the *Te Karere*, instead of by individual bulletins. Make you goal "a *Te Karere* for every home." Each Primary officer will need to have a *Te Karere* available for her use. Your instructions will be published monthly for your Primaries in *Te Karere*.

LESSON WORK FOR OCTOBER

Younger Groups:

- Lesson I. Page 41. Courtesy.
- Lesson II. Cheerfulness.
- Lesson III. Good Food.
- Lesson IV. The Rain.

Children should be taught that they are more appreciated and respected when courteous toward each other and their leaders. In lesson two, no one likes a frowning face, so change it for a smile. Do teach the song on page 46,

as it is very appropriate. If you do not know the tune, teach the children the words and dramatize it. They will enjoy that. For the third lesson, make the children realize that it is essential that they must eat good food to keep their bodies strong and healthy. Rain is also an important gift from our Heavenly Father and should be appreciated.

Co-Pilots:

- Lesson I. Page 166. Healthy Bodies.
- Lesson II. Healthful Foods.
- Lesson III. Honour Thy Father by being Obedient.
- Lesson IV. Appreciation of our Flag and our Freedom.

If you follow your books for the first three lessons, you will realize they are very beautifully and instructively given. Lesson IV. is written for the American people. As members of the Church we need to have a knowledge of the American flag and the freedom of those people, but we also

need to know about our British and New Zealand flags. If you can't tell it, school teachers will always be glad to help you.

Larks:

Lesson I. "Summer Secrets" (page 193).

Lesson II. "The Story of the Samplers" or substitute lesson.

Lesson III. "Make the Sampler Your Own."

Lesson IV. "Stitch and Listen."

Our lesson work on the first five Articles of Faith should now be completed. The remainder of the year will be spent in handwork and other activities. On page 193 you will see that we have a choice of handwork. You may feel that you are more capable of teaching the girls to knit, crochet, make a simple garment, or do some other worthwhile handwork project rather than the samplers suggested in the manual. The floss spoken of is embroidery cotten. You may wish to find and tell additional stories while the girls are busy with their handwork.

The two-hour summer period has not started yet, but teachers, look ahead and start learning the dances so you will be ready to teach them when the time comes.

Trail Builders:

Lesson I. "The Fun in Making."

Lesson II. "Fun in Making."

Lesson III. "Sportsmanship."

Lesson IV. "Sports are Fun."

The first and second weeks continue with the projects begun and they should be able to finish them in the three weeks. The third week introduce sportsmanship and the boys will be able to participate by telling their own experiences. In the last week, the boys will play the beanbag game they have made, after the introductory story. If the alternative "beanie" project was used, "horseshoe pitching" is probably not a very practical game for us here, but you will find quite easily a good substitute such as "quoits" or some other competitive game, where the boys can show their skill and put their sportsmanship lessons into action.

Secretaries:

Have you kept for future use the report blanks sent with your September bulletin? Now that the reports won't be arriving just when the reports are due, you have a greater obligation to remember to send in your reports on time. We are grateful for the way in which so many of you are measuring up to your responsibilities. We urge you to continue to: BE ACCURATE, BE NEAT, BE ON TIME.



The year's at the spring,
And the day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in His Heaven—
All's right with the world!

—Robert Browning.

The Mutual Improvement Association

"The Glory of God is Intelligence"

EXECUTIVES

Y.M. & Y.W.M.I.A.

ATTENTION: Leader subscribers, please note from now on all M.I.A. material printed in the **Te Karere**. Therefore, it will now be necessary for you to subscribe to the **Te Karere** in order to take advantage of the information as previously contained in the Leader.

"O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last days."

—Doctrine & Covenants, Sec. 4:2.

SECRETARIES IN THE Y.W.M.I.A.—by Merania Watene

Important notes to everyone. All newly organized Mutuals should be given all necessary report blanks as soon as organized, together with roll and minute book and lesson outlines. District M.I.A. officers should be present when Mutuals are organized and such organization must be properly reported in the Mission Office. In the combined M.I.A.'s use the women's report blanks.

SPECIAL INTEREST:

On September 6th the long assembly programme is to be put on by the Special Interest class. This programme is "Perspective 1830." Are you preparing for this night? Put the **SPRING** in the Springro class this month. On September 13th you have a "Hello Ball." Work out a suitable programme according to the size of your branch. Encourage all your age group to attend and participate in these activities as well as in class.

M-MEN AND GLEANERS

The lesson schedule for September is the eighth and ninth commandments. Be sure that you teach Church doctrine on these commandments. For the small and the combined M.I.A.'s be sure to give prepared, constructive

lessons and follow the lesson course you have selected. What are you doing about M-Men and Gleaner Week? Meet together and work out a week full of activity and fun and make it so interesting that every one will want to participate. Organize firesides with the approval of your branch presidents.

MIA MAIDS:

September 6th, "Dear to My Heart" is a special night. This programme is to be worked on a district basis. How can it be worked? Why should it be worked on a district basis? Read the programme as outlined in the District (Stake) Mia Maid Supplement and discuss it with your presidency and see if it can be worked in your branch. This is an opportunity for mothers to see their girls participate and see what the M.I.A. is doing for them. September 13th is "Fun with Arts" night. Drama comes to the department. The young people love to play and act. Every effort should be made to give those with ability the chance to act. Drama on a class basis can be very successful. Original plays, skits, poems, or rhymes by Mia Maids can be most interesting and will fill a Mia Joy requirement. Assign your class members the task of writing a play or a skit and

see how much talent you have in your class. Even if there are only two or three girls in your class, games and light dramas will give the girls something to appreciate and cherish all their lives.

JUNIOR M-MEN AND JUNIOR GLEANERS

We hope you are following through on your award programmes. See that your activity is recorded so that you can fill your requirements. We hope to see many Silver Gleaner and Jr. M-Men awards made this year. What are you doing about it? September 6th is the time for the Jr. M-Men "Round Table," so arrange and organize it before hand. The Jr. Gleaners also have a skit night, so be prepared. For the very small groups, try to work out a programme as near as possible to the outline in the manual.

EXPLORERS AND SCOUTS

Scheduled for September 6th is the Scouts' and Explorers' Activity—Drilling, Marching and Parading. Check with your leaders and activity counsellors to arrange the time and place where this activity will be held. Make sure that the programme is properly organized so that the boys will be orderly and follow their leader at a given command. For the Scouts, their lessons are "Class Requirements and Knotting." Get everyone to take part — especially those who do not come out to Mutual often. Visit your inactive boys and tell them what you are doing in your Age Group class activity period.

BEEHIVES, FIRST AND SECOND YEAR

Check the Beehive Calendar and find out what they are doing for this month. The song, "The Call of Womanhood" is to be memorized by Beehive Girls of the first year. I would suggest to seek help from the music director or any of the activity leaders, and I'm sure they will be glad to help

out. Leaders, stay with your classes to help with discipline and participation while the activity person is conducting your group activity. We hope to hear more of the Beehive Class requirements awards. So far we have not been notified of any in the Mission. So push this work forward and let's have some Honor Bee Awards before the end of the year.

DRAMA by Elaine Bush:

There is no better way of overcoming stage fright and nervousness and gaining confidence than by performing in small charades, skits, and blackouts. It is like learning to crawl before you walk. On September 18th you will be assisting in "Drama Comes to the Department." Here, then, is an excellent opportunity to break down shyness and create confidence in the Mia Maids by the use of charades and blackouts. To start off the evening, perform a charades yourself or choose some of the less shy girls to act out a blackout, and then gradually work in the whole class. By the end of the class the Mia Maids will have really enjoyed themselves. For suggestions on the various ways to conduct a charade and blackout evening, read *Curtain Cues* p. 56 to 63.

If you haven't any suitable blackouts available, write to us and we will send you some, but **DO THIS IMMEDIATELY**. This night will also give you a very good opportunity to spot potential actresses. Make this a real "Fun with Drama" night. Directors: Be helpful, be cheerful, be hopeful, be happy. Inspire, encourage, and teach. This is a work of love and faith is its foundation.

DANCE:

General events for this month will be the "Lucky Clover Dance" Tulip Time. Check with the Dance Manual and find out what could be arranged for this occasion. All Gold and Green Balls should be over this month. We would like you to all give us an out-

line of the Gold and Green Balls that you have had in your districts, branches, etc. We hope that you organized a Teen Age Ball. Tell us about it, also. Remember that the M.I.A. Gold and Green Balls are not money-raising affairs, so please keep the prices of your balls down to a minimum and get as many M.I.A., branches, districts to participate and have a wonderful time together. Above all, keep the M.I.A. standards, which are the Church standards, to a highly spiritualized recreation.

IMPROVEMENT ERA, "The voice of the Church," by H. Gilgen.

This month I urge all District Era Directors to visit homes, to further the Era campaign in New Zealand. Make every home an Era home. A campaign should not be considered over until every home has heard "The Era Story." Now is the time to encourage gift subscriptions. Where are your reports? Please send them to me as soon as possible.

MUSIC:

The youth of our Church should be a singing youth, and the musical activity programme of the M.I.A. should reach every individual, and uncover and develop musical talent in your branches. The music that has been selected for M.I.A. this year should be taught to your groups whether they attend conventions or not. For your Sunday night programme, now is the time to learn musical numbers for this night in order that the people participating may perform well and have a rich musical experience.

M.I.A. SUNDAY EVENING SERVICE, OCTOBER 2nd (Based on the Book of Luke):

Have as many M.I.A. members participate as possible, using musical and instrumental numbers.

Opening Song.

Prayer.

Scripture Reading.

M.I.A. Theme. Short Talk. (See page 5 in the Executive Manual.)

Musical Number.

Talk: "Birth of Jesus Christ and His training for the ministry. (7 min.)

Talk: "Selection of the Twelve Apostles and how they supported the Saviour." (7 min.)

Musical Number (chorus, quartette, trio).

Talk: The prodigal son and how it applies to us today." (7 min.)

Talk: "Sacrament" (Luke 22:14-20). (Also see Doc. & Cov.) "Why we use water instead of wine." (7 min.)

Closing Song.

Benediction.

NOTICES:

Conventions are being held Labour Week-end, so now is the time to arrange and have your branch competitions in your districts to decide which branch will represent your district in the different items.

TO DISTRICT SUPERINTENDENTS AND PRESIDENTS:

Please notify the M.I.A. Office, Box 72, Auckland, of any changes or additions to your district officers' organization immediately as the change takes place.

FOUND: A Mia Joy pin.

Would the person who lost same please contact M.I.A. Office, Auckland?

The executive officers and leaders are responsible to check all requirement award sheets and approve the work done by the individual correctly and honestly, to see that the sheets are clean and tidy before they are sent to the Mission M.I.A. Age Group Representative. They, in turn, check and forward it to the M.I.A. Executive Office, Auckland, for final checking and approval. We wish to send to Zion clean award applications so they can return to us your award. Untidy forms will be returned to you at once.

Genealogical Instructions

By ELDER JOSEPH HAY

I HAVE a few important instructions for you this month. One is in connection with the Family Representative. I trust that all Genealogy workers have read the article in the August *Te Karere* in regards to this change over from the HEIR to the FAMILY REPRESENTATIVE, and that you now have the facts clearly in your mind.

One question has arisen: "Supposing there is no member of the Church on either the husband's or the wife's side, whichever the case may be, could the husband represent the wife's line, or vice versa?"

The reply received from Brother Waddoups, the representative of the Polynesian Department in the Genealogical Department in Salt Lake City is, "THE FAMILY REPRESENTATIVE SHOULD BE A BLOOD RELATIVE AND NOT AN IN-LAW. A husband should not represent his wife's line or vice versa. If he or she is the only one in the Church then the wife or husband who does not belong to the Church should be the Family Representative, and the relationship made to him or to her. It must be a blood relative."

To clear up any misunderstanding there may be in regard to the Genealogy assessment, it was necessary that a fund be created for office expenses, such as TYPEWRITERS, LITERATURE, STAMPS, SETTING UP A FILING SYSTEM, SHEETS USED FOR COPYING, AND

MANY OTHER INCIDENTAL EXPENSES. The Mission Genealogy Committee asked each family to pay £1. Some districts responded to the appeal, one district fulfilling this obligation 100%. To keep the fund alive it was decided by the voice of the people to ask each family to pay 2/6 per year, for it was felt that this would meet the expenses. To those who have paid this assessment, we say "THANK YOU" and to those who have not paid, we urge you to do so, for we feel that when the Temple is erected our expenses will increase.

Please don't forget to write on the back of your completed sheet whether the work is to be placed in the Temple File or the Family File and in which Temple the work is to be done.

We are grateful for the increased interest throughout the Mission in Genealogy work and for the completed sheets that have been sent in to the Mission Office. Once again we urge you to be most careful in compiling these sheets, for in doing that, it speeds up the work.

If there is anything that you are in doubt about, please write direct to us and we will do our best to solve your problems. May the Lord bless you in this important work, and give you the desire to seek out your dead ancestors, that the work they are unable to do for themselves may be done by you. Not only will it bring joy to you, but also to those for whom you are doing the work.

"For although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fail, and incur the vengeance of a just God upon him."

—D. & C. 3:4.

Featuring the Districts

BAY OF ISLANDS DISTRICT

District Pres.: Patariki Wihongi

Awarua No. 2 R.D., Whangarei.
Phone 3260, Kaikohe.

Reporter: Tai T. Rakena

MEETINGS AT:

Awarua, No. 2 R.D., Whangarei.
Hongi Street, Kaikohe.
No. 3 R.D., Mataraua.
No. 3 Punakitere R.D., Kaikohe.
Beach Road, Rawene, Waimamaku.
Maraeroa R.D., Okaihau, Utakura.

The Hui Pariha was held at the Kaikohe Chapel on 16th and 17th July and was a very successful event. Many prominent visitors from the Mission were present at this conference. They were President and Sister Ariel Ballif, Elder and Sister Joseph Hay, Elder and Sister Sidney Crawford, Elder and Sister Norman Mason and several proselyting elders from Zion. As a whole, this Hui Pariha was outstanding, considering only a few branches participated. In the choir competitions, from my point of view, it was a great success. At this Hui Pariha four new elders were ordained and added to the Bay of Islands Elders' Quorum. They are Tai Thomas Rakena, Nolan Ngakuru, Poi Chase and James Edward Shelford.

We are sad to say that at this conference Brother "Lux" (as every one in the district calls him) was released from the positions of district music director and M.I.A. superintendent. Brother Luxford Walker, throughout his services to the district in these positions, served honourably and diligently. Sister Walker has been released from the position of President of the district Relief Society. They are still residing in Kaikohe, but in the next few weeks they will leave for Kawerau. The district will miss them both.

The support given by all branches in preparation for this Hui Pariha was most co-operative.

Sister Apikara Paewai is now the district president of the Relief Society. Previous to her coming to Kaikohe, she was residing at Bridge Pa, Hastings. Her first counsellor is Sister Huria Whiu, a local lady who has served the Lord faithfully.

We welcome into the District Elder and Sister Grant Erickson. Elder Grant Erickson is taking up his post as manager of the Church Mill at Kaikohe. There were a few members of the Kaikohe Branch who were present at the opening of the home they are residing in. Their son also is serving a mission in this area assisting Elder Jones.

The Tautoro M.I.A. Teenagers' semi-formal ball was held in Tehungaiti Hall 22nd July. This ball was well patronized by all and the hall vibrated to the bright music and dancing. A "bumper" supper was prepared by the local teenagers, sending everyone home with a pleased appetite.

The elders' quorum is really rolling along, not only searching for their lost sheep, but hunting for more projects in their quest for finance for the district.

It is most pleasing to hear that our local doctor and brother in the Gospel, Nitama Paewai, was manager to the Maori All Blacks. This team, under his management, was very successful.

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BAY OF PLENTY DISTRICT

On July 30th the district leadership meetings were held in Rotorua. All district auxiliaries were represented and despite the heavy rain a total of

24 persons attended. Brother Pera Tengaio, district president, directed all officers to visit the branches often—personal contact being most necessary.

To swell local Relief Society funds, Sister Peti Rei and helpers served a good hot dinner for a small charge. This was highly commended by the brethren, particularly the steam pudding.

Enthusiastic reports came from the Tauranga area where Brother Cliff Matthews has introduced the Scout movement into the M.I.A. of Judea, Wairoa and Waitai. It seems to have given a strong boost to Mutual work and the attendance of the young people. This is good news and we hope the Bee Hive and Gleaner sections will be strengthened and rise correspondingly.

Sister Rongo Paki solicits your subscriptions to the "Improvement Era." From six we have risen to 22 subscriptions, but that hardly covers the Bay of Plenty. Please subscribe—for the sake of your families.

Brother Nelson is trying to steer Mangakino through a trying period and the Priesthood are holding cottage meetings and doing block teaching quite well. Two families have recently moved into this area and they are welcome indeed . . . Albert TeMaari, from Tolaga Bay, and Charlie Matenga, from Pukehou. Bay of Plenty hopes to hear more of these families later.

Two of our youths, sons of Cliff and Rose Matthews, are to be commended for their scholastic attainments. Benjamin gained his school certificate last year and his university entrance this year. His goal is Auckland University to study medicine. Cliff (Jun.) won his school certificate this year and aims to become a secondary school teacher. Both boys at present are Tauranga College prefects. Nice work, Cliff, but what about the rest of the "gang?"

The Judea Chapel was recently moved from the centre of the Pa to the entrance. Hard work brings its own reward for Elder Marion G. Romney,

member of the Council of the Twelve, visited that branch on August 2.

We send greetings to Don, son of Roy Matthews, and Napoleon, son of George Mikaere, who are apprentice carpenters way down in Dunedin.

To Elder Grant Grover who is in the Tauranga Hospital with polio, we send the aroha of the whole district. Our prayers are that you may withstand the disease and not be cast down. Your welfare is our concern! Kia kaha!

Brother Joe and Sister Taiti Wharekura celebrated the coming-of-age of their daughter, Aroha, at a 21st birthday party at Horohoro on the evening of the 30th of July. Our very best wishes to Aroha, who is a credit to her parents. She is also a school ma'am by profession.

Canadian news of interest to this district—Brother Norman Scott and his wife, Roberta, produced a "million dollar baby," Jeffrey Alan, on 26th March, 1955. Brother Leslie Clarke and his wife Velma are the parents of Teresa Darlene, born July 10th. Congratulations to all concerned.

Announcements! District Hui Paraha at Mangakino 10th and 11th September.

Gold and Green Ball, 29th September, at Judea!



HAWKES BAY DISTRICT

Pres. James Southon

Collinge Road,
Hastings.

Reporter: Ella Hawea

MEETINGS AT:

Heretaunga, Labour and Trades Hall,
Queen Street, Hastings.
Korongata Chapel, Bridge Pa.
Ohiti Chapel, Omahu.
Te Hauke Chapel, Te Hauke.
Pukehou Hall, Pukehou.
Waimarama Hall, Waimarama.
Old Folks' Association Hall, Napier.

Hello, everybody!

A farewell evening was held for the "brickies" by the Heretaunga Branch before their return to the College. We

shall always remember them. Greetings of arohanui to each of you from your "Hawkes Bay Mothers."

Brother and Sister Paul Randell have the pleasure of announcing the engagement of their daughter, Nancy, to George Kaka, Kaikohe.

District M.I.A. Gold and Green Ball held in Hastings drew a number of non-members. Highlighting the evening was the presentation of five young ladies of the Gleaner department: Alicia Williams (Heretaunga), Apikara Smith, June Cotter, Pricilla Onehe and Grace Onehe (Napier).

Gaining representative honours is "Hop" Edwards of Korongata, playing for Wellington ladies' hockey against the Australians and again at the New Zealand tournament in Hastings this month. She served in many responsible positions in the branch Church activities.

August 6th and 7th was Hui Pariha time for the Bay. Meetings began on Saturday, with the Primary children displaying their programme. They proved again the need of proper guidance, understanding and correct teachings of the Gospel to our children. The theme of the Hui was "As the twig is bent, so is the tree inclined." It was pleasing to see the seeds which were sown by the Primary bear fruit as the members of the M.I.A. put on their programme.

At 8 a.m. on Sunday all Relief Society members and workers met with Sister Ballif and Sister Rebecca Crawford of the Mission Relief Society Board, and the Priesthood members met with Tumuaki.

During the Sunday School time, Sisters Winipere Edwards, Wairukuruku Maere, Artamesia Heke, Rebecca Crawford, and Hineawe Ferris received teachers' training certificates from Sister Wati Martin, teacher to this class. A letter of commendation was received by Sister Sue Maere. All are members of Korongata Branch.

Honourably released from district officers were: Brother L. Tari, secre-

tary of Sunday School, Sister Wai Pere, second counsellor in Primary, Brother Ray Thompson, Welfare Chairman.

Among the non-members attending the Hui were Mr. and Mrs. Ten Heighway of Hastings and party. They are close friends of Tumuaki and Sister Ballif since the latter's first mission at M.A.C.

Korongata and Heretaunga members rendered a pageant on "Genealogy" which was well done. The players included Maria Randell, Eric Tahau, Jr., Ray Gurrán, and Molly Pakai.

Napier was organized into a branch! Tumuaki Ballif met with the brethren of this branch and set apart as president, Brother John Ormsby, with Brother A. R. Palmer and Brother R. J. Scourgie as counsellors, and Brother M. Stephens as secretary. These fine people are working hard in all activities and also raising funds for a chapel.

Selected to represent Hawkes Bay against the Indian Wanderers was William Heke (17 years old), member of Korongata Branch. Though they lost by 3—0, the opportunity was his and the experience gained will be one of the highlights of his life.

During the Hui Tumuaki Ballif blessed Christina Mihi Hapi, daughter of Hine Tipoki and Peter Hapi. Ordained to elders in the Priesthood were Trevor Kohu, Ray Gurrán, and Walter Wolgram of Heretaunga, A. W. Smale and A. A. Lang, of Napier, and Ray Paki of Ohiti Branch.

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MAHIA DISTRICT

District Pres.: David Smith
Nuhaka.

Reporter: M. M. Toroaiwhiti

MEETINGS AT:

Nuhaka Chapel.
Barney Brown's Residence.
Ru H. Paul's Residence.

During the month of July the many friends and relatives of the late Ka Mita gathered at the family cemetery for the unveiling of her tombstone.

Brother Taka Taroaiwhiti, second counsellor in the branch presidency, conducted the service with the assistance of William Christy, president of the 7th Elders' Quorum in the Mission. The unveiling was performed by her daughter, Violet.

Noted visitors to the Mahia District were President Ballif, Mission President, Walter Smith, of Auckland, and Brother and Sister Claude Hawea of Hawkes Bay, and many others who attended the funeral service of the beloved Sid Christy. Though their journey was for a rather sad occasion, still their presence was appreciated by the bereaved family and by all present.

The Genealogical branch committee has been organized with the following people: Sister Erena Mataira, chairman, Heni Tengaio, first counsellor, TeWai Haronga, second counsellor, and Heni Smith, secretary, with Brother William Walker, recorder.

The Nuhaka Relief Society has been busy making quilts under the direction of Sister Hine Mataira, first counsellor.

The friends of Sister Tulate Solomon, president of the Nuhaka Relief Society, will learn of her discharge from the Wairoa Hospital.

Brother Stuart Whaanga, president of the district and branch welfare project, has been causing his family great anxiety in his sudden illness. He has been discharged from the Wairoa Hospital and has gone to Wellington for further treatment.

The College project committee has done a wonderful job in this work by putting the Mahia district above high tide mark and without the assistance of Stuart Whaanga a gap will be very noticeable.

The district M.I.A. Ball which was scheduled for the 15th July had to be postponed from that date and was held on the 18th. Why? Because of rain! The change, however, from a Friday to a Monday night did not

affect the ball and it turned out to be a great success. The climax of the evening was the beautiful floor show. The dance director, Sister Huia Christy, and her assistant, Tahinga Winiana, need to be congratulated on the fine manner in which they conducted the ball.

Nuhaka Primary children and officers have started to pay in their birthday pennies and have called it their Temple fund. Well done, Primary.

At this time we send health regards to Sister Mereiara Whaanga, Heni TeNgaio and Reweti Brown who are all patients in the Wairoa Hospital. May your stay there be short.

Brother and Sister David Smith, district president, and Brother and Sister William Christy journeyed to Auckland to attend a special meeting with Elder Marion G. Romney and President Ballif.

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MANAWATU DISTRICT

A warm "Kia Ora" is extended to all Saints throughout the Mission and abroad. With the Hui Pariha and Convention and Gold and Green Ball all approaching, preparations are under way. A cordial invitation is extended to all to attend the Manawatu District Hui Pariha on the 3rd and 4th of September at Tamaki, Dannevirke. Let's all get together and have a spiritual feast.

For Tamaki, activity is well in the fore in all departments. The M.I.A. are preparing for their event of the year and also the Regional Convention. The branch is trying to reach a goal before the Hui Pariha and so boost our College funds. On the 10th we were visited by the Sixth Elders' Quorum Presidency and on the 24th also another visit from these brethren. On the 6th August we were pleased to see Howard Meha home from the College for a few days looking fit and well.

On the 6th Carmelia (Sandy) Walker was baptized a member by Elder Robert E. Walgren and confirmed by Elder Norman L. Beers. Congratulations and a warm welcome is extended to this sister. Congratulations also go to Sister Maraea Chase who in the late hours of July 10th brought into this world a healthy baby boy. Two daughters were blessed and named on the 16th, Dianne Hape and Wikitoria Gail Gardiner.

An interesting Elders' programme was held on the 16th by the Palmerston North elders and inspiring messages were delivered. The Junior Gleaners are on the ball and working hard for their awards.

We are pleased to see home again Nada Harris looking fit and well.

From Palmerston North congratulations go to Sister Dixon in her recent addition to her family, a son, born the end of June and blessed and named on the 24th of July. The Relief Society sisters are also on the ball preparing more handwork for the Hui Pariha. The M.I.A. officers are working well for their three main events of the year, within a month of each other. Kia Ora to the Zion missionaries. Keep up the good work.

From Levin we send health germs to Robert Wehipeihana in the Palmerston North Hospital and blessings that he may soon be in our midst again. To the other brethren, Tucky Hemi, and others, we pray for a speedy recovery. The Relief Society sisters are on the go, keeping the work going and the interest alive. Each week they meet and discuss problems, so that they will progress. Each Sunday Sacrament meetings are now being held in the branch at the home of Brother and Sister Chappy McDonald. Anyone passing through is invited to attend.

Congratulations go to Sister Carol Murray in her recent addition to the family.

Once again, a cordial invitation is extended to all to attend our Hui Pari-

ha on the 3rd and 4th of September in Tamaki.

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TARANAKI DISTRICT

Pres.: Elder Calvin J. Wardell
P.O. Box 157, Otorohanga.

Reporter: Sister Mana Manu

MEETINGS AT:

26 Anzac Parade, Wanganui.
Winks Rd., Manaia.
Old Folks' Home, New Plymouth.

"For ere the babe had been given, that would brighten their hearts and home," the Father said, "Tis enough, my child, your mission on earth is done."

A simple but beautiful service was held in the home of Brother Turake Manu for the baby son of Alice and Henry Robinson, who within an hour of birth returned to the presence of our Heavenly Father. To the parents and family we send our deepest sympathy.

Also travelling to Porirua to attend his nephew's funeral was Brother Pohe Rei and to the Solomon family we express our sorrow.

With visiting teaching being conducted by all the auxiliaries, M.I.A. comes to the fore in their last month's contacts and were richly rewarded for their efforts. Glowing with enthusiasm and full of zest, a dance was held at the Waiokura Pa and everyone came out in full force. At zero hour everything became a hectic chaos, but with the faith and diligence of the organizer, Sister Doris Manu, everything did get off to a fine start. Many non-members attended and joined in the fun of the evening. The livewire M.C., Pohe Rei, kept the young folks on their toes with surprises by the galore and the novelty dances such as the "Lemon Excuse Me" and the "Balloon Monte Carlo" and many others, gave vent to happy and youthful entertainment. Brothers Bob McCarthy and William Katene, Jr., supported the M.I.A. in being there and also Elders Gordon Gallup and William Riddell.

Graduating from Primary were William Daymond Christopher Manu and Hori Manu who completed their three years' Trail Builders' course. These proud lads were presented with their certificates and a Bible as a small memento of Primary days from Betty Manu, an equally proud president. They were then ordained deacons by Brother Turake Manu and Pohe Rei.

Wanganui was privileged in having attend Sunday service the elders from King Country and Taranaki districts, who all gathered together for their monthly elders' meeting. With the biting cold, ill-health prevailed among the missionaries and we pray that now every one has recuperated rapidly with the change of weather conditions.

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WAIRARAPA DISTRICT

Hi, folks! Once again we hear from the mystery voice of Wairarapa bringing you news from up and down the valley.

Starting with the women of the Te-harihana Relief Society, there is much to report on their activities. The 9th July saw these women hold a bring and buy evening. Some of the women invited their husbands to the meeting and it was enjoyed by all.

Brother and Sister Glow Wilson of Dannevirke, who were also present, gave donations which were appreciated by the women of the local Relief Society.

The 17th July these same sisters held their "Corsage Spray" competition which was won by Sister Meri Shadlock and Sister Haana Matenga was second. Judges for this competition were Elders Manuera Ben Riwai, Ruanui Hamahana MacDonald, and Glow Wilson.

The workmanship as far as the corsages were concerned was of high quality and a real credit to all nine who competed.

Hiona has been very busy, as that is the only place in the district with an M.I.A. Under the leadership of Brother Hoani Niui, with his first counsellor, Kaha Haeata Kuku, and secretary, Barbara Haeata Kuku, this auxiliary has been jumping along with leaps and bounds, and they have been very busy preparing for the Hui Pariha which is to be held here 1st and 2nd October, at Masterton. A welcome to all is extended to this Hui Pariha. They are also preparing for the convention which will be held Labour Day week at Christchurch.

We have two men going to and fro up and down this valley. Some call them wandering Jews, some call them Yanks, some the Zion elders, but regardless of what they are called, they are doing a grand job. Kia Ora, Elders Jensen and Martin.

Brother Manuera Ben Riwai and Ruanui Hamahana MacDonald visited Porirua 23rd July to attend a convention meeting and received much instruction concerning the same.

The Gladstone Home Sunday School is a small one, but a nice one, and with Brother Steve Scirkovich and TeWeringa Naera working together things are going well.

On 29th July Brother Manuera Ben Riwai left for Auckland to attend a meeting with Elder Marion G. Romney, of the Council of the Twelve. Elders Hal M. Jensen and Carl Martin also went to attend the same conference.

My apologies to the Kawana family who on the 21st May were blessed with a grand-daughter. This child was blessed by her grandfather, Eruha Herangi Kawana and the name, a beautiful one, "Te Roopu Ariki Lovell Moean" was given her on 12th July, 1955. To her father, Moses Gerard Moean, and mother, Pekihanariki Kawana, may God bless you both.

To Brother Ruanui Hamahana MacDonald and Ti TeMaari a son was

born 31st July. Sister Ti and son are both doing well.

Before concluding, I would like to say this to the Saints, ain'ts and complaints, Brothers and Sisters, our district is showing improvement. So let us all do our best and try to put Wairarapa District back on the map once again.

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WAIRAU DISTRICT

District Pres.: Ben Hippolite

Reporter: John T. Hippolite

Greetings to Saints of the New Zealand Mission from Wairau District. We enjoy reading of your various activities and hope you derive pleasure through reading of ours.

During the last month our district president has been doing quite a lot of travelling. Accompanying him has been the job of Pene Ruruku who is our group leader of the Elders' Quorum. The two Zion elders from Nelson travelled down to D'Urville Island, mainly to make census reports, but also to do a spot of fishing.

Grovetown Branch has organized an M.I.A. under the direction of Dave McDonald. Latest reports from this branch say M.I.A. is having a bigger attendance than Sunday School. Elder Williams will have to come down and demonstrate a few more teaching aids.

Madsen Branch, with a roll of two elders, is attempting to quorum work. We pray their efforts may be crowned with the success they deserve.

Rawiri Heni and Ratapu Hippolite of Nelson Branch were advanced to the offices of teachers. The Nelson Sunday School has been reorganized and is now as follows: Superintendent, Tiwini Hemi; first assistant, Lionel Hippolite; secretary, Hazel Ruruku.

Like other branches, we shall have to look around for a new chapel in a

few years, as ours is becoming crowded. We have had three of our members sick lately. They were Sister Maria Hippolite, Brothers J. R. Robinson and Tiwini (Steve) Hemi.

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WHANGAREI DISTRICT

After having hybernated for the winter, we come back again with a short report of the district activities.

We have recently had a couple of changes in our missionary force. Sister Rawinia Haeata has been released and returned to her home in Masterton and Elder Dan R. Barber has returned to the States, having spent the last days of his mission in bed with pneumonia. To these two missionaries we bid farewell and regret that their stay could not have been longer. Elder Barber has been replaced by Elder LeRoy J. Taylor.

Our first Hui Pariha is now scheduled for September 24th and 25th, but the Gold and Green Ball originally scheduled in conjunction with our Hui was held on July 29th in the Whangarei Town Hall, when some 200 Saints and friends spent an enjoyable evenings. Leis and gold and green rosettes were made as M.I.A. projects and sold at the ball. We were privileged to have Elder Carlyle Doman and one of our former elders, Elder Dallin Gardner, with us for the evening.

The Primary organization for the district was reorganized with Sister Pricilla Davis as president, Sister Ellen Wihongi, first counsellor, Sister Grace Jones, second counsellor, with the secretary position still vacant.

Since Brother Rangi Kiro and his family left to labour at the College, their home has been occupied by the lady missionaries, who now have the opportunity of keeping their hands in at the cookies, as well as proselyting.

L.D.S. COLLEGE

Branch Pres.: Joe MacDonald

L.D.S. College, Frankton.

Reporter: Mihi Edwards

"It is like a dream to us New Zealanders to have an Apostle of the Lord visit us on this great occasion," said Branch President Joe MacDonald, on the night of Elder Marion G. Romney's visit to the College project.

Things are looking up in the construction field of the College. All efforts have been exerted to create more harmonious feeling with the many problems that are present in connection with facilities and conveniences. Just completed is the new laundry room equipped with four washing machines, extricator and steam dryer with plenty of hot water for all—including the kitchens and boys' shower room. The painters have now completed the last home upon the hill, and it is ready for occupancy. Also, the two units and the motels will be finished within a fortnight and a big start has been made on the other ten units. The new medical clinic and canteen, barber shop and dental clinic, and Hui Tau office is well under way. Other projects are beginning to show up and with the hopes of good weather there are several large concrete pours ready to be put in immediately. The joinery, at the present time, is finishing the work for the motels, the changes in the mission office, and work for the Hastings Chapel.

We welcome two new elders from the States—Elder and Sister Ririe and family, Elder and Sister Wimer and family. Elder Ririe has taken over the farm programme and Elder Wimer is in charge of the joinery. This winter the boys have been very well in health, not so much 'flu and colds to worry about. We thank you for your prayers and love.

We have *as president of the Primary Sister Kahu Katene, first coun-

sellor, Sister Putu Smith; second counsellor, Sister Jane MacDonald; secretary, Sister Marie Selwyn. The teachers are Sisters Elaine TeNgaoio, Riria Ngaika, Ngawai Kiro, Margaret Kiro, Ella Wilcox, Lena Carrol, Marata Otene, Verna Marsh, and as chorister, Sister Tuti Watene, and as organist, Sister Bates. These officers are doing their part in teaching our children to "walk uprightly before the Lord." We have 45 Primary children. This month a Primary programme was given at our Sacrament meeting.

The M.I.A. with Sisters Ngawati Clarke, Y.W.M.I.A. president; Jessie Brown, first counsellor; Moana Rarere, second counsellor; Riria Ngaika, sec., and Y.M.M.I.A.: John Smith, president; John Toi, first counsellor; Bill Katene, second counsellor; and Howard Meha, secretary, is progressing very well. Our "Pioneer Party" was depicted by having everyone dress as original pioneer saints that trekked across the plains. Many of the boys dressed up for the occasion. The two acknowledged as the most original pioneer costumes were Sister Emarena Pearson and Brother Rangi Ngakuru. The evening was filled with much fun and gaiety by each age-group that contributed some very amusing items. The "Meet Me at Mutual" play was conducted by Kahutai Rapata, speech director. This programme was very well presented by all that took part and Sister Lily Crawford and Brother Madsen Elkington expressed their best as the Woman and the Man.

We were favoured with a visit from the Maori All Blacks. They were provided with lunch and, after a brief tour of the project, they returned to their hotels.

We have a branch orchestra with Adam Puriri as leader; John Rarere, saxophone; Taka Panere, trumpet; Sona Selwyn, trumpet; Wati Sadler, piano; Elias Watene, saxophone; John Smith, clarinet; John Aspinall, slap bass; Jury Thompson, drums; Rangi

WELLINGTON DISTRICT

President: John Elkington
Ngatitoo St., Porirua.

Reporter: Tiripa Katene

MEETINGS AT:

L.D.S. Chapel, Chapel St., Porirua.

26 Mungavin Ave., Porirua.

Farmers' Institute Building, Wellington.

Horticultural Hall, Lower Hutt.

Mangoroo Hall.

Hapi, guitar; Mark Haapu, trumpet; and we have a few more promising players still practising the scales. This provides lovely music for our social activities. Their band-stands, painted by that well-known signwriter, Brother Rangī Hapi, has added that special touch to their stage etiquette and dress. We wish these boys success in this field of music.

The women here are also playing their part as missionaries on this project. Organized under the supervision of Sister Jessie Brown, activities include the boys' washing, mending and sewing, preparing vegetables and dining room duties, toilet duties, gardens, and touring guides and information bureau duties.

We are grateful and appreciative of the districts that have met their requirements and feel that your blessings will be plentiful. To those districts that are doing their best to meet their commitments, we offer our thanks and prayers.

Well, missionaries, we send you love and prayers from all the folks at the College here. We miss you, and here are some of the missionaries that wish to say a special hello to their loved ones at home, and, also, to the elders and sisters in Zion that have laboured here in the New Zealand Mission. Here's Sister Ihapera Pomare and Brother Pomare and family, Sister Jane and Brother Joe MacDonald and family (who wish to send their love and good wishes to the Hawkes Bay and Hastings Branches, besides their own hometown branch, Wairau), Brother and Sister Lyn and Frank Paton, Sister Putu and Brother John Smith, George Kaka, Howard Meha, Tony and Derek McCarthy, Mita Watene, Rufus Mihaere, and Ben Hippolite all send their love.

Once more Wellington greets you all.

Throughout the month Porirua Saints have found themselves caught up in a whirl of activities, all endeavouring to raise funds for their Chapel need.

On the 16th July the M.I.A. held a Sox Dance, where everyone came out in their brightest, holiest sox, which caused screams from all and a wonderful evening was enjoyed.

The Relief Society held a "Back to School Dance" on the 30th of July. Highlight of the evening was the judging of their monthly project, this being a hand-knitted article. Winner was Sister Patricia Solomon.

Every Saturday the Primary has been active with the selling of chop suey hot dinners and vegetable stalls, which have proved very successful. On the 25th July they celebrated Pioneers' Day with a social in the evening, where the children, dressed as Pioneers, relived the great trek to Salt Lake.

On the 7th August, the Porirua Primary conducted the Sunday service. With the chapel beautifully decorated the children, under the supervision of Primary president, Sister Waitohi Elkington, presented a most outstanding programme, adopting as their theme "The Children's Friend." During the service a graduation certificate was presented to Joseph Benjamin Parata, who has now qualified to the M.I.A. While the presentation took place the children's choir sang

"Ye Elders of Israel." How happy parents were, knowing that their children were participating in this great work.

The district Sunday School leaders met on the 31st July with Mission Sunday School representatives, Sister Moana Manihere, secretary, and Sister Te Uira Wineera, enlistment director, where instructions and enlightenment were given regarding their work.

A few Saints from the district were fortunate to attend the Hui Pariha and M.I.A. convention held at Korongata where they report to have been very enjoyable.

Leaving the district to take up dental duties elsewhere is Sister Josephine Pilmer. With her go our wishes for success in her new work.

Congratulations are extended to Sister Mata Rei on her recent engagement to Jack Warren of Plimmerton. Congratulations, also, to Brother and Sister Angus Elkington on the birth of their daughter on 9th of August.

Congratulations are also due to some of our girls who were fortunate at being selected in the Wellington Hockey reps.: Sister Maraea Katene who again this year has been selected as Wellington's K. Hockey Cup and Indoor Basketball rep., and sharing honours also as senior Hockey rep. is Sister Gracie Pene.

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AUCKLAND DISTRICT

Pres. Alex Wishart

15 Horotutu Rd., One Tree Hill
Auckland—Phone 565-652

Reporter: Pet Tarawa

MEETINGS AT:

2 Scotia Place, Auckland.
St. John's Hall, 24 Killarney St.,
Takapuna.

With gifts of beautiful leis adorning their necks, and waving two honourable missionary releases in their hands, Elders Jerry Ottley and Dan Barber bade farewell to the "Land of Love"

for the last time. On shore, for several hours previously, a faithful group of Saints had congregated to entertain and bid them "bon voyage" in the traditional Polynesian style.

Once again the district presidency met the branch presidencies to discuss the new district College assessment, which has been considerably increased, due to the increase in working personnel on the College and Temple projects.

A district Relief Society union meeting was held at the Auckland Chapel this month.

The release of Brother Percy Rivers from the Auckland Branch Presidency resulted in the following reorganization: Brother William Ngakuru was changed from second counsellor to first counsellor to President Matt Chote, and Brother Selu Fruean, a faithful Samoan member, was sustained as second counsellor, with Brother Rex Grey as secretary.

Branch teachers were thrilled with the new branch teaching books that have just arrived and will be putting them into operation in the new "zoning system" that has recently been revised and completed.

A successful innovation in attracting and providing better facilities to meet the needs of the young folk in the Auckland Branch has been the "M.I.A. Milk Bar." This has been in operation for several months, providing milk shakes, ice cream, and drinks.

Sister Sally Rivers' pretty Mia Maids presented an outstanding M.I.A. assembly programme this month entitled "Mia Maid Beauty Care."

An enthusiastic group of M.I.A. "mechanix" dismantled and set on stage a loveable dilapidated old jalopy, and then presented the "Mia-Matic Show." In this programme the M.I.A. was symbolized by an old-fashioned car called the Mia Matic.

At the Sunday evening Primary programme conducted by Sister Gwen Ireland, Auckland Branch Primary

President, Verna Wishart and Carrol Clarke were graduated from Primary.

One of the biggest spectacles has swept the Auckland Chapel since the visit of President McKay was the "Tamaki Dude Ranch Round Up" dance. Sheriffs, marshalls, bandits, trappers, Indians all were there to add to the thrills of the evening. Prizes for the best costumes went to Indian Chief, Harold Hogan; Indian Squaw, Dolly Palmer; Indian Princess, little Anne Cook. The Mississippi gamblers, Matt Tarawa and Brian Hollis, took the prize for the best dressed College boys and then delighted the crowd with an impromptu song and dance act.

Coupled with this memorable event was the welcome given to Elder Marion G. Romney, of the Council of the Twelve, by the Tamaki Maori group. Saints from all over the Mission were present to bask in his presence and partake of his spirit.

Although running a fairly high attendance average since it began, the Tamaki Branch Sunday School has now broken the "century barrier" by nine. Twenty-eight more members are needed to attain the elusive 100% attendance.

M.I.A. has moved from the Tarawas to the Tamaki sports pavilion. On Pioneer day the M.I.A. celebrated with a "Pioneer Progressive Party" including "Food 'n Fun" at pre-arranged stopping places.

The Tamaki Building Fund Committee has once again been reorganized with Brother Ken Busch, chairman, and Brother Alf Hayward, Sister Juanita Hollis and Sister Shearer as committee members. They have organized socials at the Tamaki pavilion that have become quite popular branch events. Branch teachers use them to advantage in introducing inactive members back into Church work.

Sister Myra Mason, Mission Primary president, with Sister Lorna Read, Auckland District Primary

President, paid Tamaki Branch a brief visit.

From the North Shore Branch comes news of these appointments in the Sunday School: Brother Stan Philips has been sustained as first counsellor, and Brother Tom Davey, second counsellor in the superintendency. Brother Wilford Dil is superintendent of the Sunday School, with Sister Norma Roberts as secretary. Brother Ken Murfitt, Sister Pedersen and Sister Hilda Broederlow, as teachers, and Sister Wainetta Broederlow, pianist.

At the third anniversary of the North Shore Sunday School, Sister Gertrude Murfitt read out letters of congratulations from Elders Charles Ashman, Harold Lloyd, and Sister Alice Bushman, all returned Zion missionaries who laboured with them. Extracts from the first Sunday School minutes were read by Sister Norma Roberts, and Brother W. Dil spoke on behalf of the Sunday School.

A Primary has been organized in the North Shore Branch with Sister Hilda Broederlow as president, Sister Norma Roberts, as counsellor, and Sister Stan Phillips as secretary.

Full scale preparations are being made to make their first "Magic Carpet" dance and social at the Auckland Chapel a great success. With the entire branch working together to make their projects go over in a big way, how can they fail?

Since the North Shore Branch has been independently organized and meeting in the St. John's Hall in Takapuna, the attendance has grown considerably.

May I, as your retiring district reporter, thank all of you kind readers and contributors to the news from this district for your interest in this section. And, also, may I introduce to you lovely Louisa Schaumkel, your new reporter.

WAIKATO DISTRICT

Reporter: David M. Evans

The change of the Branch Presidency in the Hamilton Branch was executed on Sunday, August 14, under the direction of President Ballif and Elder Hay of the Mission Presidency. Released were William Curnow, Bro. Hodge and Bro. Harry Marshall and Les Bourne as secretary. The new Branch Presidency consists of Bro. William Perriton as President, Hugh Piper as 1st counsellor, and Harry Marshall as 2nd counsellor and Ron Whatu as secretary. Thanks to the outgoing Presidency for their long, untiring service, and best wishes for the new ones in their callings.

We welcome Bro. Victor Marshall as one of the new members to the College from the Waikato District.

A Sunday School picnic was held at Waikeratu on Saturday, August 1st, under the direction of Buddy Govonor and Elders Gold and Wilcox. It was a whopping success and the work of the Sunday School there is progressing in leaps and bounds. Congratulations to the members in that area for their participation.

Brother John Carroll, District Secretary of Waikato, has been helping the Huntly Branch Presidency, Pehi Tarawhiti and Peter Heke, in holding meetings in Rakaumanga, Huntly. A good attendance has been reported. Bro. Carroll urges all members of the district to be careful with reporting

their names to Branch Presidents and to District Elders when ordinances are performed to have names correct and other information correct. We congratulate him on his untiring efforts to straighten out the Waikato District records.

Quite a few new contacts have been made by the Elders in Hamilton and some of the investigators have been attending meetings regular in the Hamilton Chapel.

The coming of Apostle Marion G. Romney to the College Branch for an evening was a great stimulation to all that attended.

The missionary meeting of the Zion Elders at the College with President Ballif was an inspiration to all who attended. The missionary work at the College information bureau is one of the greatest methods of proselyting as over 200 people visited the College on a Sunday afternoon. The Zion missionaries and the College missionaries do a wonderful job guiding the people around the College and preaching the Gospel to them.

Remember the District Officers' Meeting on the last Thursday of every month.

We urge all members of the District to send in their District Support for our missionaries and to keep up the good work in supporting these missionaries so that our deficit will soon be overcome. Kia kaha, e hoa ma. Remember Tumuaki Cowley's slogan: "Ma Tini Ma Mano ka rapa te whai."

He that repeateth a matter separateth very friends.

★

"God does inspire men and calls them to His holy work in this age and generation, as well as in generations of old."

—D. & C. 20:11.

★

If any man shall seek to build up himself, and seeketh not My counsel, he shall have no power, and his folly shall be made manifest."

—D. & C. 136:19.

"We would say, beware of pride also; for well and truly hath the wise man said, that pride goeth before destruction, and a haughty spirit before a fall. And again, outward appearance is not always a criterion by which to judge our fellow man; but the lips betray the haughty and overbearing imaginations of the heart; by his words and his deeds let him be judged. Flattery is also a deadly poison . . . a fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart!"

—JOSEPH SMITH.

Where are the Lost Sheep ? ?

**CAN YOU HELP US WITH THE
CHURCH CENSUS OF OUR NEW
ZEALAND SAINTS?**

NEARLY ONE-THIRD OF THEM HAVE
NOT BEEN REACHED BY THE RECENT
CENSUS.



If you know the whereabouts of any member of the Church whom you think may not have been contacted for the census, please get in touch at once with your district president or branch president, giving names and whatever information for locating them you can.



**YOUR CO-OPERATION IS EARNESTLY
SOLICITED.**

Te Karere

THE MESSENGER



*NEW ZEALAND COLLEGE
Church of Jesus Christ of Latter-day Saints.*

OCTOBER :: 1955

'TE KARERE'

(Established 1907)

OFFICIAL MESSENGER OF THE CHURCH OF JESUS
CHRIST OF LATTER-DAY SAINTS IN NEW ZEALAND

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My Work is Best -- for Me

“OUR main business is not to see what lies dimly at a distance, but do what lies clearly at hand,” Carlyle said. Why is it that we can see the solution to another person’s problems so much clearer than our own? Why are we so confident we could do his job better than he is doing it?

It seems to be part of living or at least is blamed on that old scapegoat “human nature” for individuals to feel sure they could perform another’s task better than he, often at the same time neglecting a lesser task of his own. Those who are busiest in accomplishing the work they have been called to do are usually those who have least to say about how another performs his. But those who stand by looking on are far too frequently free with criticism of another’s efforts.

If each could only realize that his own work, at the time he is to do it, is the most important in all the world for him, he would enjoy the fruits of a job well done. Each could feel the pride of success because his entire efforts were placed in the completion of whatever he has been called to do.

This is particularly important to members of the Church of Jesus Christ of Latter-day Saints, if this organization, perfectly set up by revelation, is not to fall prey to the weaknesses of men. People do not seek positions in the Church, though each is given an opportunity to share in the responsibility of its proper functioning. If each accepts the particular position to which he has been called, magnifying it through sincere efforts,

and allowing others to do the same with their positions, harmony could not help but prevail.

It is only when petty envyings and backbiting creep into organizations that the functioning becomes unsatisfactory, encouraging more fault-finding and a weakening of the whole organization, as well as weakening the characters of the individual persons involved.

To accept one's own task, with cheerful heart, and with a sincere desire to serve God and fellowmen in that position to the maximum efficiency possible, and to pledge support to those in leadership above him, are of inestimable value.

In homes, in schools, in communities, and in Churches, if each person performs his duties with devotion and sincerity, without the critical analysis of that which is not his, progress would be unhindered by "human nature's" backbiting, gossip and faultfinding.

Henry Van Dyke has said:—

*"Let me but do my work from day to day
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
'This is my work, my blessing, not my doom.
Of all who live, I am the one by whom
This work can best be done in the right way.'*

*"Then shall I see it not too great, nor small
To suit my spirit and to prove my powers;
Then shall I cheerfully greet the labouring hours,
At eventide, to play and love and rest
Because I know for me my work is best."*

—L.F.

A Birdseye View of the College

ONE of the most popular topics of conversation among Latter-day Saints in New Zealand is the Temple-College project at Frankton. All New Zealand, in terms of membership in the Church, is united in the completion of this immense project. Under the supervision of Elder George R. Biesinger, assisted by 14 experts from Zion and a co-operative

studies and library, and number four and number five for general studies.

These buildings are constructed to be earthquake resistant, made from cement building blocks, concrete, steel, imported Oregon timber, and from the best available local material. Buildings were designed to give ample natural lighting and ventilation and, also, the best of artificial lighting arrangements,



Staff houses, with Temple Hill in background.

group of working missionaries, 150 strong, the work is progressing rapidly.

Up to the present time all classroom buildings are ready for finishing work. Number one classroom building is all finished except for plastic tile flooring and painting. In Number two classroom building all finish work is completed. Two rooms in this classroom building are finished and being used as an information and tour reception centre for the guide service of the College. Number one classroom building will be used for home economics, number two for commercial studies, number three for general

with the latest in central heating plants installed to keep the buildings at comfortable temperatures during cold weather. Landscaping will begin as soon as weather permits.

Both the girls' dormitories and the boys' dormitories are being constructed in groups of three, two-storey buildings, with an additional building central to the other three for lounge room, recreational and study areas. The dormitories, constructed from cement building blocks, are built on modern design with large windows in each room. With two persons in each room, the dormitories will accommodate 225 girls and 225 boys. The girls'



A back view of the classroom buildings.



The girls' dormitories.



Life in the camp.



Aerial view of the five classroom buildings.

dormitories are located near the joinery, with the boys' dormitories on the opposite side of the classroom buildings. The boys' dormitories are the first buildings to be seen as the College project is approached on Tuhikaramea Road from Frankton. At present the dormitories are being roofed in with a melthoid, tar and gravel roofing.

In the housing, the row of houses to be used by the teaching staff of the College, is now complete. Eight of the houses are three-bedroom homes and have attached garages. In addition, there are two duplex buildings, each unit of which has three bedrooms. Two of the garages have been made into compact but attractive apartments and a third has been made into a recording studio.

With 235 people, including the families of the workmen, at the College project, the temporary housing has become a real village on its own. Most of the batches, as they are called, con-

tain a kitchen and two bedrooms, though most are arranged in a very attractive manner by those who live in them. President McKay, on his tour of the College, was very impressed by the village and made this comment: "The school is already opened when young people are learning to beautify their homes." He was especially pleased with the flowers, lawns, and tiny vegetable gardens that surrounded the homes, even though space was limited. The village is considerably larger now than when President McKay was here, but the new homes are rapidly being made beautiful by tiny fences, flowers, and lawns.

As work on all these buildings steadily moves toward completion, work is under way on the motels at the Temple site, a new farm implement building next to the lumber stacks, and the new medical clinic. Plans for the commencement of the administrative block and the ground-breaking ceremony of the Temple are in the near future.

The world is blessed most by men who do things, and not by those who merely talk about them.
—James Oliver.



He Kupu Archa

The President's Page

By PRESIDENT ARIEL S. BALLIF

ONE of our Church leaders has said, "Officers in the Church of Jesus Christ are called for two distinct purposes: First and foremost, to serve the people; and, secondly, to gain the development and enlarged understanding which always follow earnest service in a responsible position. It is an honourable privilege and a personal benefit to be allowed to serve in an official position in the Church; and an office, whatever it may be, should be accepted in a spirit of grateful appreciation."

We are a lay Church, meaning the leadership is selected from the membership of the Church. There is no clergy or separate and professionally trained body of men. Every male member of the Church over twelve may receive the Priesthood, which gives them the authority to fill some office in Church government. The Aaronic Priesthood for young men from 12 to 21 is limited in calling and duty. The Melchizedek Priesthood, which is given to worthy men over 21, has the right of presiding and is the authority for Church government. All women who are worthy members of the Church are eligible for leadership in women's organizations of the Church and as class room teachers and group leaders under the direction of the Priesthood.

The great objective of the Church is to keep all members engaged in some form of Church service. Activity in the Church becomes a real stimulation

to the spiritual health of the individual member. Doing the job well is of first importance. One is more apt to do this when one feels that his particular job is the most important job in the Church, so far as he is concerned. The above statement is true, because the job each person has is his chance to contribute to the advancement of the Church and the general welfare of the members through the organization.

Therefore, it is most desirable that every member of the Church have an important duty to perform. And as far as it is possible, make only one assignment per person. Branch and district leaders should be assisting members to be prepared for assignments through their auxiliary officers. Members who feel weak should be given small responsibilities along with help and encouragement, until they can take bigger assignments.

If in the small branches one person needs to take two assignments, they should be in the same organization. For example, a Primary president could be a teacher, also, in the same organization. It may be possible, if the district president and branch president agree, to have a district Primary officer holding a branch Primary office at the same time. What has been said here of Primary officers can be said of all auxiliary organizations.

The district presidency, the branch presidency and the elders' quorum

(Continued on Page 315)



Women's Corner

By SISTER ARTA BALLIF

THE hardest battle to be fought when one is ill is the battle in the mind, a struggle to accept the illness without becoming bitter, a determination to maintain a fighting spirit in order to get well. The physical and the mental are so closely related that it is sometimes difficult to say which causes the illness, but in the case of polio the physical affliction comes first and then it takes the full powers of the healthy mind to effect a recovery.

The experiences of Turnley Walker are poignantly described in his book entitled "RISE UP AND WALK." Says he: "At first it's a very quiet life. You lie flat on your back, stretched out as far as you will go, and nothing about you moves—if you are a serious case—except the wheels inside your head. Those wheels grind out a terrible pressure of fear and pain and loneliness. Very suddenly, you have been yanked out of the relaxed, marvellous, commonplace world and set down in a tiny flat white gaol. Polio is always so unexpected."

Big things are happening out in the world. "You painfully twist your head up on the pillow." This outside world "which is discussed so foolishly (by

others) is a million miles away. Your left big toe has gone numb again, and this is a defeat overwhelming in its humiliation. In the beginning, appetite is not allowed a polio. He is packed too full of pain and fear. If he disturbs himself with so much as a deep breath, his whole body pushes in rage against his throat. Your loneliness is all you have.

That's what polio is like in the beginning. Right after it hits you like a hammer in the head.

You spend a considerable part of your time estimating small but important distances. By the hour, you stare at the open doorway of your room. Somehow, someday, you must walk to that doorway from the far-away pit of helplessness in which you lie . . . movement across a floor is a forgotten miracle."

But one day soon, Elder Grover, you *will* RISE UP AND WALK across the floor and out the doorway. I tell this story that we may better understand your magnificent spirit of courage and cheer. With you, every member of the Church in this Mission is uniting his faith and waiting for the great day. Aroha.

★ We are very happy to notify the people in the Mission that Elder Grant W. Grover is much improved. His doctors indicated, after a careful consultation, that he now has infective polioneuritis instead of poliomyelitis. The major difference is that within from three to six months he will be 90% restored to his health and strength and that the other 10% will be regained over the next two years.

We are grateful for your faith and prayers in his behalf.

A Holy Day versus a Holiday

By **ELDER JAMES K. ARBUCKLE**

“**A**ND in nothing doth man offend God, or against none is His wrath kindled, save those who confess not His hand in all things, and obey not His commandments.”

The Church accepts as literally true the saying of Jesus, “. . . I am come that they might have life, and that they might have it more abundantly.” (John 10:10.) We believe, however, that this abundant life is obtained by the application to our daily life, of the principles that Jesus taught.



Elder Arbuckle

One of the greatest principles and one that will to a certain extent measure our faith and obedience is the law of the Sabbath Day. It is an eternal law. God, Himself, kept it Holy. It was one of the first laws given to man. It was given as a memorial to the Israelites to remember their being brought out of bondage, but undoubtedly Adam and the Patriarchs following him kept this day sacred. It was written down and included in the law of Moses (Ex. 20:9-11); it was taught and lived by Jesus and His followers; and again in these latter-days the Lord has again given us this great law to live. (D. & C. Sec. 59; 69:29.)

During the “meridian of time” the Lord criticized the Scribes and Phari-

sees for having lost the true spirit of the Sabbath. In their endeavour to keep this day holy they had created many laws of do's and don'ts that had completely deprived them of the true meaning of this day. If next Sunday Jesus were to come and attend our meetings and be with us throughout the day, do you think He would criticize or commend us for our observance of this day? Have we, like the Scribes and Pharisees of old, who lost the spirit of the Sabbath by being too strict, lost the spirit of the Sabbath by becoming too lax in our observance of it?

The Lord by revelation has given us part of the reason for this great law. In the D. & C. 59:9 He has said, “And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer . . . upon my holy day.” If we look around us we can surely see what the Lord's meaning was. We are living in an age where Sunday is becoming more and more important. Not as a HOLY DAY but as a HOLIDAY. It has become a day of sport, a day of travel, a day of idleness, and as the late Pres. George Albert Smith has stated, “. . . the play day of this great nation” (meaning the U.S.A. but applicable to New Zealand). Too many of us, as Latter-day Saints, have taken this same attitude. There is a feeling throughout the Church that to keep the Sabbath Day holy all we have to do is attend several meetings and in-between times we can do as we please. The Lord didn't intend that just several hours of His day were meant for Him but that our thoughts and actions for the WHOLE day be centred around Him.

Probably by now you are wondering, “just what can I do on the Sab-

bath Day that will meet with approval in the sight of the Lord." To answer this I would like to give to you the answer that was given to me by a young seminary teacher several years ago. He gave a simple rule to follow. He said, "Does it give spiritual up-life? If it does it is right to do on the Sabbath, if it does not you are breaking the Lord's commandment." I think in most cases this rule will hold true. Does listening to jazz music, playing football, studying school lessons, etc., on Sunday give spiritual uplift? If not, then you are breaking the Sabbath. Does attending meetings, visiting sick friends, teaching your children the stories of the Bible and Book of Mormon bring spiritual uplift? If it does you can expect the blessings of the Lord.

To some people this might sound very severe, but we must remember that the Lord has promised us "abundant life" if we keep His commandments and "the fullness of the earth" (D. & C. 59:16) if we keep the Sabbath Day holy.

In this land of numerous faiths and religions where many of our friends are not of our faith, can we afford not to go to the House of the Lord on the Sabbath Day? Can we afford to lose the Spirit of meeting together, that

will cause a spiritual decay within us? Can we afford to deprive our bodies of the one day a week rest that it needs to be healthy and strong? Can we afford to set a bad example to our children? If we teach them to be Sabbath breakers, can we stand guiltless before the Lord? Can we afford to lose the blessings of the Lord who has given us everything?

"I call upon you, ye Latter-day Saints, to repent of your iniquities and keep the Sabbath Day holy, set it aside as a day of rest, a day to meet together to perform your sacraments and listen to the words of life and thus be found keeping the commandments and settings a good example before your children . . . If we do not these things, His Spirit will depart from us, and we will be left to ourselves. God will not be mocked . . . We shall reap the reward of our doings." (John Taylor, JD 20:24.)

In closing I would like to quote the words of an unknown poet:

*A Sabbath well spent
brings a week of content
And health for joys of tomorrow;
but a Sabbath profaned,
Whatever be gained,
is a sure forerunner for sorrow.*

THE PRESIDENT'S PAGE (Continued from Page 312)

presidency should not be burdened with any other assignments. Their work is so important and strenuous that they should have only the one assignment. You are the shepherds of the flock and the Saviour's instruction was to "feed my sheep." In the 10th chapter of John, 10-14, Jesus says, "The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they may have life, and that they

might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep. But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. For I am the good shepherd, and know my sheep, and am known of mine."

Priesthood Page

LESSON 10—OCTOBER, 1955

(For use of those serving as Ward Teachers only)

BEING A GOOD NEIGHBOUR

WHEN the Saviour was asked by a lawyer, "Who is my neighbour," he answered with the parable of the Good Samaritan, and then he asked His questioner, "Which thinkest thou was neighbour unto him that fell among the thieves," and he said, "He that showeth mercy on him." Then said Jesus unto him, "Go and do thou likewise." (Luke 10:30-37.)

Neither fences, hedges, state boundaries or continents define an exclusive area in which our neighbours live. Neither may they be identified by race, colour or creed. All are God's children and he who ministers to one of them ministers to Christ and to that extent keeps the 2nd Commandment. "Inasmuch as ye do it to one of the least of these, my brethren, ye do it unto me."

Being a good neighbour is not merely keeping one's chickens at home or one's cattle out of the grain field of another; it is not merely calling on the sick or relieving distress, or sharing the material things with those less fortunate. All these are marks of a good neighbour, but there are many other ways of showing an interest in those around us.

A word of cheer to one who is worried or bereaved; a little encouragement to the son or daughter of someone who has lost their confidence; a friendly inquiry as to the health of the children; a cheery good morning, which is often a wish rather than a statement of fact; being charitable, tolerant, merciful, kindly, interested, are some of the attitudes by which

others may know that we love our neighbour.

Another way of being a good neighbour is to tell others of the restoration of the Gospel. This should not be done in an obtrusive or objectionable way, but rather the joyous telling of good news, the desire to share a blessing, showing an active interest in one's neighbours and their families, their present and eternal status.

President Joseph F. Smith mentioned some ways in which a man could show his love for his neighbour and we quote in part from Gospel Doctrine, page 339, "If your neighbour is in danger protect him to the utmost of your power. If you see your neighbour's property in danger of injury, protect his property as you would your own as far as it lies in your power. If your neighbour's boy or girl is going astray, go directly to your neighbour in the spirit of love and help him to reclaim his child. How are we to love our neighbours as we love ourselves? It is the simplest thing in the world, but too many people are selfish and narrow and not given to that breadth of feeling which reaches out and considers the benefit and welfare of their neighbours."

Let us try to make sure that every time we touch another life we bless and enrich that life. If you would be a good neighbour let the spirit of the Gospel, which is love, permeate every human relationship. This should centre in the home; diffuse light, dispel darkness; increase happiness and help to bring heaven nearer to earth. Truly the love of neighbour is next to the love of God.

Here and There in the Mission

Aboard the "Wanganella" on September 8th were two lady missionaries who have completed honourable missions and were setting out for home



Sister Dana

via Australia and Europe. SISTER AUDREY T. DANA, of Tracy, California, who has completed two years and four months, came to New Zealand in May, 1953, with her father and mother who were called to labour at the College. Sister Dana was first assigned in the Auckland District, and later transferred to Napier, Hawkes Bay, where she spent the largest part



Sister Briggs

of her mission in proselyting and assisting with the Napier Sunday School (recently made into a branch). Sister

Dana spent the last few months of her missionary labours in Whangarei.

SISTER LOU CIEL BRIGGS, of Cody, Wyoming, has completed a two-year mission, serving energetically every position she was called to perform. During her eighteen months in Auckland she served as a proselyting missionary and as President of the Mission Young Women's Mutual Improvement Association, making outstanding progress in the programme throughout New Zealand. Sister Briggs did much to assist in the development of the newly formed North Shore Branch, and is greatly missed by the Saints there. She also completed



Lonnie R. Keys

the final months of her mission in the Whangarei District.

To Sister Briggs and Sister Dana, as well as to Margaret Baker, a lovely New Zealand girl who is travelling with them to study art in London, we extend wishes for a very enjoyable and interesting tour of the Continent. The gratitude, love and prayers of the Saints go with you on your trip and may the Lord guide you safely and happily back to your loved ones.

LONNIE R. KEYS, son of Elder and Sister Perry Brown, returned to Zion September 1st aboard Pan American to complete his high school and later enrol at Brigham Young

University. Lonnie came with his parents when they were called to serve a mission at the College and he has spent his school holidays working on the College project. He played foot-



Elder Sheffield

ball for his school, the Hamilton Tech. and received an award for his outstanding participation. Returning to Brentwood, California, Lonnie will stay with his sister until his parents complete their mission.

On August 19th the "Oronsay" brought one Sister and eight Elders to New Zealand to serve missions, as well as 21 missionaries who went on



Elder Brunson

to the Australian and the South Australian Missions.

From Salt Lake City, ELDER GARY N. SHEFFIELD attended University of Utah. He represents the Browning Ward, Wells Stake, and has participated as a counsellor in his dea-

con, teacher, and priests' quorums, for two years. During the summer he has worked at Canyon Hotel, Yellowstone Park. He served as secretary of his Melchizedek Priesthood Quorum. Elder Sheffield has been assigned to labour as a companion to ELDER JAMES K. ARBUCKLE in Nelson, Wairau District.

Another Utahn, ELDER BRUCE B. BRUNSON, claims Salt Lake City as his home. He represents the Douglas Ward, Bonneville Stake, and has attended Ricks College at Rexburg. Elder Brunson was assigned to Blenheim, Wairau District, with ELDER ARVEL W. FOOTE.



Elder Thomson

ELDER ROY B. THOMSON of Sugar City, Idaho, has recently completed a tour of duty with the Army. He attended Ricks College, playing football for that school. Elder Thomson represents the Sugar City Ward, North Rexburg Stake. He has been assigned to district work with ELDER KLAR O. ROBINSON in the Hau-raki District.

ELDER CLIVE A. PUSEY, from San Rafael, represents the Balboa Ward, San Francisco Stake, and has attended Brigham Young University for two years. He served in his teachers' quorum presidency, as a Sunday School teacher, and as M Men advisor. Elder Pusey was assigned to the Wairarapa District with ELDER MARK F. HARRIS.

ELDER ANTHONY H. TAYLOR from Provo, Utah, has attended Brigham Young University for two years. He represents the Oak Hills First Ward, East Sharon Stake, and has been active in Priesthood work, being secretary of the Aaronic Priesthood, and president of his deacons' quorum. Elder Taylor's parents have recently been called to preside over the Californian Mission, so missionary work will be a family affair. Elder Taylor has been assigned to labour with ELDER SHARON R. DAYTON in the Wairau District.

SISTER JOY MARIE BIRDWELL, from Pacific Grove, Cali-



Elder Taylor

fornia, represents the Pacific Grove Ward, San Jose Stake. She attended Monterey Peninsula College and graduated from Brigham Young University in the field of elementary education. She has been teaching for the past two years. In Church activities, Sister Birdwell has been Junior Sunday School Co-ordinator, Music Director, Y.W.M.I.A. Secretary, a Sunday School teacher, and a Genealogy teacher. Sister Birdwell has been assigned to Whangarei with SISTER SHIRLEY MANU.

ELDER GEORGE NORMAN EDWARDS, from Logan, Utah, is representing the Torrence Ward, Redondo Stake. Elder Edwards has attended college for a little over a year and recently worked as a burned helper

at Columbia Steel. His Church activities included Scouting teacher and Ward teaching. With relatives in New Zealand who are not members of the Church, Elder Edwards has additional



Sister Birdwell

incentive to accomplish much good in proselyting the Gospel. He has been assigned to North Shore, Auckland District, with ELDER HAROLD J. SCOTT.

ELDER WALTER E. BEAN, a former student at Brigham Young University, is from LeGrande, Oregon. He represents the LeGrande First



Elder Bean

Ward, Union Stake, and has served as secretary of the Y.M.M.I.A. and in his priesthood quorum presidency. Elder Bean has been assigned to the Wellington District with ELDER EMERY P. PATTEN.



Elder Anderson

From Salt Lake City, ELDER RICHARD J. ANDERSON has attended the University of Utah for two years. He represents the Parley's Third Ward, Highland Stake, and has served as a Sunday School teacher and a fire-side teacher in his home ward. He did commercials of television prior to his being called on a mission, and sang in a College acapello choir. Elder Anderson will labour in Wanganui, Taranaki District, with ELDER GORDON L. GALLUP.

Arriving August 20th on the "Sierra," SISTER NAOLA VAN ORDEN, of Idaho Falls, Idaho, represents the Logan 20th Ward, East Cache Stake. She has received her Bachelor and Master's Degrees in Chemistry from the Utah State Agricultural College,



Sister Barber

Logan. She has been a Sunday School teacher, has served one summer as a

stake missionary and is a Golden Gleaner. Sister Van Orden participated in the Hill Cumorah Pageant in New York and has worked in the Logan Temple. Sister Van Orden has been assigned to labour with SISTER MARLYN DICKERSON in Whangarei.

Also aboard the Sierra, SISTER KITTY SUE BARBER, comes from Baytown, Texas. She graduated from the Brigham Young University and has been teaching the past two years. Sister Barber, representing the Baytown Ward, Houston Stake, has been active in Church affairs. She has been a Relief Society teacher, a teacher in Primary and Junior Sunday School,



Elder and Sister Pearce

and President of the Y.W.M.I.A. Sister Barber has been assigned with SISTER JANICE LYNN in Devonport, Auckland District.

Returning for a second mission to New Zealand, ELDER AND SISTER OTHELLO PEARCE also arrived aboard the Sierra on August 20th. Elder and Sister Pearce represents the Granger Third Ward, North Jordan Stake, and filled a mission here from March 9th, 1953, to February 16th, 1954, arriving here from Tahiti. Elder Pearce presided over the Tahitian Mission for one year prior to their arrival in New Zealand. Since returning to the States, Elder Pearce has been an instructor for the high priests' quorum and finished up the

translations of the Doctrine and Covenants in the Tahitian language which he began earlier. He has been a guide on Welfare Square in Salt Lake City. Sister Pearce has been in the Relief Society presidency and a teacher in Sunday School. Elder and Sister Pearce have been assigned to Wanganui, Taranaki District, where Elder Pearce has been appointed branch president.



Elder Pitman

ELDER MARVIN J. PITMAN, from Dietrich, Idaho, with three other elders bound for New Zealand, traveled to Sydney aboard the "Sonoma" and then came to Wellington aboard the "Wanganella." Arriving in Auck-



Elder Rice

land 22nd August, Elder Pitman has been assigned to the Wellington District with ELDER CHARLES E.

BAILEY, in Lower Hutt. Elder Pitman has attended college for one year at Idaho State College, completing a carpentry course. He has been a Sunday School teacher and also a ward teacher. Elder Pitman plays the accordion.

Arriving aboard the "Wanganella" ELDER JAMES E. RICE comes from Logandale Ward, Moapa Stake. He has been employed in factory work in California, after attending the College of Southern Utah at Cedar City, where he majored in education. Elder Rice has been active in his Priesthood quorums, being president of the deacons' quorum and secretary of the priests' quorum. Elder Rice has been



Elder Lewis

assigned to district work in the Waikato District with ELDER VON DEL ANDRUS.

From Phoenix, Arizona, ELDER JOHN E. LEWIS is a representative of Capital Ward, Phoenix Stake. He attended the Phoenix Technical School where he studied aircraft mechanics, and has been employed recently as an aircraft mechanic for Crowl Duster and Company. He has been a class president in Sunday School and a ward teacher. Elder Lewis plays the guitar. He has been assigned to labour in the King Country District with ELDER WILLIAM J. RIDDELL.

Also coming from Arizona, ELDER DAWIN B. GREEN represents the Phoenix Seventh Ward, East Phoenix Stake. He arrived from Sydney on the "Wanganella" on August 22nd and



Elder Green

has been assigned to the Wellington District with ELDER ORLO K. SPENCER. Elder Green has been active in his priesthood quorums, and in ward teaching. He attended Phoenix College and has been employed as a salesman.

All these missionaries have had from four to six weeks' experience in labouring in the California Mission before coming to New Zealand. We welcome them all and wish them the blessings of the Lord in their assignments of His work.



Introducing ELDER PAXMAN

Arriving July 27th to assist in the work at the College at Frankton was ELDER DAVID RIRIE and his wife and three children. Elder Ririe has been called to direct the management of the College farm. He graduated from Brigham Young University and received his doctor's degree from Rutgers' in agronomy. He has recently been employed as assistant professor



Elder and Sister Ririe

and doing research at the University of California, at Davis, California. Elder Ririe served as a member of the high council of the Sacramento Stake and was active in M.I.A. Sister Ririe has served on the Relief Society stake



Elder and Sister Wimmer

board and taught Primary. Although originally from Idaho, the Ririe's came to New Zealand from the Woodland Ward.

ELDER AND SISTER PARIS WIMMER arrived August 8th from



Elder Crouch

the Cottonwood Stake, Holliday First Ward, recently as College missionaries. Elder Wimmer's children, Rodney and Douglas, are with them, while two others are married and remained in the States. Elder Wimmer is a crew leader at the College, supervising the joinery. Elder Wimmer has served on Stake High Council Counsellor in Bishopric, and Bishop of Holliday First Ward, as well as senior President of Seventies' Quorum and Stake Genealogical Chairman. Sister Wimmer has taught M.I.A. and been a Counsellor and Secretary in Relief



Elder Haacke

Society, and Stake Secretary of Genealogy.

In Auckland District, ELDER GLEN R. CROUCH has been made supervising elder, representing the Mission Presidency in assisting elders and sisters in the district to improve their proselyting methods.

In the South Island in addition to being president of Otago District, ELDER RICHARD H. HAACKE has been appointed this responsibility of assisting the missionaries there to increase proselyting efficiency.

★ MISSION TRANSFERS . . .

ELDER W. DALLIN GARDNER, from Wellington District to Mission Office.

ELDER L. VERNON WAGES, from Auckland District to Mission Office.

ELDER PHIL J. MASON, from Mission Office to Auckland District.

ELDER MILTON C. HATCH, from Kaikohe, Bay of Islands District, to Dunedin, Otago District.

ELDER KLAR ROBINSON, from Waikato District to district work in Hauraki.

ELDER EMERY P. PATTEN, from Otago District to Wellington City, Wellington District.

SISTER MARLYN DICKERSON, from Devonport, Auckland District, to Whangarei City, Whangarei District.

ELDER CHARLES E. BAILEY, from North Shore, Auckland District, to Lower Hutt, Wellington District.

ELDER MARK F. HARRIS, from Nelson, Wairau District, to Martinborough, Wairarapa District.

ELDER WILLIAM J. RIDDELL, from Wanganui, Taranaki District, to Taumarunui, King Country District.

ELDER GRANT W. GROVER, from Tauranga, Bay of Plenty, to Auckland District.

Sunday School Course Schedule for 1955

Course No.	Subject	Approx. Ages	
Course 1	Sunday Morning in the Nursery	2, 3	
Course 1a	Beginnings of Religious Praise	4	
Course 3	Growing Spiritually, Part II	5, 6	
Course 5	Living Our Religion, Part II	7, 8	
Course 7	What It Means to be a Latter-day Saint	9, 10	
Course 9	Leaders of the Scriptures	11, 12	
Course 11	History of the Restored Church	13, 14	
Course 13	Principles of the Restored Church at Work	15, 16	
Course 15	Life in Ancient America	17, 18	
Course 19	Christ's Ideals for Living	19, 20, 21	

ELECTIVE COURSE FOR ADULTS

Course 21	Saviours on Mount Zion (Genealogical Training).
Course 23	Teacher Training (Restricted).
Course 27	Teachings of the Doctrine and Covenants (Gospel Doctrine).

SPECIAL COURSE FOR INVESTIGATORS

Course 29	A Marvellous Work and a Wonder.
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MISSION HOME SUNDAY SCHOOL COURSE

	The Life of Christ and Guide Book.
	The Gospel Message and Guide Book.
	Leaders of the Scriptures and Guide Book.
	Distinguishing Beliefs (Guide included).

Deseret Sunday School Lesson Manuals and Supplies

JUNIOR SUNDAY SCHOOL TEXTS AND VISUAL AIDS

	Price
1 Sunday Morning in the Nursery (same as 1954 Text)	9/3
35 Colored Pictures (same as 1954)	15/3
20 Black and White Pictures (same as 1954)	6/3
1a Beginnings of Religious Praise (new)	11/0
Nursery Story Books (optional) Spring, Summer, Fall, Winter, each	2/0
L.D.S. Songs for Little People	1/9
33 Colored Pictures (new)	14/6
6 Large Colored Pictures (new)	5/9
12 Black and White, 10 Church History	8/3

3 Growing Spiritually, Part II. (new)	10/3
38 Colored Pictures (new)	16/3
29 Black and White Pictures (4 Church History, new)	10/3
5 Living Our Religion, Part II. (same Text as 1953)	7/3
10 S.P. Colored Pictures (same as 1953)	4/6
20 S.P. Colored Pictures (same as 1953)	8/9
14 S.P. Colored Pictures (same as 1953)	10/9
15 Black and White Pictures (same as 1953)	4/6

SUPPLEMENTARY VISUAL AID SUPPLIES

Flannelgraphs:

Creation, Adam and Eve, Noah and the Ark	9/0
Birth and Boyhood of Christ	9/0
The Fisher of Men (Christ's Ministry)	9/0
The Crucifixion and Resurrection	9/0
The Life of Christ	12/6
Joseph, Moses and David	12/6
Miscellaneous Bible Characters	10/0
Story-tellers Stand Up Cut-outs	16/0

HOME SUNDAY SCHOOL TEXTS

The Life of Christ and Guide Book	7/3
The Gospel Message and Guide Book	5/3
Leaders of the Scriptures and Guide Book	7/3
Distinguishing Beliefs (Guide included)	4/0

MANUALS, SUPPLEMENTS, ETC., FOR TEACHERS AND PUPILS

7 What It Means to be a Latter-day Saint (same as 1953)	2/6
Supplement	2/0
9 Leaders of the Scriptures (same as 1953)	5/0
Supplement	2/0
13 Colored Pictures (same as 1953)	5/9
11 History of the Restored Church (same as 1954)	3/0
Supplement	2/0
13 Principles of the Restored Church at Work (Revised)	3/6
Supplement (Revised)	2/0
15 Life in Ancient America (same as 1953)	2/6
Supplement	2/0
19 Christ's Ideals for Living (new) paper edition	13/0

19	Christ's Ideals for Living (new) cloth edition	16/6
	Supplement	3/6
21	Saviours on Mount Zion (same as 1951)	4/6
	Supplement	2/0
23	Teacher Training Texts (same as 1954)	
	The Master's Art (cloth).....	11/3
	Teaching as a Direction of Activities (cloth)	9/3
	Teaching as a Direction of Activities (paper)	5/9
	Principles of Teaching (cloth)	9/3
	Supplement	3/6
27	Teaching of the Doctrine and Covenants (new)	4/6
	Supplement	2/0
29	A Marvellous Work and a Wonder (cloth—same as 1954)	13/0
	Supplement	3/0

OTHER PICTURE PACKETS

9	Colored Our Presidents.....	4/6
10	Colored Temples.....	4/6
97	Colored Church History with Notes	£1/1/9

SUPPLIES

	The Sunday School Hand Book (1954 Edition)	3/6
	Librarian and Teaching Aid Guide (1954 edition)	4/0
	Superintendents' Memorandum: Binders for all types	4/6
	Type 1—Senior and Junior S.S. separately	3/6
	Type 2—Senior and Junior S.S. jointly	3/6
	Minute Book (1 year)	6/0
	Class Roll Book	2/0
	Officers' and Teachers' Roll Book..	2/0

	Roll Cards (each)	3d
	Teacher Weekly Report Pads (pad of 100)	2/6
	Enlistment Cards (per 100).....	2/6
	Enlistment Assignment Cards (per dozen)	9d

SACRAMENT SUPPLIES

	Glass Cups (per dozen)	10/0
	Paper Cups—disposable (per 100)	15/0
	Sacrament Trays (approx. cost when available)	£2/5/0

MAGAZINES

	INSTRUCTOR (subscription—12 issues—1 year)	18/0
	TE KARERE (subscription 1 year)	10/0

TO FILL THEIR CALLINGS TO THE FULLEST ALL SUNDAY SCHOOL WORKERS SHOULD HAVE . . .

- The Instructor Magazine.
- The Te Karere Magazine.
- The Sunday School Hand Book.

Superintendents and Assistants should also have:

- Superintendent Memorandum Forms.
- Enlistment Cards.

Secretaries should also have:

- Roll and Minute Book.
- Officers' and Teachers' Rolls, Class Rolls (in larger branches where required).

Teachers should also have:

- Correct Lesson Manual and Supplement.
- Teachers' Weekly Report Pad.
- Appropriate Visual Aids.

DR. EYRING, A DISTINGUISHED VISITOR TO N.Z.

DR. HENRY EYRING, Dean of the Graduate School of the University of Utah, an internationally known chemist, visited New Zealand and the New Zealand Mission Headquarters this last two weeks. Dean Eyring is a member of the General Sunday School Board of the Church and a very fine missionary for the Church wherever he goes. He was the guest speaker at the International Wool Textile Research Conference in Australia and was there over three weeks. He came to New Zealand as the guest of the University and has spoken to professional groups in all

four Colleges of the University throughout New Zealand. While in Dunedin on Sunday, September 18th, he attended the L.D.S. Dunedin Branch Priesthood meeting and Sunday School.

He visited the Temple-College project at Frankton and has also been to the beauty spots of New Zealand while here. He left for home via TEAL on Saturday, 24th September.

An expression of appreciation for his interest and enthusiasm for the Church in New Zealand is given Dean Eyring and an invitation to return at any time in the future.

The Mutual Improvement Association

"The Glory of God is Intelligence"

The new Mission M.I.A. Board Members:

Y.M.M.I.A.:

Superintendent: Elder Carlyle Doman—Speech and Young Men's Programme. Age Group Asst. Supt.: Alan Grey—Special Interest, M Men, and Junior M Men. Activity Asst. Supt.: Eric Tahau—Drama, Dance, Music, and Maori Culture. Secretary: Albert Ryter—Reports and Leadership Programme.

Box 72, Auckland.

Y.W.M.I.A.:

President: Puhatoto Paraeana (Bryan)—Asst. Speech and Y.W. Programme. Age Group Counsellor: Doris Manuirangi—Gleaners, Junior Gleaners, M.I.A. Maids and Beehives. Activity Counsellor: Ruihi (Lucy) Hemmingson—Drama, Dance, Music, Maori Culture. Secretary: Mary (Ronny) Veronica Ross—Reports and Girls' Attendance Programme.

Box 72, Auckland.

Explorers and Scouts:

George Dorrington, 15 Seascape Rd., Remuera, Auckland.

Improvement Era Director:

Hans Rudolph Gilgen, Box 72, Auckland.

Sports and Athletic Director:

Ngarongomate Paki, Post Office, Mangakino.

All correspondence regarding the various Departments of the new M.I.A. Board please forward to the following people: for Speech, Elder

Doman or Sister Bryan, Box 72, Auckland. For any Age Group work, contact Alan Grey, c/o East School, TOKOROA, for the men, and Doris Manuirangi, Box 16, Manaia, Taranaki, for the women. For all activities in Regions 3 and 4 contact Eric Tahau, 621 Queen St., Hastings, and for Regions 1 and 2 contact Ruihi (Lucy) Hemmingson, Box 72, Auckland.

Executives — the Y.M.M.I.A. and Y.W.M.I.A.

Let everyone get a knowledge for himself that his work is true . . . then let every person say "I will live my Religion . . . I will walk humbly before my God and deal Honestly with my fellow beings" (Brigham Young).

Conventions Labour Week-end:

21, 22, 23, 24 October, 1955

Region 3 has held its convention successfully, and for the rest of the Regions we offer these suggestions for your benefit to assist you also to make your convention a success.

The Regional Committee is responsible for the success of the convention, and also for the selection of three judges for each item. All Board members who attend your conventions will only be there to assist, and not to take charge of the programmes. To add to the success of your conventions, start all meetings and activities on time and also close on time, to allow for rest periods.

Regarding Gleaner Fashion Show: All participants who model are to make their own garments and not to wear purchased ones. We wish you every success and a most enjoyable time during your conventions.

Young Womens and Individual Materials are obtainable at the Mission Office, Auckland, including all M.I.A. supplies:

Treasures of Truth Covers.....	£1
Minute Book Binders (3 ring).....	7/6
Beehive Class Pins.....	4/0
Beehive Silver Bracelets (only).....	4/6
Beehive Charm Bracelets.....	£1/7/6
Junior Gleaner Class Pin.....	6/0
Mia Maid Class Pin.....	5/0
Gleaner Class Pin.....	6/0
Bandalos (Beehive).....	3/6
Mai Maid Symbolism of the Rose.....	2d
Explorer Supplement.....	2/6
Exploring Manual.....	3/6
We the Leaders.....	2/0
Manual Covers.....	1/6
Message from Emma McKay for all Girls.....	9d
Athletic Handbooks.....	3/6
Play Production Primer.....	4/6

"Green and Gold Balls"

We would like a report of your Green and Gold Balls. All proceeds raised from these activities are to be turned over to your College-Temple Fund. Do not send any of the Gold and Green Ball Funds to the M.I.A. Mission Board, as has been the practise in the past.

"Secretareis"

Please see that all reports are sent in on time and record all activities that are carried out in your M.I.A. Remember that you are personally responsible for all recording of minutes and filling in the reports by the last Tuesday of the month.

"Cultural Arts"

Drama, Dance, Music and Maori Cultural Arts offer great opportunities for development, and also provide clean and wholesome recreation and entertainment for both performers and audience. M.I.A. leaders please encourage the membership of your organization to participate in these activities and help to stimulate enthusiasm in each individual.

We hope that each District is on the ball with all these activities that have been outlined for your conventions.

"Age Group Leaders"

Your lessons scheduled for October are all most interesting and we hope that demonstration will be put into action by the leaders.

You have been made in a special sense the Guardian of the M.I.A. "flock" and charged with the responsibility of seeing that every person of your age group is enrolled in a class.

You have a particular responsibility of seeing that the quality of all class lessons given in the M.I.A. is of the highest excellence.

"The Improvement Era"

From all parts of the Church for many years have come statements that the homes where *The Improvement Era* is read show more activity in practically all other Church activity.

The spirit behind this new campaign, "Every Home an Era Home," is the real spirit of missionary work. It is to be hoped that Era workers will not select some homes while neglecting others. To make the campaign really successful the *effort* is to make "Every Home an Era Home." If that could be done a really effective contribution to the welfare and the progress of the Church would be made by Era workers.

So, let's plan now so that no matter what period our campaign covers, it will be a 100 per cent campaign with a genuine effort being made to have 'EVERY HOME AN ERA HOME.'

"Requirement Sheets of Awards"

Beehives, Mia Maids, Silver Gleaner and Golden Gleaner.

We hope that you have your award requirements filled, presented and passed, so we can send them to Zion as soon as possible.

“And They Shall Also Teach Their Children”

Myra Mason, Pres., Maromaku, Northland.

Rhybon Wihongi, 1st Counsellor.

Valerie Jones, 2nd Counsellor.

Muriel Kehoe, Secretary.

WE are sure you are enjoying these beautiful Spring days. Isn't nature beautiful? When we look at the lovely green fields, see the lambs frolicking around, the trees burst into blossom and leaf and the gardens all colourful with beautiful flowers, do we stop to think and to appreciate this wonderful world God created and show our thanks to Him by doing the things He asks us to?

He tells us to honour our fathers and mothers; to love Him and our neighbours and friends; to keep the Sabbath Day Holy and many other things that we learn about in Primary. If we do these things we will be happy and He will be pleased with us.

Have you noticed how the slugs and snails come and eat the pansies and daffodils and spoil their beauty? If we do not live as our Heavenly Father asks us to, Satan will enter into our hearts and we will find ourselves doing the things which aren't right and our lives will look just like those chewed flowers and lose all our beauty.

November is the start of your three months' summer activities when your time is extended to 2 hours. During this period you can enter into many activities such as hikes, picnics, hand-work, cooking, dancing, games, etc.

In November you prepare your 12-year-old children for graduation. The requirements are printed in the April Bulletin.

Try to catch up on any lessons you have missed. Do not miss giving a story on Baptism whenever a child is

almost eight years and make him feel the importance of his being baptised as Jesus was. These are found at the back of your Co-Pilot Lesson Book.

LESSON WORK FOR NOVEMBER

Younger Groups:

Lesson 1. Review or a lesson that has been missed.

Lesson 2. Review or an earlier lesson.

Lesson 3. Sunshine. Page 163.

Lesson 4. Birds.

For the first and second weeks, if all the lessons have been taken, the children could be made to dramatize the short stories, or learn the songs that are in the Teachers' Manual.

For the third week make the children realize that the sun is a gift from our Heavenly Father, and we should appreciate its warm rays. Teach them the little poems.

Birds are also our Heavenly Fathers' creatures and they should be protected. Inform them that they should never take eggs or baby birds from nests.

Co-Pilots:

Lesson 1. Rhythm Fun. Page 187.

Lesson 2. Our Pioneers. Page 202.

Lesson 3. Around the Block Parade. Page 205.

Lesson 4. Dancing. Page 207.

Lesson 1 is to help children to appreciate music better and let them participate in rhythmic activities. Added helps in July "Children's Friend."

Lesson 2 completes the series of lessons of Honouring our Heavenly Father, our leaders, and parents, and our pioneers.

For lesson 3 you will not have the story books mentioned but I suggest you use "Children's Friend" stories. If you haven't a musical instrument use whistles. You could invite someone extra to come in and tell a story. Do give these four types of stories, and move to the different places giving activity and anticipation.

The dances in Lesson 4 are very simple, so try to learn them. If you haven't a musical instrument you can sing or clap hands to the rhythm.

All these lessons need a lot of thought and preparation. Teachers, do try to be well prepared, as the children will really love the activities.

Blazers:

Lesson 1. Fun-da-lay.

Lesson 2. Living what we learn.

Lesson 3. Early Bird Breakfast.

Lesson 4. Let's Learn a New Craft.

For the fun-da-lay the teachers will have to use originality to a certain extent. Use, of course, our New Zealand Flag or the Union Jack if you use the flags, but the decorations may still be red, white, and blue, and most of the games can be used, with occasional alteration from U.S.A. to N.Z. The plan is quite flexible though, so plan your party so the boys will all have fun. The last suggestions in the book for closing are excellent and should be used to close every Fun-da-lay even if the party plan is altered to suit your Primary.

Living what we learn is another lesson on the Trail of Service and boys also have the opportunity to put the lesson into action.

The Early Bird Breakfast will be great fun if you are able to arrange it for your Blazer Boys. Make sure you have the parents' permission and co-operation and plan well ahead for a place to go, etc., and use the games

suggested to keep the outing well organized.

The last week is a craft week and the boys will enjoy making things. If you are unable to arrange to make the suggested articles, you may use your own ideas, so long as the boys DO make something which is worthwhile and useful, otherwise their time will be wasted.

Larks:

Lesson 1. Off to a good start. Page 204.

Lesson 2. Fun with our Project. Page 207.

Lesson 3. Lest We Forget. Page 210.

Lesson 4. Planning our Christmas Present. Page 79, or Christmas Gift Making (alternate). Page 84.

Remember that Primary is now 2 hours. Work with your trail-builders in learning the dances at the back of your lesson books. There are also many games that you can play during your activity periods. Ideas for hand-work or gifts, and additional stories may be found in the "Children's Friend."

Secretaries:

Congratulations, District Officers—every District reported every month of the last quarter. However, Branch officers weren't so prompt. Let's strive for 100%!! Every Branch, Home, and Neighbourhood Primary reporting to the District after the last Primary of each month, so that the District can send us a complete report. District Officers, mail your reports to us by the 12th of each month. This should give branch reports ample time to have reached you.

Take note of "Questions and Answers" on Secretary's page in July and August "Children's Friend."

★

"Let no man glory in man, but, rather, let him glory in God."

—D. & C. 76:61.

Instructions from Mission Relief Society

By SISTER GERTRUDE GRANT

Huis:

Our second round is now on the way and here is a list of meetings:

SATURDAY, 1—2:55 p.m.: Meeting of Mission Presidency and Mission Board with District and Branch Priesthood Presidency and Relief Society District Officers.

SUNDAY, 8—8:55 p.m.: Relief Society general meeting conducted by the district. Here is the opportunity you have been awaiting. To show what has been done regarding projects which have been sent you from one Hui to another, and following on instructions issued at your last Hui, we offer a suggested programme. After the opening exercises, a ten-minute demonstration will be given on each of the following:

Education:

The use of the blackboard as means of visual aid in lesson work. Self education by daily reading from good literature.

Welfare: Visiting Teaching.

Work Dept.: Display of work (preferably along the lines of thrift.)

These may be treated from any angle, provided a picture is given of

work done in the district by the sisters of Relief Society.

12—12:55 p.m.: District and Branch Officers with Mission Board. District conducting. We ask that all meetings start on time and finish on time. In view of the vast building programme in progress we ask that the Relief Societies do not hold more funds than are necessary for the running of their organizations. We suggest that any surplus be donated to the College fund, or to a Temple fund which we have already opened for the purchase of materials for the making of Temple clothes, and which will need to be ready for use on completion of the Temple.

Special Reminders:

There is definitely to be NO SEWING during lesson period. This includes the 20 minutes' theory on work night.

Secretaries:

We specially ask that all branch reports be sent to the district secretary and NOT THE MISSION SECRETARY. The district will in turn send to the Mission.

Special Programme:

First Sunday night in November.

*We are all blind until we see
That in the human plan
Nothing is worth the making
If it does not make the man.*



There are a hundred who talk, where there is one who thinks, but there are a thousand who think, where there is one who sees.

—Ruskin.

Genealogy

According to the Genealogical Hand Book, Section 13, we now need to establish "Family Organizations" in order to avoid having too many family representatives. Take for instance the Ormsby Family; you would appoint one living blood relative to represent the Ormsby families.

This article and others to follow will give you the necessary information on how to organize your family.

FAMILY ORGANIZATIONS

GENERAL:

In Unity and Organization there is strength. Individual effort is good. Working alone, however, a person often becomes discouraged. To members of the Church it is well to remember that the L.D.S. family relationship extends into the eternities. There must be a welding together by the sealing power of every link in the family chain back to Adam in order to form a "whole and complete perfect union." "For we, without them, cannot be made perfect; neither can they without us be made perfect."

DEFINITION

A family consists of the father, the mother and all of the children and descendants. Those marrying descendants are also classed as members of the family. Such a family group can only be formed by the marriage of the parents and birth of children, grandchildren, etc. When the parents are married for eternity and the children are born in the covenant, the family will be everlasting in duration for all members who prove faithful. A family organization then can be defined as an organization established or formed by active participation of part or all members of a given family.

NAME OF FAMILY ORGANIZATION

A family takes its name from the father of the whole group. Thus, if

George Thomas Brown is the common ancestor, the family is known as the George Thomas Brown Family. In case this common ancestor married more than once, and there are descendants of his several wives, it becomes necessary to specify of which wife's descendants are included in the organization in order that all in each group may have common parentage. Thus there will be the George Thomas Brown and Jane Wilkins Family; the George Thomas Brown and Alice Green Family, etc. It is essential that the family be accurately defined in order that all members will have a common interest and objective in research and temple work.

While the father or mother of a family is alive, the organization is intact and complete without further action. The father is the presiding officer, and, in case of his absence or death, the mother presides. This position of presidency will always be vested in the father. Even though he may now be in the spirit world, he still stands at the head.

Where the parents are dead, in order that the descendants may function as a unit under a common head, it becomes necessary for the members to choose a president and other officers of the family to act in lieu of the actual president, the father, who is dead.

PURPOSE

Such a group is organized to carry on the specific responsibility which the father would carry were he here and active in genealogy and temple work, viz., 1. To maintain family unity and fellowship; 2. To emulate and honour the spirit of family forbears by perpetuating their ideals; 3. To compile a family record containing the record of all the family groups of his descendants and all the family groups of his ancestors and those of his wife; and 4. To see that, if possible, all the ordinances for all these persons are administered, and all the descendants and ancestors are connected by the bonds of sealing. In carrying out this purpose the organization should plan to *prevent duplication in research and temple work*, and at the same time, make definite plans to see that research is wisely done. In order to gain greatest harmony in the family organization an effort should be made to stimulate an interest in each member.

The Family Organization is simply acting in the stead of the common father of the group, carrying on his work, compiling his family record, and seeing that the temple work is done which is necessary to make his perfection and happiness and their perfection and happiness complete.

INITIATIVE FOR ORGANIZATION

Any descendant may take the initial step in inviting other members to unite in the formation of such a family organization. Whoever does take this action should obtain as complete a list as possible of all living descendants of the family and their present addresses. He should then send out invitations to each one for the first meeting. No one should be neglected in the notifications sent out. A central location should be chosen for the gathering and it should be at a time when as many as possible will be able to attend.

FIRST MEETING

When the group is assembled the one who called the meeting should act as temporary chairman, and submit for the approval of those present the plan and purpose for organizing. If they signify approval, the election of officers is next in order. The executive committee elected should be appointed to draw up the constitution and by-laws for the organization. The duties of each official should be made clear, and a general plan of action for the first year in research and temple work should be decided upon. It would be wise to make provisions in the constitution for changes and amendments stipulating the process or procedure which should be taken to make such changes and amendments.

Men must be governed by God or they will be ruled by tyrants.

—William Penn.

★

Let us all do the will of our Father in Heaven today, and we will then be prepared for the duty of tomorrow, and for the eternities to come.

—President Heber J. Grant.

★

Faith without works is like a bird without wings; though she may hop with her companions on earth, yet she will never fly with them to Heaven.

—J. Beaumont.

Featuring the Districts

AUCKLAND DISTRICT

Reporter: Louisa Schaumkel

The beautiful annual Gold and Green Ball for the Auckland Branch was held on September 15th. The theme of "Apple Blossom Lane" was carried out beautifully with the hall decorated with blossoms and spring flowers. These were threaded into greenery woven through trellis work. The stairs formed the actual "lane" with an archway of blossoms overhead. Budgerigars in cages hung from the ceiling. There was a gaiety carried throughout this evening to the theme.

The theme was further enhanced by the floor show entitled "Parasol Waltz" enacted by the members of the Gleaner and Junior Gleaner classes. The music of "I'll Be With You in Apple Blossom Time" was played for the floorshow.

The following night the Junior Gold and Green Ball was held. They also carried out the theme with a beautiful floorshow.

We would very much like to welcome the two new elders to the Auckland District. They are Elders Larry Adams and Robert Smith. Elder Adams is labouring with Elder Glen R. Crouch and Elder Smith is Elder Barry Bright's new companion. Elder Ver-Non Wages is now working in the Mission Office and we wish him well.

Elder Grover, who was in the Tauranga Hospital, has now been moved to the Auckland Hospital, where he is now recovering from a very severe case of polio. We are sorry to hear of Brother Albert Kewene's illness, and that of Sister Fay Ngawaka who are both in the Middlemore Hospital at the present time. We are very pleased to know that President Alex Wishart has now recovered sufficiently to go home. We want to wish all these people a prompt recovery.

We regret the passing of Elder

Tu'ua, and we extend to his family our very deepest sympathy to each of them. We of the Auckland Branch realize the great help he gave the branch and his Samoan people. At the time of his passing he was serving as a special missionary to the Samoan people. He was also very active in missionary work in Samoa where he served as a missionary for twenty years.

Recently the engagement of Sally Rivers to Morris Tormey was announced. We extend our congratulations.

In the North Shore Branch an M.I.A. has recently been organized with Ken Murfitt as superintendent, and Matilda Tohu as secretary.

Work has been progressing on the Chapel site, where numbers of the Priesthood have been planting potatoes for a branch project.

The Primary of the North Shore Branch, under the direction of Sister Hilda Broederlow, is meeting every Saturday. With both investigator and member children attending, the Primary is meeting with great success.

The Relief Society now meets regularly at the home of Sister Norma Roberts, at 2 Killarney St., Takapuna, as that is a more central location for all the sisters.

Sunday School is enlarging to such a degree that another class has been organized. An investigator class will now be held each Sunday.

At their first M.I.A. open night activity held at the Pavilion the M Men-Gleaners presented their enjoyable, though somewhat hackneyed, version of "Who marked the pie with father's false moustache," followed by a talent quest and sports evening.

The Tamaki Saints are certainly glad to welcome Brian Hollis home after a two-year working mission at the College.

This month the Tamaki Saints have

been busily engaged raising finance, through home parties, for their chapel. A pie-baking competition for men only at one such party provided the women-folk present with the ideal excuse for handing the cooking responsibilities to the men, who claimed they were the better cooks. Winning pie was baked by Brother Geoffrey Garlick.

Brother Hekmaru Kewene, district music director, has been taking choir practices with an enthusiastic group there and his visits are much appreciated.

Our district missionaries, Elders Jim Hunia and John Ngawaka, have now become frequent visitors to the Tamaki Saints and are doing wonderful work seeking out "lost" members.

HAURAKI DISTRICT

Reporter: Matiti Riwai

Kia Ora ra e hoa ma irotou inga manaakitangi a to tatou Matua ite Rangī.

The Saints of Hauraki are indeed honoured to have Elder and Sister David H. Wood, taking the place of Elder and Sister George Gardener who have recently returned to their homeland in Zion. Many interesting visits have been accomplished by the Woods since coming to this District, both with the members and non-members. Proselyting has been their great work in the Thames area, and has created much interest in some of these investigators.

With the advancement of Brother George Anderson to a Teacher in the Thames Branch, he has proved himself worthy of that office by his interest, study and work in his callings and his participation in many of the programmes of the various organizations, and also attending our District Meetings and reporting the general activities of that Branch. Supporting him in these offices he holds is his wife, Pearl, whom he recently married at the Thames Chapel, the ceremony officiated by President Ariel S. Ballif.

Kiri Kiri Branch, under the leader-

ship of Brother William Hurikino, progresses steadily in many activities. Sister Marlene Savage, President of the Y.W.M.I.A., has been honourably released with a vote of thanks for her fine efforts she has shown in the past. Great progress now in this organization has stepped forward with the new officers listed as follows:—

Joint Y.M.M.I.A. & Y.W.M.I.A.

Superintendent—Brother Dave Randell, Omaha.

Age Group Counsellor—Sister Clipper Ani Watene, Turua.

Activity Counsellor—Sister Marlene Savage, Kiri Kiri.

Sec.-Treasurer—Sister Pamela Randell, Omaha.

Due to the illness of Brother Toke Watene, who is in the Thames Hospital, our prayers go out to him for a speedy recovery, with God's choicest blessings to be with his family and home. These same blessings also go out to Brother Billy Hurikino Jr. who is also in the Thames Hospital.

In the Waihi Branch a re-organization of the M.I.A. has taken place. Listed below are the names of the new Y.M.M.I.A.: Superintendent, Bro. Reginald Tanira; Age Group Assistant Supt., Brother Trevor Rowe; Activity Supt. and Secretary, Bro. Robert Temoanui. The Y.W.M.I.A. President, Sister Phyllis Coromandel; Age Group Counsellor, Sister Mary Coromandel; Activity Counsellor, Sister Harata Tanira; Secretary, Sister Elizabeth Mita; Treasurer for both organizations, Sister Matiti Riwai. Great progress has been shown by the attendances and activities of this organization, with the encouragement of enlistment work by District Executives of all M.I.A. ages.

The outstanding event accomplished by the Primary Association is a "PRIMARY WELFARE PROJECT." It was during the Pioneer Trek when the children put forth their programme and trekked the great continent of Waihi to find "THIS IS THE PLACE," a spot was announced at

the end of the journey, "THIS IS THE PLACE," and dedicated by the District President, Brother George Watene. Already in this garden are a variety of fruit and citrus trees, vegetables and flower plants ready for use in the near future.

The District Presidency is pleased to announce that on the 21st August Brother Edward Paki, President of the No. 8 Elders' Quorum, organized the Group Leaders for the Hauraki District, which is now annexed to the Bay of Plenty Quorum. Brother Ralph Hamon was set apart in the Thames Branch Group Leader; and Brother Herbert Webber Brunt for the Waihi Branch Group Leader, by Brother Paki.

From now on, the District Leadership meetings will be held on the Saturday before the last Saturday of each month, whilst the last Saturday is for the meeting of the No. 8 Elders' Quorum held at Judea, Tauranga.

Executive officers of the M.I.A. covered a wide area of the District visiting all organized M.I.A.'s in the District. Sister Eleanor Temoananui and Robert Temoananui, both Age Group Executive Officers in the District, contacted five M.I.A.'s and participated in enlistment work among inactive members, and much interest created enthusiasm. Sister Janet Watene, Activity Counsellor, attended the Thames M.I.A. and aroused interest by demonstrating visual aids on "better teaching aid" and dealt further on the convention programme. Sister Matiti Riwai, Y.W.M.I.A. President, attended the Kiri Kiri M.I.A. and illustrated the Activity Programmes, Age Group work, and the Convention Programme.

Ordination in the Priesthood for the past two months were: Brother Reginald Tanira, Elder; Brother Kotara Thomas Honetana, Priest; Brother Waara Watene Tukukino, Priest; Brother John Tukukino, Deacon; Brother Nephi Paracana, Deacon.

HAWKES BAY DISTRICT

Reporter: Ella Hawea

Greetings, one and all!

A big hello to all our Collegites!

We commence our news from the Primary department. The Korongata children celebrated the birthday of the Primary by planting trees on the chapel grounds. A short service conducted by the officers preceded the ceremony. In Heretaunga and Te-Hauke the usual cake and games were enjoyed by all.

Right on the tail of our Hui Pariha came our M.I.A. Convention for Region 3. It commenced on Friday evening with a dance. The Athletic Programme drew a large crowd and good weather helped so much in its success. The "Poems" and "Choral" works were run off with Bro. Claude Hawea conducting. The judges for these were Sister Chris Enoka, Bro. Wayne Leavitt, Puoho Katene, all from Wellington, Elder Hudman from Napier and Bro. James Puriri, District Music Director.

In the evening an excellent Maori Period was put over by the Korongata M.I.A. Dues go to Brother Ropiha Campbell and Sister Marlene Kingi, both Presidents.

Following was the Dance Demonstration for next year, by young couples of the Korongata and Heretaunga M.I.A., under the supervision of Brother and Sister James Puriri, Mission Dance Directors. A general Testimony bearing session commenced at 10:00 Sunday which was indeed a spiritual feast, conducted by Sister Jane Tabau.

The afternoon session at 2:00 was conducted by Sister Mary Bryan. Sunday evening, we had a feast of Drama. The Korongata group truly entered into the spirit of their play and are to be commended for their interpretation and efforts—for make-up as well as stage setting. The same can be said of the Maori Period. The scenes, costuming and stage settings were very

good. We hope to see more Drama participation in all Branches.

A Fashion Parade of self-made garments, modelled by the Gleaners of all Districts in attendance accentuated simplicity and thrift. This period was conducted by Sister Wati Martin assisted by her mother, Sister Rebecca Crawford. These "live" models have had no experience in this kind of work, but through the help and teachings in the M.I.A., we saw beauty of carriage, poise, and good works demonstrated.

Our concluding session for a most enjoyable convention was a "Monster Fireside Chat" held in the Nukunoa Hall, where each department had its separate programmes conducted by the District Directors and afterwards all were served with a delicious supper.

Ideal weather prevailed throughout the convention and at all sessions, the chapel and hall were filled to capacity.

The youth of our Church do have a testimony of the Gospel.

The Mission Board attending were: Elder Carlyle Doman, Eric Tahau, James Puriri, Sisters Mary Bryan, Doris Manu, Jane Tahau, Rose Puriri and Molly Taroiwhiti. Brother Claude Hawea, 1st counsellor in the District Presidency and Supervisor of the district M.I.A., was on call to the Mission Board and District M.I.A.

Out of our Region we had two carloads of young people come up from Porirua, Wellington, with Elder Leavitt and Puho Katene.

A few changes and additions were made in the District M.I.A. Released from 1st counsellor of the Young Women was Marie Pere and to fill this office, Sister Hine Ferris was moved up from 2nd counsellor. Sister Monica Henderson now fills the position of 2nd counsellor. Sister Ella Hawea now fills the office of Special Interest Director. Sister Marie Pere still remains Dist. Mia Maid Director.

Sister Mary Bryan, Mission Board, spent a few days here visiting our Branches and getting first hand information on the conditions here and helping out with such good instruc-

tions that we feel has come at a time most needed. Thank you, dear Sister.

This has been a busy month for our District Presidency, Elders James Southon, Claude Hawea, Tutu Warehini and Doug Martin. Some hours have been spent in rearranging Branch assessments for the College, since the increase, Welfare (garden plots and College clothing requests), our fruit canning, Temple-College Project and other business collectively and individually. Kia Kaha, e hoa ma.

Our shearing season is once more upon us. Can we remember we are all missionaries and some 6,000 or more members have to be found?

Let me conclude here with the words:

*The harvest is great,
The labourers are few,
But if we're united,
We all things can do.*

L.D.S. COLLEGE

Reporter: Mihi Edwards

Spring is here! Spring is here! Chirp the sweet birds here and there. Yes, missionaries with this beautiful warm weather setting in we are able to carry out the Lord's work in a more pleasant atmosphere and favourable conditions. Big plans lie ahead for us all. We are rushing all preliminary building programmes to an end with the one thought in mind to get started with the Temple and administration, Chapel and auditorium blocks.

The plans for the Temple have just arrived. It will be a magnificent building of the same type as the one just dedicated in Switzerland. The "Matthew Cowley building" plan (chapel, auditorium, gymnasium, etc.) should be here within a fortnight. The motels are well under way with two units practically completed. Several more have the walls up and not any too soon as more personnel will be arriving from the States within a fortnight.

We have just finished moving in our new power plant and are now in the

process of setting it up to give us better power and a standby unit. Plans are now ready for the construction of the new block plant and installation of the machinery for sand. Work is progressing on those lines as fast as possible.

The crews on the dormitories are making a big showing now. From all indications they will all be roofed within another month or so. The garage crew are now in full force re-conditioning equipment for our logging operation when weather permits. We have just acquired a few trucks and a caterpillar for that purpose.

It seems that the Lord has blessed us women folk at the camp, for we have had three new babies born in our midst this month. They are Sister Putu Smith, a son, Sister Girlie Hippolite, a daughter, and Sister Lynn Natons, a son.

"Suffer the little children to come unto me."

We were truly blessed with a spiritual feast during the M Men and Gleaner Week from September 3rd to September 10th. On Sunday morning a testimony meeting was held. A Holy Pageant, "The Way to Eternal Life," written and directed by Allen Peihopa, was presented on Monday night. It was truly a credit to Allen. Mutual was held on Tuesday. A fireside chat was held on Wednesday, with President and Sister Ballif and their daughter, Bonnie, as our guest speakers. We were inspired with a lovely programme depicting a family at home discussing courtship and marriage. Thursday evening a sports programme with a treasure hunt, table tennis, quiz and a fashion show was held. Friday evening the show "A Man Called Peter" was shown. Saturday evening a banquet and ball, "No Malice in Wonderland," with a M Men and Gleaner floorshow was held. Sunday evening inspiring talks by Elder Childs and Sister Rosenvall concerning Temple rites were given. To conclude this momentous and inspiring week we had John McKay, Mere Riki, Guy Nuku and Mihi Ed-

wards baptised and confirmed into the Church of Jesus Christ of Latter-day Saints. On my own behalf I would like to thank the Saints for their faith and prayers for the wonderful feeling and testimony I have in being a Latter-day Saint.

We have Joe Pineaha, one of our faithful cooks, saying hello to his loved ones in the Ohiti Branch. Also Sister and Brother Matenga from Gisborne, Bro. and Sister John Rarere from Bridge Pa, John Campbell, Paul Tahau, Roger Fong, Mark Haapu, Duke Chetone, all say a special hello to their parents and brothers and sisters and loved ones.

MAHIA DISTRICT

Reporter: Molly Taroaiwhiti

On 12th August members of the Mahia District travelled to Hastings to take part in the Convention held at Korongata. The Hawkes Bay M.I.A. District Presidency needs to be congratulated on the beautiful display of M.I.A. work and for winning most of the numbers.

On 20th August, President and Sister Ballif arrived in Nuhaka to attend our Hui Pariha which commenced that day. That evening the Primary put over a sweet little programme under the direction of the Primary District President, Sister Huia Christy, and was followed with the M.I.A. programme under the direction of Rebecca Smith, M.I.A. District President. The M.I.A. Mission Board was represented by Elder Doman and Sister Bryan. Sunday morning the women met in the Relief Society room under the direction of Sister Heni Smith, District President. Once again the mission was represented with the presence of Sisters Ballif, Grant, and Crawford. Other mission representatives were Elders Hay, Newman, Williams and Brother Sidney Crawford. Brother and Sister TeNgaio and family with Jimmy Brown of the L.D.S. College, Hamilton, also attended our Hui Pariha.

Brother Tureia Whaanga, also of the L.D.S. College, returned home and left on the 24th with his wife and son, Marie and Gray, who have gone to be with him on his mission at the L.D.S. College. To you good people at the College, our loss is your gain to have such a talented young lady in your midst.

On the 25th August, Sister Maraea Peakman passed away in Hastings and was brought back to Whakaki. The Branch President, William Taurima, conducted the funeral service and dedicated the grave. To her family we offer our deepest sympathy.

On the 28th August the District M.I.A. Presidency was released.

OTAGO DISTRICT

Reporter: Noelene Thomson

Several members of our District have been excelling in the sporting world this winter. Sister Joyce Bratton, who has only been in the District three months, was recognised by the Canterbury Table Tennis Association by being selected to represent them in the inter-provincial tournament this year. Elders Darrel Harper and Darwin Olsen of Invercargill have been chosen for the L.D.S. missionary team to play New Zealand at basketball.

During Labour Week-end, the Region 4 convention is to be held in Christchurch. Here is the opportunity you have been waiting for to visit the South Island. Why not make the trip now, and catch the convention, too. If accommodation is required contact Box 1383, Christchurch. We promise to feed you well.

M.I.A. activities this past month have been directed towards practice of competition items. To select the best the district has, a "get together" has been arranged in Dunedin on 24th September.

To spend Open Night in August, the M.I.A. of Dunedin held a picture evening while the Christchurch group had a Pot Luck Dinner and film party.

Regular monthly visits to the Saints

in Timaru and Oamaru are being made by Elders Richard H. Haacke and Theodore May, in order to keep them in touch with the Church.

Recent transfers were Elder Emery Patton from Dunedin to Wellington and Elder Milton C. Hatch from the Saw Mill to Dunedin. We welcome him to the District.

STATISTICS

Birth:

To Peter and Angeline Taylor, a daughter, 7th August, Dunedin.

Marriage:

Archibald Freebairn to Ngaire Jacobson, 29th July, Christchurch.

TARANAKI DISTRICT

Reporter: Mana Manu

After long and arduous preparation the Taranaki Hui Pariha has been and gone and many changes were made during it.

To enhance the beauty of the instructive presentations of the Primary and M.I.A. programme was the beautiful stage setting. Arrayed in three giant bowls were camelias of red, white and pink, and a special bowl of white lilies placed for the purpose of the M.I.A. programme denoting "Purity." Above the entrance in a half circle in large lettering and covered in "glitter" was the theme "JOY THROUGH LIVING."

The Primary children presented their different class activities, the younger Mission Group, Co-Pilots, Homebuilders, and Trailbuilders. Apart from the well prepared talks, special mention might be made of the mannequin parade conducted by the Homebuilders. Although only four little girls paraded the aprons with their initials on the pocket, they gave a delightful display and was well appreciated by the audience. Sister Myra Mason, Mission Primary President, gave words of praise and encouragement to the District Primary President and her co-workers. At the conclusion of the programme special

emphasis was placed on the Trail-builders graduating from Primary into the Aaronic Priesthood and M.I.A.

From this, background music of "Come Hail the Cause of Zion's Youth" was sung while the introduction of the M.I.A. theme was presented by the M.I.A. District Pres., T. Warwick Manuirirangi. A welcome was then given in Maori, and to support the Maori powhiri, a Maori action song followed. Each age group partook and the Beehives and Explorers formed a quartette, and in Drama fashion presented "Evalina Dear." The Mia Maids in a beautiful rose setting instructed on "Beauty Care," and to climax their programme a dance exhibition was presented, "Mary Rose," and the three girls, Elizabeth Rei, May Manu, and Winsome Rei, dressed in pink, white and lemon truly displayed a L.D.S. rose in all her purity and beauty. The stirring pageant, "Our Union Shall Endless Be," was presented to conclude the programme. Indeed, it might be said that the theme of the Hui Pariha was brought into this play. It told of pre-existence, earth form and death. During the reading soft singing was heard, and special emphasis was placed on "Temple Union." Backdrops were used and the main feature was the Temple. At the conclusion "Temple by the River" was sung by the sextette.

Sunday services were conducted by District Pres. Calvin J. Wardell, with Pres. Ballif presiding. The Manaia Branch Choir rendered numbers for each session.

It was with thanks and appreciation that releases were given District and Branch auxiliary officers. The positions now held are: Dist. Pres., Elder Calvin J. Wardell, 1st counsellor, Turake Manuirirangi, Secretary, H. Del Var Petersen. Sunday School Supt., E. Jack Prime. Relief Society Pres., Hinerau White. Primary Pres., T. Betty Manuirirangi. M.I.A. Pres., A. Doris Manuirirangi. With the releases of Turake Manuirirangi, Charles Rei is now President of the Manaia

Branch and Elder O. Pearse is President of the Wanganui Branch.

Past activities assignments and visits: Manaia Branch—A Primary birthday service was presented Sunday of August. The following Saturday a birthday celebration for the 77th year of Primary in existence was held. Relief Society visiting teacher month was conducted and many of the inactive and scattered members were contacted. A sponge cake competition was held, placings were Mana Manuirirangi 1st, Josie Manuirirangi 2nd, and Caroline Maha 3rd.

Home for three weeks was Shirley K. Manuirirangi.

Elder William Riddell was transferred from Wanganui to Tamarunui and a welcome is extended to Elder and Sister Othello Pearse and Elder Richard Anderson.

Thomas Kershaw was also home for a short visit. Brother and Sister Sid Crawford were visitors on the College welfare plan. At New Plymouth, Brother Steve White was ordained a Deacon. Many investigators from New Plymouth attended Hui Pariha.

Visiting the Taranaki District was Elder Carlyle Doman, and Elder Williams on M.I.A. and Sunday School work.

Visiting the District also were our District Pres., Calvin J. Wardell, and his companion, Elder H. Del Var Petersen.

WAIKATO DISTRICT

Reporter: David M. Evans

The Sunday School at Opoutia is doing very well with Elder and Sister Albert Rosenvall and Sister Joan Deal as teachers under the direction of Richard Marshall and Emma Tonga. Over forty people attend regularly.

Under the direction of Simon Johnson, with Elder and Sister Henry Boren, the Sunday School at Te Hoe O. Tainui is progressing rapidly.

Elder David Ririe, who is manager of the farm at the College, is visiting the Mangatangi School every week. Sister Lil Crawford also assists as teacher in this Sunday School.

Elder Paris Wimmer, former Bishop of the Holliday First Ward, is teaching the Whakapapa class at Puke Tapu Branch each Sunday.

District leadership meeting was held at Hamilton on the first Thursday of this month under the direction of Elder David M. Evans and his counsellor, Morris Pearson. Reports from all auxiliary organizations on the fine progress of the district were given.

M Men and Gleaner week was held at the College this month with all the activities going off splendidly. The climax was the fireside held at the College with President and Sister Ballif as the principal speakers. They, along with their daughter, Bonnie, gave a fine programme on "Marriage Among the Young People."

Hamilton Branch appreciated the help in the Senior Sunday School of two teachers from the College, Brother John Smith and Brother Ben Hippolite. Now fully organized, the Branch is moving forward on its own.

The Hamilton Branch Primary birthday programme was presented on August 6th with the theme of "Love, Service, and Obedience." Sister S. Parata's Home Primary combined with the Branch, being prepared with the same songs and poems, so the united programme was effective.

A Pot Luck Dinner was held by the Relief Society at the Chapel before M.I.A. on August 2nd. The food was delicious and the money went towards the building fund.

On August 30th, in place of a music festival, the Maori Director, Marsh Parata, arranged a Maori evening to arouse interest in Maori culture. With over forty people, including some investigators attending, it was very successful.

The Hamilton Branch extends greetings to the elders. Elder Klar

Robinson has gone to Hauraki and we wish him well. We welcome Elder James E. Rice to be Elder Von Del Andrus' new companion.

WELLINGTON DISTRICT

Reporter: Tiripa Katene

To Elder Grover goes the faith and prayers of the Saints of this District. We trust that it will not be long before you are back in the fields of Zion.

An Open House was staged by Brother and Sister Bill Baillie, when they celebrated the opening of their home. With the doors thrown wide open the Saints marched in, and the wonderful evening and supper provided made it a huge success.

Expounding the great College work to the District and encouraging all to support this project were Brother and Sister Sydney Crawford Snr. of Hastings. "Let's get behind the College Project" is our D.P. motto, so the Elders' Quorum are always on the ball creating ways and means of supporting the District missionaries at the College.

A stork shower was held by the Porirua Relief Society for one of our College missionaries, Sister Takuna (Girly) Hippolite, where many lovely little gifts were received for the little one. Congratulations are extended to her and her husband on the birth of their daughter.

On the 31st August a monster Fancy Dress Social, sponsored by the Porirua Relief Society, was held, children to adults coming all decked up from rags to silks, each wondering who would steal the eyes of the judges and win their sections of the competition. After a grand parade from tramps, teddy boys, which caused a great sensation, the winners were selected. Children's section: Ria and Hohepa Solomon and Miriama Ell. Teenage section: Jamesina Hippolite, Patricia Wineera and Manapuri Arthur. Adults' section: Waitohi Elkington and Erinora Parata.

On the 13th September the Porirua M.I.A. held a social evening to celebrate the 21st birthday of Elder A. Gundersen. A wonderful evening of bright entertainment was provided and a most enjoyable time was held.

Primary birthday month was August, and to mark the occasion on the 11th our investigator branch Primary at Porirua East celebrated it with a party much to the delight of all the children. Also celebrating in the form of a party were the Porirua Primary, where much to the Ah's and Oh's of the children, the huge birthday cake was cut.

The thrill of their lives were experienced by three of our girls when they as debutantes were presented to the Hon. Walter Nash, at the Labour Party Ball, held at the Wellington Town Hall. They were Tutari Solomon, Gracie Pene, and Kanui Parai.

Filling the position of District Sunday School Superintendent, following the release of Emeron Elkington, is Brother Tutuira Wineera.

After almost four years the Saints of the Hutt Valley Branch are thrilled to have amongst them proselyting missionaries. They are Elders Charles Bailey and Marvin Pitman, who are busy tracting in that area.

The Priesthood members of the Wellington Branch have been kept busy on their building project. At present they are engaged on placing a new roof on a home in Ellice St. All donating their spare time, the roof has now reached its completion stage.

The District has had six new converts recently and we welcome them into the fold. Entering the waters of baptism were Brother and Sister Hoy, Brother and Sister Adley, Sisters Dement and Mary Walker. All are welcome members of the Wellington Branch.

It is always wonderful to see Saints from other districts. Recently visiting their parents were Janie Edwards of Hastings, and Mervyn Kenny who is in Auckland in the Navy. Also Brother and Sister Claude Hawea, it's

good to see you even if the great convention at Athletic Park was the main attraction. Also Brother and Sister Sydney Crawford Jr. and Mary Matira. From the South Island came Brother and Sister Joe Warren. Visiting her family during the school holidays was Sister Terewai Elkington who is at present teaching in the Taupo area.

The district is now preparing for Region 4 Convention which will be held in conjunction with the Otago Hui Pariha at Addington Show Grounds, Christchurch, from October 22nd to the 24th.

Recent missionaries for the College from the District are Brother and Sister Wayne Leavitt and his family, and with them goes the District's best wishes.

WHANGAREI DISTRICT

Reporter: Dick Horsford

To the readers of the T.K. we bring a District report of tidings, some sad and some glad.

Firstly we wish to welcome Brother and Sister Tutanikai Puru and their four children into the Church. They were contacted by the Elders while tracting in Whangarei and accepted baptisms on July 3rd. Their children were blessed at the same time.

The last Elders' Quorum meeting was a big success. It was held in the Mokau Hall under very adverse weather conditions but the spirit of the Lord was there in rich abundance. It was the first attended quorum meeting held so far with Elders travelling from Wangarei, Hikurangi, Te Horo, Kaikou, Maungatoroto, Maromaku and the Whangaruru area. The Elders' Quorum Presidency spoke with much inspiration that day and we do hope that the Elders in the Whangaruru area will keep mobile after the enthusiasm shown that day.

After the Elders' Quorum meeting a general meeting was held with many of the sisters from Whangaruru attending. Brother C. Going, the District

President, conducted and the new College assessment was explained and the branches given their assessments. The spirit of the previous meeting was very evident in the general meeting, and as has been the case whenever the new assessments have been given out, it was accepted with interest and a certain amount of enthusiasm.

On Sunday evening, 28th August, Sister Dana and Sister Briggs were given a farewell at a fireside chat conducted by the Jr. M Men and Gleaners of the Maromaku Branch. Sister Briggs showed some slides of different Temples of the Church. Sister Dickerson and Sister Van Orden were also present. We welcome them to our district.

Sisters Briggs and Dana also received a farewell at the Y.W.C.A. in Whangarei on August 31st prior to their returning home on September 8th. We are very grateful for the work of these sisters in our District and hope they will have much enjoyment in their trip home when they intend completing the round-world trip.

On 31st of August the Te Horo Chapel was packed by both members and non-members, Maori and Pakehas, to pay their last tribute to Brother Raniera Motatau Rewi (Moses David)

who passed away on the 28th August after a long illness. To the relatives of Brother Moses we extend our deepest sympathy.

STATISTICS

Baptisms—

Busby Haori Laurance, Te Horo Branch, July 31st, 1955.

Patrick Robert Harding of Portland. Tutanikai Puru, Whangarei Branch, July 3rd, 1955.

Pare Panaho Puru, Whangarei Branch, July 3rd, 1955.

Blessings—

To Brother and Sister Ernest William Anderton, a daughter. Blessed 1st August.

Puti Pare Puru, Whangarei Branch, 3rd July, 1955.

John Munro Puru, Whangarei Branch, 3rd July, 1955.

Matekino Puru, Whangarei Branch, 3rd July, 1955.

Bessie Puru, Whangarei Branch, 3rd July, 1955.

To Brother and Sister Harry Kehoe, Maromaku Branch, a daughter, 24th August, 1955.

To Brother and Sister Dick Horsford, Maromaku Branch, a daughter, 4th August, 1955.

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.

—Dr. Alsaker.



We may boldly say, the Lord is my helper, and I will not fear what man shall do unto me.

—Hebrews 13:6.



“Before the word is spoken you must govern it. After it is spoken it will govern you.



Heaven's gates are not so highly arched as princes' palaces; they that enter there must go upon their knees.

—Daniel Webster.

The ABC's of Religion

- A is for the Articles of Faith which Joseph gave,
B is for the Bible and Book of Mormon, both might
to save;
C is for Christ who is head of the Church,
D is for Doctrine that we all must search,
E is for Example which Jesus Christ set,
F is for Fasting, we must not forget,
G is for Golden Rule which we must obey,
H is for Health, the Word of Wisdom way,
I is for Instruction that the Gospel does give,
J is for Jesus who taught how to live,
L is for Love, happiness to maintain,
M is for Missionaries whose loud praises we sing,
N is for News of the Gospel they bring,
O is for Opportunity the Church offers all,
P is for Prayer—God will answer our call,
Q is for Quiet when the Sacrament is blessed,
S is for Sunday School we all should attend,
T is for Tithing to the Lord's work we lend,
U is for Unselfish which we all should be,
V is for Victory over sin, then God we shall see,
W is for Work—there is plenty to share,
X is for the Cross that we all must bear,
Y is for Youngsters whom Jesus loves well,
Z is for Zion where we all hope to dwell.

—LUCY BAILEY, *Toowoomba Branch, Australia.*

★ ABOUT THE COVER . . .

A recent air view of the New Zealand College of the Church of Jesus Christ of Latter-day Saints. See article on page 309.

**WHICH M.I.A. CONVENTION ARE YOU
GOING TO ATTEND FOR YOUR
LABOUR DAY WEEK-END?**



REGION I. Convention will be held at
Whangarei with

AUCKLAND
BAY OF ISLANDS
WHANGAREI
HAURAKI DISTRICTS participating.



REGION II. Convention will be held at the
L.D.S. College at Frankton with

WAIKATO
BAY OF PLENTY
KING COUNTRY
TARANAKI DISTRICTS participating.



REGION IV. Convention will be held at
Christchurch with

OTAGO
WELLINGTON
WAIRARAPA
WAIRAU DISTRICTS participating.



BE SURE THAT YOU ARE THERE!

De Karere

THE MESSENGER



NOVEMBER :: 1955

'TE KARERE'

(Established 1907)

OFFICIAL MESSENGER OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN NEW ZEALAND

Mission President:

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First Counsellor:

JOSEPH HAY

Second Counsellor:

GEORGE R. BIESINGER

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EDITORIAL . . .

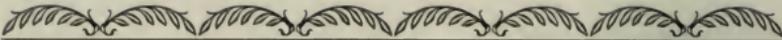
To You, my Fellow Man, my Brother—

*I do not know whose life I touch
By deeds I perform as I go my way,
Scarce can I know how helpful, such
A weak soul as mine this day
Can be to influence for good
He who so needs a friend,
Perhaps for an essential thing, like food,
Or just a simple smile, to send
A heavy heart and gloom to route.*

*Perhaps my actions are not right,
And so they lead some soul astray
Who else might surely find the light
Had I but shone my own his way.
If brother, sister, friend or foe
Were harmed by slightest act of mine
Unto myself I bring the woe
Instead of peace and joy sublime,
And I fail my fellow men and God.*

—L.F.

SOMETIMES in our daily activities we become so involved in ourselves that we fail to realize the potential we have within ourselves for good—and for bad, as well—in our daily contacts with other human beings. Often times we go too quickly from place to place, too engrossed in problems, pains or pleasures of



our own to see those whom we could influence for good, by even the exchange of a glance, eye to eye, the smile of friendship, or the clasping of hands in comradeship.

At times we neglect those closest around us in our efforts to reach horizons beyond. In other cases, we are so enrapt in the fellowship of immediate circle of family and friends that we become oblivious to the society in which we live. Both those in our immediate surroundings and the rest, too, are part of God's children and hence are brothers and sisters to us all. We must be ever mindful of every one—and of how our words and actions will influence their lives.

People in positions of leadership, particularly, can scarcely realize how many of their daily actions are observed and appraised by others. If the private actions of any leader do not reach the standard he would have his public actions, perhaps a personal analysis should be made. And regardless of the position one has in society, every person is a guide and example to some other, frequently unknown to himself, so every act, public and private, should be on the highest plane.

As parents, as teachers, as friends, as missionaries, and particularly as members of the Kingdom of Jesus Christ, we owe to those about us a life, exemplary to all.

None of us would knowingly teach ideas and doctrines that would lead another person from the truth. Nor should we, knowingly or unknowingly, by a careless action, lead another any way but right.

—L.F.



The President's Page

By President ARIEL S. BALLIF

HOW long has it been since you called on your neighbour and invited him to attend your Church service with you? Are you living the Gospel of Jesus Christ so well that you are a worthy representative of the Saviour's way of life? And do you feel proud to have your neighbour look at you as an example of Christian living?

Have you been thoughtful enough to go out of your way to encourage that weak member in your branch to come along with you and enjoy the blessing of partaking of the Sacrament and developing his personal conviction of the truthfulness of the Gospel by seeing your testimony in action?

In truth we are our brother's keeper and in a real sense we are responsible for helping all our brothers and sisters in the Gospel to live righteously.

We covenanted with the Lord when we were baptized that we would accept this sacrifice and be a living testimony to the world of His mission. A part of the covenant includes the encouragement of others to live the Gospel. It follows, then, that we must be available to teach, persuade, encourage and do as the Great Shepherd, go out and bring the sheep into the fold. We should help them fan into a flame the spark that is within each individual.

Look carefully for every opportunity to serve in the programme of the Church. Be especially concerned that nothing you do will stop others from right living. And of more importance, put your arm around them that they may again walk the paths the Saviour laid out, with confidence and assurity.

Chapel Constructed through Co-operation

THROUGH united efforts great things can be accomplished. The beautiful Hastings Chapel, being constructed on Heretaunga Street, is well over a month ahead of schedule, through the united efforts of the L.D.S. College at Frankton Junction, under the direction of Mission construction supervisor, Elder George R. Biesinger, foreman Charles Wolfgramme, his regular working force of Brothers James Joyce, Walter Wolfgramme and Frank Craig, and an enthusiastic group of Hawkes Bay Saints. The bricks and lumber have been supplied by the College and carted by College trucks. The brick-laying was done by the College "brickie" crew and the joinery work,

including the pulpit, seating facilities, and much of the interior finishing are being supplied by the College joinery. Both the women and the men of the Heretaunga Branch and the entire district have given their willing assistance in working on the Chapel, and in spite of the busy shearing season, Brother Wolfgramme's requests for voluntary labour are still being promptly filled.

The Chapel, constructed on a very modern design, has several unique features, including floor-to-ceiling corner windows in some of the seven classrooms, and an open court in the centre of the building, which will provide both beauty of structure and a play area away from the street. Adding to



The College "brickies" begin their work.



The women eager to do their share.

the modernistic exterior design is the 46-foot tower. Its aluminium spire is one of the highest points in Hastings.

Adding practicability to beauty, the Chapel is styled with the kitchen opening into both the Relief Society room and the recreation hall. Two dressing rooms adjoin the baptismal font. Another unique feature is the brick veneer beams between the Chapel and recreation hall and also on the stage. These beams have a concrete centre, with reinforced steel, and are brick surfaced, giving added support to the roof trusses. District President James Southon and Branch President Paul Randell will enjoy the inclusion of both a district office and a branch office in the front part of the building.

A Junior Sunday School room is included in the plans, and the use of the recreation hall for seating large crowds

makes the seating capacity of the Chapel at a thousand. Though the size of the Chapel limits the space for lawn and landscaping, plans include attractive flower beds and a fish pond to add natural beauty to the impressive structure.

The members of the Heretaunga Branch unitedly are striving to have their portion of the cost of the £30,000 building paid for by the time it is completed. They have demonstrated their co-operative efforts in the various means they have used to raise the funds. Through wholehearted devotion, the Hawkes Bay Saints, in addition to the Chapel, lead the Mission in College support at the present time. Surely the Lord will bless those who serve Him so diligently in building His Kingdom here on earth.

★ ★

"Those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained unto this power."

—D. & C. 63:57.



Women's Corner

By SISTER ARTA BALLIF

HOW easy it is to make the ordinary extraordinary, for the extraordinary is within the ordinary and only needs coaxing to show itself.

A certain artist, while gazing over the city from an elevated spot, felt in the mood to draw a picture of the view. He had no paper on which to work. It was Sunday and the shops were closed, so he went to the office of a friend who was an architect. He found a boy in the office wrapping up some blueprints.

"What is that paper, boy," asked the man.

"Just ordinary wrapping paper," the boy answered.

"Nothing is ordinary if you know how to use it," said the artist. "Let me show you what I mean." The boy gave him a piece of the paper. The artist took it and thereupon drew two sketches of skyscrapers. These two pictures were later sold for a great deal of money.

When Theodore Roosevelt was President of the United States his young son came running in the house one day and the President asked, "What have you been doing?"

"Oh," said the child, "I have been playing with some common little boys out on the lawn."

The father, according to the story as told by C. L. Paddock, thought for a moment, then he looked at his son and said, "Quentin, there is one thing I want you never to forget. There are no common little boys. There are large and small boys, there are black and white boys, there are fat and slender boys, but there is no such thing as a common boy."

Jesus, walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew, his brother, casting a net into the sea: for they were fishers.

And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James, the son of Zebedee, and John, his brother, in a ship with Zebedee, their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him. (Matt. 4:18-22.)

Some people have said that these men whom Jesus called were ordinary fishermen, and perhaps they were at one time, but we know that by observing the Master's teachings they became most extraordinary. They became great men and the leaders of the Church in former days. They healed the sick and raised the dead and led many souls to the knowledge of the truth.

The boys and girls you know and teach will be leaders of tomorrow. You are an extraordinary person if you think so and make yourself something special. "Men and women, boys and girls," says Mr. Paddock, "are not ordinary. Nor days, nor jobs, nor tasks, nor the decisions we make. Nothing is ordinary in the ordinary sense of the word except as we may think it so, or treat it so, or make it so."

How about it? Shall we make this day an extraordinary day by doing something for others and thus change ourselves from the ordinary to the extraordinary?

Thank You, Hori Hall

BROTHER GEORGE HALL, who for the past several years has translated "Essentials in Church History" into Maori for *Te Karere*, is one of the oldest Church members in the New Zealand Mission at the present time. His strong testimony of the truthfulness of the Gospel and the mission of Joseph Smith, the Prophet, has been expressed on many occasions.

George Ruben Hall was born September 4, 1880, at Huria, Tauranga. He was the oldest member of the family of David Hall of Birmingham, Stratfordshire, England, and his mother, Te-Auetu Hall, daughter of Parone Koi Koi, Paramount Chief of the Ngati Matepu Tribe of the main tribe of Ngati Ranginui, and was a prominent elder of several other tribes.

Brother Hall has held his own in public debate on the subject of the Mormon Church. Though not actually called on a mission, Brother Hall has travelled many miles and many times with the Zion travelling elders.

He tells this story of himself: About the year 1917 a young elder stood waiting on the street in a little town called Huria. He was waiting for a youth whom he knew would be making his exit from a hotel across the street. After about two hours wait, the young elder walked up to the youth, who, by the way, was a Maori, and asked him what he had been doing in the hotel. The answer was that he had been visiting with some friends. The elder said that might be all right if the visit was not too prolonged. He then added, "Hori, you were born to be something more than a saloon bum and I want you to make a man out of yourself." That young man, Hori Hall, took it to heart, repented, and has been active in the Church all these many years. The elder was Matthew

Cowley. He has seen the faithfulness and loyalty of the missionary elders to God and to the authority of the Church that sent them.

Brother Hall feels blessed to know the beginning of the history of the Church in New Zealand and to know it as it is now. "That," he says, "is a knowledge worth having." And it has developed in him a love and deep-rooted affection for the descendants now so actively engaged in the footsteps of their forebearers.



Brother George R. Hall was the first New Zealand person (apart from the presidency of the Mission) to meet and shake hands with President David O. McKay on his arrival at Whenuapai. Standing quite remote from where the Prophet touched the soil of Maoriland, Brother Hall was spotted by President McKay, who walked straight up to him and received his greeting and welcome to New Zealand, after which Brother Walter Smith and Sister Smith joined in. This was a proud moment for this "Old Timer" who has spent more than sixty years in what he terms "shaking off and eliminating his earthly, human weaknesses."

(Continued on Page 377)

This is the Point—Use Your Head!

WHEN I was very young, learning the carpentry trade from my father and elder brothers, I was told that if an eightpenny common nail (three-inch flat headed nail) were properly driven, it would sustain weight up to one ton. I could hardly believe it, but could not question it because I had full confidence in those who told me, so I began to think what did PROPERLY driven mean. Many times scaffoldings and braces had fallen when they had several nails in them. Were they properly driven?

A properly driven nail is placed with the sharp edges across the grain of wood, so it will cut its way, rather than split the wood. It is driven straight and set well into the wood. It must have as much or more of its length in the second member as in the first and both must be dry, solid timber, free from knots, pitch or rot, and the head of the nail must be solid and not broken.

If the nail is protected against rust and the wood protected against moisture and rot, I am sure that it will still be sustaining a ton of weight in years to come, if necessary.

Life is the structure and we are driving nails daily by our acts. Whether or not they will hold, in the test of time, depends on how they are driven. Our education begins early, and daily we learn a principle of life that will have to be proven or taken on the word of the teacher. The experience of others is valuable, but we may know for ourselves if we will make the test.

To the Latter-day Saint (or, indeed, any right thinking person) the Lord has spoken and there is no more reliable authority, yet He has said, "Prove me herewith, and Ye shall know."

Can the human body carry the load of life, if it is abused with wrong living and disregard of the common rules of health? Can one have the

strength that comes from the attendance of the Spirit of God (The Holy Ghost) if he fails to keep the commandments upon which the Spirit was promised? Can one obey one law and disregard all the others and expect the desired results?

Can one drive a rusty nail, or use a soggy decayed board and sustain the weight of a ton?

A nail, to sustain prescribed weight, must be PROPERLY DRIVEN. A person, to receive the blessings of life



and eternal exaltation, must give PROPER attention to all the laws of life and the Gospel.

Naaman was immersed in the water SEVEN times, not five or six.

The Prophet Joseph went to Cumorah, not to any OTHER hill.

John baptized in Jordan, not in a basin.

Complete health is maintained by obedience to ALL the rules.

Complete salvation is based on keeping ALL the laws of God.

Properly driven, the nail will sustain a ton.

TUMUAKI SIDNEY J. OTTLEY.

Along with this article President Ottley sends his arohami to Saints and Missionaries. Well and happy, he and Sister Ottley are busy with Church work and building a new home.

Here and There in the Mission

Arriving in New Zealand aboard the "Sierra" on September 2nd, 1955, ELDER ROBERT GARY SMITH and ELDER LARRY LAMAR ADAMS were both assigned to the Auckland District.

ELDER SMITH comes from Inglewood, California, where he served as president of his Deacons' Quorum and Teachers' Quorum, and as a Sunday School teacher. He served a short term stake mission for three months. Elder Smith attended B.Y.U. for two years and has travelled to the Hawaiian Islands, Alaska, and throughout most of the United States and Canada.

ELDER ADAMS, from Huntington, Oregon, also attended Brigham Young University prior to his missionary call. He served as assistant dance director, Young Men's Mutual Improvement Association secretary, and a special assignment as "Sick Call" for his Elders' Quorum, visiting stu-



Elder Smith

dents in the health centre. Elder Adams laboured six weeks in Torrance, California, before he sailed for New Zealand.

Elder Smith is labouring with ELDER BARRY H. BRIGHT and Elder Adams is a companion to ELDER GEORGE NORMAN EDWARDS.

On September 28th, 1955, the "Or-

cares" brought four new elders to New Zealand and took a large group on to Australia.

ELDER SHERON S. HILTON of the Murray Fifth Ward, Murray Stake, has attended the University of Utah. He served as secretary of Seminary, president of his fireside group,



Elder Adams

president of his Priests' Quorum, and play director. He also was a ward teacher. Elder Hilton has been assigned to Papakura with ELDER RICHARD A. MICKELSEN.

From Sandy, Utah, ELDER J. HOWARD PIERSON attended the University of Utah for two years. His father served a mission in New Zealand. He represents the Sandy Second Ward, Mt. Jordan Stake, and was active there in his Priesthood Quorums, serving as president of his Deacons' and Teachers' Quorums and secretary of his Priests' Quorum.

Elder Pierson is labouring in Lower Hutt, Wellington District, with ELDER CHARLES E. BAILEY.

A convert to the Church of less than two years, ELDER GENE WILLIAMS BUSS is from Burlington, Wisconsin. He represents the Racine Branch, Chicago Stake. Elder Buss has served four years in the Navy, serving overseas in New Foundland, French Morocco and in Cuba. He

served as a counsellor in the Sunday School before filling his mission call.

ELDER ARTHUR LEONARD ELLEDGE, returning to New Zealand for the second time, has served in many Church capacities. He has recently served as a High Counselman, Stake Sunday School Superintendent,



Elder Buss

Ward Teacher and Teacher of the Adult class in Sunday School. Elder Elledge represents the Tempe Ward, Maricopa Stake. He has been assigned to labour with ELDER MARVIN J. PITMAN in Lower Hutt, Wellington District.

Big things have been happening to Mission Headquarters in the Auckland Chapel with the enlargement of the office space. To facilitate the large volume of work being handled through the Mission Office, private offices have been set up for the Mission President, the Mission Secretary, the Recorder, and for *Te Karere*. More convenience office arrangements have been made for the Mission Genealogy Department and for the Auxiliaries, with unified Mission Supply Room for filling orders for tracts, books, and lesson material of all organizations.

The old office space and the former Relief Society room has been used to make these enlargements and the flat, formerly occupied by the office elders, is now used by the Relief Society.

Under the new arrangement, PRESIDENT ARIEL S. BALLIF has sufficient space in his office for

the private interviews and meetings which are necessary. Mission Secretary, ELDER JAMES N. CHAPMAN'S office contains the new filing system for the tithing of the Mission. ELDER NEWMAN, Mission Recorder, has his office adjacent to the Genealogy Office, and ELDER and SISTER JOSEPH HAY and SISTER ADELAIDE ANARU, who do this important work, are able to have convenient access to the current records. The Auxiliary Office is set up so that M.I.A. Superintendent, ELDER CARLYLE DOMAN, and Sunday School Superintendent, ELDER LEWIS H. WILLIAMS, can supervise their Mission Board helpers in carrying out their work. The new arrangement places SISTER BETH WINMILL at the receptionist desk where she is also in charge of showing many people who come through the Chapel and giving them tracts and Gospel information. ELDER W.



Elder Elledge

DALLIN GARDNER handles the Mission Supply and ELDER VERNON WAGES collects and distributes all incoming and outgoing mail. In the *Te Karere* Office, adjacent to President Ballif's Office, SISTER LUDENE FRESH also assists with the dictation and correspondence for Tumuaki. A small waiting room, equipped with comfortable chairs and Church literature, has been built for persons waiting for interviews with members of the Office staff.

Priesthood Page

LESSON 11—NOVEMBER, 1955

(For use of those serving as Ward Teachers only)

THE WISDOM OF FOLLOWING THE COUNSEL OF OUR LEADERS

THE presiding quorums of the Church have always been composed of wise and capable men. They were chosen under inspiration and set apart under God's authority to lead and direct Church members in their activities. "The Saints can be assured," said President Joseph F. Smith, "that solid wisdom, righteousness, and conscientious adherence to duty will characterize the policy of those who are entrusted with the administration of the affairs of the Church."

The pioneers were successful in their great responsibility because they followed the counsel of President Brigham Young, a Prophet of the Lord. He was often heard to say: "If we hearken to counsel, we shall be the best people in the world, we shall be as a bright light set upon a hill, that cannot be hid, or like a candle upon a candlestick." He once stated that "those who have hearkened to the counsels given to them in temporal matters have invariably bettered their condition temporally and spiritually."

The Latter-day Saints would do well to seek counsel and advice from those authorized to preside over them when difficulties and problems arise, or when decisions must be made. The Bishop of Ward is valuable to the ward members. He is friendly and sympathetic. He is a father to his people, devoted to their welfare and interested in their success and happiness. He is qualified to advise and counsel by virtue of his calling. The counsel which he gives goes beyond the advice of a friend,

regardless of that friend's standing and reputation among the people. Presidents of Stakes and Missions are similarly qualified to encourage and direct those over whom they preside. Obedience to the counsel of the leaders, who have been duly appointed and sustained, makes for peace, harmony and unity. It is the strength of the Church.

Bearers of the Holy Priesthood who hold positions of leadership in the branches, the wards, the missions and the stakes of the Church are guardians or counsellors of the people. Their advice should be sought after whenever difficulties arise. In such cases the ward teachers should not be overlooked. Too often matters are brought to the Bishop, or the Stake President, before they have been considered by the ward teachers. In like manner the Bishop and Stake President are frequently ignored by those who come to the General Authorities with their problems. This is not the order of the Church and does not conform with the instructions of the presiding authorities as given over the years.

There is wisdom in counsel which comes from the right source. To follow such counsel is the secret of spiritual growth and development. The Latter-day Saints have never been led astray by their leaders. The youth of Zion who are open to the advice and judgment of the Church Authorities are on the road which leads to spiritual and material progress and advancement.

AARONIC PRIESTHOOD

FAST OFFERINGS

The collection of fast offerings is one of the requirements a Deacon must fill in order to receive an Individual Aaronic Priesthood Award. Each Deacon should be given an opportunity to fill this assignment. This assignment calls for a visit to each L.D.S. home once a month. The visit should be made as nearly as possible on the same day each month. This will make it possible for the members of the Church to anticipate the visit of the Deacons and be prepared to make their fast offering contributions.

An envelope containing a card on which the member may record the amount contributed should be provided for each member. The Deacon should provide a pencil and present it to the individual with the card so that time will not be lost looking for a pencil. Care should be exercised by the Deacon in seeing that each envelope is properly closed to avoid loss and insure a safe return of the funds to the

Branch Presidency. Fast Offering cards should not be left in the homes. If the individual does not have the money at the time of the call, the Deacon should call back later.

Deacons should not be assigned more than a reasonable number of families to visit. In scattered areas, one, two or three families may be enough. Where there are not sufficient Deacons in the Branch to collect the Fast Offering, Teachers and Priests should be used.

Fasting and the payment of fast offerings should be encouraged by all members. Fast Offering costs us nothing if it is carried out as we are told it should be. We should pay as Fast Offering the amount saved by refraining from eating on Fast Sunday. All money thus collected is used for the benefit of the poor in our midst and if properly paid by all the members would be sufficient to care for the needs of the poor throughout the Church.

The high ideal of a Priesthood quorum is that of true brotherhood, under the laws and requirements of the Lord. The spirit of Priesthood is the spirit of brotherhood. A group of brethren working toward such an ideal becomes irresistible in overcoming difficulties and achieving desired results. The world is waiting for the service of such brotherly organizations. Peace on earth will come when men look upon one another as brethren.

—Improvement Era, 1938.

Gossip about the weaknesses of others is the usual beginning of faultfinding; and faultfinding, a mild name for slander, breaks down the feeling of brotherhood. Members of the Priesthood should hold themselves aloof from gossip, and anything else unworthy of brethren.

—Elder John A. Widtsoe.

The law of brotherly love is the first in all proper Priesthood activities. By love, unbounded help may be given those who are in need of assistance.

—Elder John A. Widtsoe.

Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time and let all listen unto his sayings, that when all have spoken that all may be edified of all, and that every man may have an equal privilege.

—Doctrine & Covenants 88:122.

The Spoken Word from Zion

By

ELDER RICHARD L. EVANS

ONE of the most moving scenes of sacred writ is the one wherein the Saviour said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of Heaven." This, coupled with an earlier utterance, suggests the sweetness and cleanness with which children come here from the presence of the Father: "And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven." And then He added a sentence that suggests the weight of responsibility that the presence of children imposes upon us, and which suggests also the gravity of the offence of destroying faith: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." In a well-known work of literature, Prince Myshkin had this sentence to say: "The soul is healed by being with children." Healed, yes—and also searched. Perhaps we are never more open to searching scrutiny when the eyes of a child are upon us. And so often we under estimate their understanding. As Emerson observed, "(Boys) know truth from counterfeit as quick as the



chemist does. They detect weakness in your eye and behaviour . . . before you open your mouth . . ." Don't try to hide your heart from a child. Children have a way of seeing inside. And our teaching must be more than talking. We must be careful what they feel from us, what they see inside us, besides the things we say. They come here clean and sweet and teachable, from the Father of us all, and we have an inescapable obligation to teach and train them early, and not to leave their teaching to chance—to teach them reverence and righteousness and respect, honour and obedience, to teach them faith, to teach them truth. "And again, inasmuch as parents have children in Zion . . . that teach them not to understand . . . the sin be upon the heads of the parents." "And they shall also teach their children to pray, and to walk uprightly before the Lord." "I have commanded you to bring up your children in light and truth . . ." And "Whoso shall offend one of these little ones which believe in me, it were better for him that . . . he were drowned in the depth of the sea." Such is the inescapable obligation imposed by the presence of children, and such is the gravity of the offence of destroying faith—in children, in youth, or, for that matter, in anyone at all.

The Mutual Improvement Association

"The Glory of God is Intelligence"

Dear Co-Workers,

You have been called and you have work to do! HOW YOU DO IT IS IMPORTANT! Perhaps these are your techniques:

A. You strive to create happy relationships with your Leaders. Critical, domineering supervisors make others afraid to work with them. Afraid of being embarrassed, or criticized, they are on the defensive and resistant. While if they are comfortable, self-confident and secure, they are free to forget their own feelings and use their energy for constructive effort.

B. You realize and demonstrate that "true co-operation" means "how can we, by working together, accomplish things that none of us could do alone," rather than "how can I get these other folk to help me do what I want done?" You invite all to be concerned in the "doing" to be in on the "planning."

C. You are generous and honest in giving credit to others. You are willing to do your share of the drudgery and behind the scenes work and let others have opportunity for accomplishment and recognition.

D. You look ahead and plan ahead. You organise efficiently, delegate responsibility and follow through so all concerned have the experience of successful achievement.

E. You strive to be a Leader in actuality as well as in name, by being willing to do more than you ask of others, by knowing more about the programme than you expect of others, by being prepared with some real help for those under your supervision.

F. You try to see something in every situation worthy of honest commendation and to be tactful in making suggestions.

G. You never demand special personal favours but are gracious and appreciative about the respect shown your position.

H. You strive to feel and show real enjoyment in working with people.

I. You try to be such an enthusiastic, wholesome, happy person yourself that it's good for others just to be around you, and they "catch" the qualities of Leadership from your manner as well as your messages.

J. You are a living example of all that a Latter-day Saint Leader should be.

1. You honour the Priesthood.
 2. You keep the Word of Wisdom.
 3. You pay tithes and offerings.
 4. You attend sacrament and other required meetings.
 5. You observe the Sabbath Day as a day of worship.
 6. You protect the good names of others—avoiding gossip.
 7. You teach by your life and word the supreme importance of modesty, purity, and chastity.
- K. You are humble in the realization that you are contributing your bit in God's great work and you strive to offer a spiritual Leadership worthy of your calling.

AGE GROUP DEPARTMENTS Y.W.M.I.A.

As the New Year is approaching let us prepare ourselves and study our responsibility. So let us all set our goal and work to that end.

We are endeavouring to encourage and push The Girls' Attendance Programme ahead in the next year of 1956. An "Individual Award Certifi-

cate" has been presented by the General Board in the past year for the Age Groups from Beehives (12 years) to Junior Gleaners (18 years) when they have completed the following requirements:—

"INDIVIDUAL AWARD"

Based on a 12-month period, Jan. 1st to Dec. 31st, 1956.

1. Attend 36 Sunday School Meetings.
2. Attend 36 M.I.A. Meetings.
3. Attend 26 Sacrament Meetings.
4. Observe the Word of Wisdom.
5. Pay Full Tithing.
6. Participate in a Welfare Project.
7. Give a Spiritual Talk.
8. Participate in one of the following activity:—Music, Speech, Drama, Dance, Sports and Athletics, Camping, etc.

This Award commences at the opening of the M.I.A. season, January 10th, 1956, and continues till December 31st, 1956. We will notify you as soon as possible when the Individual Award Application Cards are available.

ACTIVITY DEPARTMENT

The Directors should be leaders in every sense of the word, well informed, patient, kind, understanding, liberal in viewpoint, and business-like in all matters. The best Directors are the ones who are easiest to follow, because they select material suitable for the occasion, and they possess the personal qualities of Superior Leadership, they prepare in advance, and they prepare well. A good Director demands the attention of all pupils, actors, performers and congregation at all times. Strive for quality in all Cultural Arts. REMEMBER! Enjoyable rehearsals are those which are business-like in every detail.

MUSIC. A gift of God which penetrates the heart is important and essential. Music is one of the most power-

ful allies of the Church, and considerable responsibility rests upon the Music Directors to prepare music that is fitting to the occasion. Be well prepared and it will surprise you what beneficial results will follow. Organists also are very important people in the M.I.A. Be thankful for the high privilege of working with youth. Glorify your calling, and love your work. Seek Divine guidance and the Lord will help you.

POINTS TO REMEMBER

1. Announce your song clearly and definitely.
2. Be sure pitch and tone of song is heard.
3. Get their attention before you start the song.
4. Have everyone begin together.
5. Release, a good attack is all-important.
6. Do not neglect any part of your audience.
7. Always maintain variety in choice of songs.
8. When the group is restless use a play song or a round.
9. Start with a song that the Group knows and like to sing.
10. Final song use one appropriate and effective ending.

M.I.A. Dances and Socials should be opened and closed with prayer. Often a song to create a prayerful atmosphere might well precede the prayer. Our Dances should furnish cultural atmosphere and maintain standards in harmony with the Ideals of our Church.

Dance directors, cultivate managerial ability. Have a thorough knowledge of your work and create a good influence among the young people. Be tactful, but not weak, be firm but not officious, be willing to correct if necessary any dancer on the floor, and avoid giving offence. Keep in close touch with the development of good

modern and old-time dancing and get to know your groups well, and in all this be directed by good common sense.

Gold and Green Balls: Congratulations to the Districts, Branches and also to those of you who organized Teen Age Balls for the success of them all.

Regarding M.I.A. Opening Assembly Programmes and etc.: Any obscene acts should be eliminated from being presented at all times, and be cautious about this and make sure whatever you present is the very best of your efforts and is according to the standards of the Church.

This is the procedure of Prayer Meetings 7 p.m. on Mutual night: Prayer meetings should be opened with a prayer, and that is the only prayer necessary for that meeting. You will then have your minutes read, discussions, etc., and go straight into your General M.I.A. meeting.

IMPORTANT—PLEASE TAKE NOTE: Districts and Branches, please contact personnel responsible for the things you do not understand regarding M.I.A.

AUCKLAND PUBLIC HOSPITAL
AUCKLAND.

Dear Brothers and Sisters:

At this time I need one of history's famous poets to express my feelings and thoughts. But without proper prose or poetry, I must express the heartfelt thanks that swells in my heart. Thankfulness to the Lord for His mercy; thankfulness that He saw fit to restore His Gospel to the earth through wise and worthy prophets; and thankfulness for those of you who have accepted and used His Priesthood in this, the dispensation of the Fullness of Times.

Without any doubt I know that it has been through your faith, fasting, and prayers that I am now being healed. There was a time, a short while back, when all I asked was the strength to brush my own teeth. But the Lord, through His Priesthood, has given much more than this. Only now do I realize that we owe absolutely all that we have and are to Him, not just one tenth.

The blessing of an Apostle and your prayers and fasting were answered only a few short weeks later with the new and much brighter diagnosis. My life



belongs to you people, my only regret being that in two years' time I shall have to return to Zion. I hope and pray that in the time remaining I can, in some way, repay that which is so preciously being returned to me.

—ELDER GROVER.

Youth without faith is a day without sun.

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"Wealth is not his who gets it; but his who enjoys it."

“And They Shall Also Teach Their Children”

CHRISTMAS Greeting to all Primary Officers, Teachers and Children from the Mission Board.

ON CHRISTMAS MORNING

*On Christmas morning let us pause
To think of God, then Santa Claus.
If it weren't for Jesus there'd be no
Christmas today;
So when you wake up, think of the
Babe in the hay.
Think of the Star that showed the way
Over the stable where dear Jesus lay;
Think of the little lambs so white and
fair;
Think way back back to Bethlehem.*

—Rose Marie Barry, age 10,
Ogden, Utah.

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SHILLING FUND HONOUR ROLL

Auckland District: Onehunga, Tamaki; Bay of Plenty District: Cambridge Rd., Kawerau, Mangakino, Wairoa; Hauraki District: Kaihere, Kerepehi, Kiri-kiri, Tahawai, Waihi, Waihi H.; Wairau District: Madsen, Nelson; Bay of Islands District: Te Kohata Ote Haua, Te Hue Hue, Tautoro; Hawkes Bay District: Te Hauke; Mahia District: Nuhaka; Manawatu District: Tamaki; Poverty Bay District: Paharoa, Tokomaru Bay, Pourau Home Station; Waikato District: Hamilton, L.D.S. College; Wellington District: Lower Hutt, Porirua; Whangarei District: Kaikou, Moerewa, Maromaku, Ngaio tonga, Te Horo, Whangarei, Whangarei Heigh, Whangaruru.

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NOTE A CHANGE

The Project will no longer appear in the Children's Friend. In its place is STANDARD. December Standard is "Reverence."

A picture is seen on the inside cover of the Children's Friend with the scripture quotation. This will impress us of the importance of Reverence. STANDARD is a word that can be meaningful and adaptable to children's thinking. It is a word they can understand if clearly explained to them. This could be done by story, flannel board, or various other methods. Display the word to the children and make it meaningful.

The purpose for having the STANDARD in Primary is to give the children an opportunity to understand and experience the proper attitude of reverence and respect. Different aspects of reverence and respect will be developed throughout the year, and with each phase of development a scripture will be given for the children to repeat each Primary day. Two or three minutes should be allotted in opening exercises for the developing of the STANDARD. December, 1955, January, 1956.

Reverence for our Father in Heaven

"The Lord our God will we serve, and His voice will we obey." (Jos. 24:24.)

Lesson Work for December: Lessons the 1st hour, Summer Activities 2nd hour.

Younger Groups:

Lesson 1. Page 64. The Birth of the Christ Child.

Lesson 2. Preparation for Christmas Programme.

Lesson 3. Christmas Programme.

Lesson 4. As you choose to give the Christmas Spirit.

December is a beautiful month. Everyone is so happy and filled with the spirit of Christmas. It is the last month of the year, and we stop to think of our accomplishments and our failures.

"Have I done my best," is the thought that passes through each of us? Have I devoted enough of my time to the work of the Lord? Let us all resolve to do better next year. For the second and third weeks the children will enjoy participating in a programme to show their parents what they have learnt in Primary. The fourth week you may use your own discretion. Teachers, watch your Children's Friend this month for there is material that will be of great value to your class. August Magazine.

Co-Pilot Group:

Lesson 1. Page 65. Thanksgiving.

Lesson 2. Page 71. Gifts.

Lesson 3. Page 75. Joy of Giving.

Lesson 4. Christmas.

December is a month children look forward to, and wonder what Santa will bring for them. These lessons will bring out the real meaning of Christmas, and help them to appreciate the joy of giving as well as receiving, and they always love to hear the real Christmas story, "The Birth of Christ."

Make your party simple and let the children help plan. They get more joy from decorating a Christmas Tree than anything that is on it. They feel important when they help plan and create. Get and keep the spirit of Christmas.

Trail Builders:

Lesson 1. Let's Grow with our new Craft.

Lesson 2. Satisfaction with Our Craft Well Done.

Lesson 3. Trail of Service. Making a Christmas Ball of Carolling.

Lesson 4. Christmas Party.

The first two lessons the boys are continuing and completing their hand-crafts. With the two-hour Summer Programme they will have plenty of time to work on these. The last two Christmas Lessons are on pages 77, 80 of your Manual, Lesson 13 and 14. If the boys go carolling organize the outing well and have the co-operation of the parents. The last Lesson is Christmas, and a lovely opportunity to teach the boys the true spirit of Christmas, in the midst of the commercialized Festive Season of today. If you have a Primary Christmas Party I am sure it will be enjoyed by both officers and children, so a Happy Christmas to all and a spiritually prosperous New Year.

Larks:

Lesson 1. Page 213. Along the way.

Lesson 2. Page 91. Preparing Our Christmas Presents.

Lesson 3. The Birth of our Saviour.

Lesson 4. Christmas Party.

Lark Gay Day: The Larks Visit a Lovely Lady.

If you haven't had your Lark Gay Day as suggested on Page 89, December would be an appropriate month to bring some sunshine to someone special in your branch or neighbourhood.

We hope that some of you are able to give your Christmas Gifts Presentation of the story of the Saviour's Birth in your primaries. Many of you will not know of the songs suggested but you can use substitutes, or maybe repeat some already given. In most cases the Christmas carols are just hummed in the background to the Spoken Word.

We wish your Primary a very successful Christmas Party. It is not necessary to give each child a gift, but fun and games, a little refreshment, are all that is required. A small decorated Christmas Tree and maybe paper hats will add a little extra joy.

We hope that the girls are enjoying their handwork, dances, hikes, etc.,

which are included in our extra hour period.

SUGGESTED PRIMARY PROGRAMME

1. Song by Children, "Shine On" (page 55 "The Children Sing").

2. Standard by one of the Children (for whichever month applies).

3. Action Song by Mission Primary Lesson Book Group, e.g., "Roll Your Hands," "Two Little Hands," etc.

4. Story by a Co-Pilot Boy or Girl, "Anna Helps Build a Church," while another Co-Pilot holds a picture of a Church. If possible use the Church made from the Co-Pilot Teacher's Kit" (see Page 143 Co-Pilot Book).

5. Song by Children, Page 82, "This is God's House."

6. Homebuilding by Larks. Have seven girls, one to speak introduction on Homebuilding (Page 132 in Lark

Book) and six to do the Flannel-board Demonstration (Page 18 in Lark Book).

7. Trailbuilders. Have five boys, one to present each Emblem (see Page 6 of Trailbuilder Book), and one to repeat the five articles of Faith learned this year. Then all boys salute and repeat the Code.

8. Song by the Children, Page 1, "I Thank Thee Dear Father."

This is only a suggested programme for you to work on, but the whole programme should not take more than half an hour. As you teach the programme encourage the children to speak out clearly. A good idea is for the teacher to stand away from the children, perhaps at the back of the room as they practise their parts, so they will speak out, and this will help them make their voices heard.

BELIEF SOCIETY

OWING to the inadequate facilities for a suitable display of handwork at Hui Tau, we plan an exhibition on a smaller scale, and in a different manner from usual. We ask that the district officers be responsible for choosing the best work from the branches, plus a model who will participate in an "Exhibition of Work" planned for the Saturday. Time allowed for each district will be three minutes. Plan to show, as artistically as possible, as many articles in the time limit. Example: Young lady with a "made over" frock, a hat copied from a magazine. Over the arm a cane basket containing nylon or paper flowers. Child in night attire, over one arm a patchwork rug, in the other a cuddly toy, on the feet little felt slippers made from old hats, mother

in background with sunburst quilt. So that the mission narrator may prepare her script, we ask that the district work counsellor send in no later than with the February reports details of the work for this display. Time of exhibition and rehearsal to be published later.

Te Karere Campaign. Congratulations to Porirua who has lost no time in sending in T.K. subscriptions.

A special greeting to Sister Ida Smith who is in Middlemore Hospital.

Reminder. Visiting teaching and work meetings will be continued during vacation.

Book of Mormon reading course to be reported with the November reports. Have you done yours and checked it off with your secretary?

Genealogy

FAMILY ORGANIZATIONS

(Continuing Instructions on Family Organizations)

LEADERSHIP

Confusion has arisen in the minds of many between the patriarchal order of family government and the right of primogeniture. The patriarchal order, i.e., the right of the father to rule, is eternal and cannot be set aside. In the Church today, however, the ancient right of the firstborn son to take precedence over the younger sons is not always observed. Many family organizations, holding fast to the belief that the firstborn son must by right of birth be chosen president, have languished and failed through lack of efficient leadership. A rigid adherence to the rule of the firstborn presiding in families may result in the selection of the one least qualified by ability and training and interest, the one with the least capacity for leadership, the one least worthy and even—if the oldest son of the oldest son is chosen—the youngest in age.

The members of the family would therefore be wise to choose one of their number as president who is best qualified for the position by worthiness and ability. Obviously a family organization to be successful must choose an efficient and progressive leader with helpful and enthusiastic officials and committee members. It is a good practice to have the office of presidency held from time to time by various members of the family and to give as many from each branch of the family as possible some responsibility. If every branch of the family is represented in the government of the family organization there is apt to be greater harmony and greater enthusiasm in the performance of the purposes for which the family was organized.

OTHER OFFICERS

In addition to the selection of a good, live President, there should be chosen two Vice-Presidents to act as his first and second assistants, and a Secretary-Treasurer. This group comprises the Executive Committee which assumes active, general supervision of the activities of the Family Organization. It is essential that such persons be selected for these positions as can meet together readily and frequently. A Genealogist and a Historian should be selected because of their ability for research and record keeping. Chairmen should be selected to be in charge of Committees on Temple Attendance, Social Functions and Finance.

ANNUAL MEETINGS AND REUNIONS

Families should meet at least once a year. Conference time usually provides an opportunity for many to meet. At this meeting a regular programme of procedure should be followed, including the election of officers. If the Genealogist, Historian and Temple Chairman are giving efficient service they should not be changed too frequently. Great care should be taken to notify all eligible members of the time and place of the meeting. It is also the part of wisdom for families to meet at intervals in regular reunions to mingle together in a social way. By their becoming better acquainted, family solidarity and unity will be increased, and their desire for co-operation will be strengthened. On such occasions the children and young people should also be given something to do.

ANNUAL DUES

All members of the family organization having a vote in the election of officers, say all over 16, should pay an annual due of whatever amount is decided upon by the family. This should be used for research, temple work and other expenses connected with the organization. The amount of dues decided upon should be written in the by-laws.

PUBLICATIONS

If the family organization is large enough, it is wise to publish a family bulletin or similar publication periodically. By sending such a publication out to every member of the family organization it is possible to keep them informed as to what is being done by the organization as a whole, and it also provides a wonderful avenue for circulating news item concerning members of the family. By this means greater enthusiasm can be maintained, which in turn greatly speeds up the progress in genealogical work and temple work for the family.

SURNAME ORGANIZATIONS

The Genealogical Society urges the formation of efficient family organizations, based on relationship to a common progenitor. These are much preferred to surname associations comprising only those of certain surnames, regardless of a common relationship. Since those of the same surname fre-

quently belong to entirely unrelated families, it is difficult for them to unite on a common objective in either research or temple work. Surname societies have a tendency to encourage their members to be entirely satisfied with gathering names of the surname, and doing temple work for them alone, under the too often erroneous assumption that they are the names of relatives. As previously stated in this Hand Book, we as members of the Church have been commanded to seek out our progenitors and our dead, and to go to the Temple and there perform in their behalf all of the ordinances. Any organizations which has a tendency to cause its members to deviate from this objective is not approved by the Genealogical Society.

FAMILY ORGANIZATION FILE

It is urged that the Secretary of every Family Organization be certain that the organization is properly recorded with the Genealogical Society. This information should be submitted to the Secretary or Librarian of the Genealogical Society, and should include the name of the Family Organization, the date it was organized, the name of the President and the Secretary with the address of each. When changes in the organization are made information relative to this should be submitted also, so that an up-to-date record may be on file at the Genealogical Society.

FREE AGENCY

All men have the God-given right to think and believe as they will, and all men have the God-given responsibility to render an accounting, some time, somewhere, for those things which they choose to think and believe.

o o o

GEMS OF THOUGHT

I gave a beggar from my little store of wealth some gold. He spent the shining ore and came again, still hungry and cold as before.

I gave a thought, and through that thought of mine, he found himself the man supreme, divine, clothed, fed and crowned his life with blessings manifold, and now he begs no more.

A Message from the Mission Sunday School Secretary

By MARGIE AHMU

“WHO shall descend into the hill of the Lord? Or who shall stand in His Holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully, he shall receive the blessing from the Lord and righteousness from the God of his salvation.”

To me, this stands for the woman I want to be, and for the woman that we, as young women in this Church, should all strive to become. To be a good woman is far greater than worldly riches, beauty or fame.

In addition to this scripture, I'd like to be able to take the word WOMAN and let it be a guide in my life, and here is the way that I would do it:

W—This letter would stand as a reminder to keep the *Word of Wisdom* so that I might have a strong, healthy body and a clear mind to receive the blessings of this Wisdom.

O—Would stand for *obedience*. I'd obey the principles of the Gospel. I'd love the Lord and keep His commandments that I might have peace of mind through obedience.

M—I'd live so that I'd be worthy to be *married* in the Temple. To me, this would be riches, beauty and fame combined, to know that the man I love would be mine forever, that the children I hope to have would be sealed to us for eternity. That I, too, might be as good a mother as my mother has been to me.

A—To *always* answer the call of service in the Church would make me a better woman and more worthy to “ascend into the Hill of the Lord.”

N—I'd *never* cease to learn more about the Gospel. I'd increase my knowledge that I might be able to teach by precept as well as example, and never forget the woman I'd like to be.

Also, I'd remember these lines from a poem:

*“I have to live with myself, and so I want to be fit for myself to know;
I want to go out with my head erect,
I want to deserve all men's respect.
I never can hide myself from me, I see what others may never see;
I never can fool myself—and so whatever happens, I want to be self-respecting and conscience free.”*

With all these guides to help me and you, I hope that we can grow to be the woman we want to be. As quoted by the First Presidency: “How glorious and near to the angels is youth that is clean. This youth has joy unspeakable here and eternal happiness hereafter.”

SACRAMENT GEM

for the Month of November

Jesus said: “Be ye . . . perfect, even as your Father which is in Heaven is perfect.”

—Matthew 5:48.

“He who kindles others must first himself glow.”

Featuring the Districts

WELLINGTON DISTRICT

Reporter: Tiripa Katene

Over the past month new officers have been added to the District Board as follows:—Relief Society Secretary, Patricia Solomon; Primary Secretary, Tiripa Katene; M.I.A. Director Athletic, John Ruruku; Choir Leader, Puoho Katene.

With the Relief Society in recess the district has organized monthly projects to stimulate interest over the summer period. Also stimulating interest is the Primary with their monthly projects. For the month of September was a Dresser Ornament, winners being Junior Wineera, Dawn Parata, John Elkington Jnr., and Irirangi Katene.

With funds for the College and Temple in mind, a very successful Gala Day was held by the district at Porirua—Bazaars, Auction Sales, Hot Dogs and Dinners, plus a Baby Show, were organized and a wonderful time was enjoyed by all.

From Porirua comes news of appointments in various organizations: Relief Society Secretary, Sister Te Uira Wineera; M.I.A. Y.W. President, Wikitoria Whatu; with Tiripa Katene, Jamisina Hippolite and Tutari Solomon as Counsellors and Secretary. Following the release of Sister Enid Manu from 1st Counsellor in the Primary, Patricia Solomon has filled the vacancy with Vernice Wineera and Kerehi Pene as Counsellor and Secretary.

On the 25th September an inspirational and enjoyable Branch Conference was held at Porirua. During the Sunday School programme long-awaited Teachers' Training Certificates were presented by the District Sunday School Superintendent, Tutuira Wineera, to Brothers John Elkington, Angus Elkington, Manupuri Arthur, Sisters Kerehi Pene, Vernice

Wineera, Te Uira Wineera, Sophie Solomon, Ria Elkington, Waitohi Elkington and Tiripa Katene. Following, a baptismal service was held and entering the waters of baptism was Sister Mahara Te Aika of Christchurch, whom we welcome into the fold. In the evening the Relief Society sisters and Singing Mothers presented an outstanding programme which brought a successful conference to a close.

On October 9th an inspiring Sunday Evening Service was conducted by the M.I.A.

Congratulations are extended to the David Reynolds on the birth of their twins. Also to Tom Moriarty on the birth of a son. Also sharing congratulations is Mata Rei who exchanged marriage vows with Jack Warren on October 7th.

A Branch Choir Committee has been formed at Porirua with James Elkington as Choir Master. The assistants are Elsie Elkington, Erina Daymond, Te Uira Wineera, and Percy Te Hira.

Making the Navy as his career is Mervyn Kenny, Jnr., who was farewelled by the Saints of Porirua at the Wellington Station prior to his departure overseas. Bon Voyage, and God's Blessings are extended from the Saints of the district to him throughout his journey across the world.

From the Hutt Valley comes the report that after two years' recess M.I.A. has again been organized and proving popular and enjoyable under the Joint Leadership of Brother Tata Parata Jnr., with assistant John Daymond and secretary Sister Peta Parata.

With the assistance of the proselyting elders, the Gospel is spreading in this area. Cottage Meetings are held and are proving very enjoyable and successful. Also noticed is the increased attendance at meetings over the past month or so.

The Hutt Valley Branch Conference was held October 2nd where wonderful and inspirational meetings were held. A special programme was presented by the Mangaroa Home Sunday School children.

From Australia comes the news of the engagement of Allan Forbes, late of Wellington and Waikato, to Shirley Leakes, a recent convert of Sydney. Congratulations are extended to this couple who plan marriage at the Bankstown Chapel, Sydney, on Nov. 2.

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BAY OF PLENTY DISTRICT

Reporter: Messines Rogers

Hui Pariha at Mangakino on 10th and 11th of September was notable for its austere look, no frills and flounces, no clatter of pots and pans, in fact, nothing but the facts, the many weaknesses of our district and its strength all laid bare for Tumuaki to see.

A series of instructive auxiliary meetings began on Saturday and continued throughout Sunday interspersed with the main services. Spiritual food was concentrated in the theme "Who-soever will be great among you let him be your minister and whosoever will be chief among you let him be your servant." As always, the highlights of any Hui are the words of truth of counsel and exhortation given by the servants of God. When Tumuaki Ballif spoke our eyes were opened and our hearts were uplifted. We saw our humble land through the eyes of Sister Ballif—"the Mist Maiden stealing through the aisles of green pines." We, too, received the desire to plant trees and be servants unto mankind. Thank you, Sister Ballif, for awakening within us a knowledge of our own potentialities.

Brother Syd Crawford, for the College, gave us a percentage picture of our assessments for the College and Temple projects. Brother Pera Te-

ngaio made a special plea to all members living in isolated areas or away from branches to become a part of these great works by sending financial and other aid through him or the Elders.

The Relief Society stressed the need for more economy and thrift in clothing one's family and Home Budgeting. Better management in this respect would make it easier for all Saints to pay their assessments. Visual Aids, too, are still to the fore in making lessons more pleasant. Sister Grant gave us a very interesting example of how to take a literature lesson.

Poor Brother Hay! According to him, he and his Genealogical staff at Headquarters are loafing—therefore make them work! Fill in your family group sheets and send them in immediately.

We returned to our various branches morally and spiritually uplifted. Many thanks to Saints in Mangakino for being such good hosts.

The Elders are quietly but forcefully going about their duties in the Bay.

A welcome is extended to Brother Luxford Walker and family, who are now established at Kawerau. Hello, Bubbles.

Sister Celeste (nee Ormsby) Barker took a special trip back to Wairoa for their Hui Peka, so that her son, Douglas Robert, born at Rotorua in July, would be blessed and christened by his own grandpapa.

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HAWKES BAY DISTRICT

Reporter: Ella Hawea

Greetings to our dear friends and Brothers and Sisters in Zion. To all readers, hello!

September 12th marked another milestone in the activities of the Relief Society. Commencing at 10:00 and after the preliminaries, Sister Kingi took the Theology lesson on the Book of Alma, with pictures and charts. Sister Wairukuruku Maere, Social

Science leader, gave the lesson on the "Constitution of the United States." She used maps and charts to simplify this very interesting course.

Following on was the Literature lesson conducted by Sister Hine Ferris who took us along in poetry with such well-known writers as Chaucer, Shakespeare, Emily Bronte and many others. Demonstrations with pots and pans for safety in household equipment followed and this was given by Sister W. Maere.

Much preparation and gathering of materials was put into each department of work by the teachers. To the Branches who participated in the Fashion Display, much enjoyment and ideas were gained. The women modelled their own handwork to a delighted and interested audience. Sister Rebecca Crawford of the Mission Board attended. She was very appreciative of the wonderful efforts and talents that were put over. Bro. Claude Hawea of the District Board was also present and said he was greatly impressed with the lesson studies.

Nature was at its best for the climax of the "Blossom Week Festival." This annual event gets bigger as each year comes along. It is estimated that 40,000 people attended. Of the 62 floats, three were entered by members of the Church, namely the Heretaunga L.D.S. Chapel Maori Party, the "Polynesians" (Samoans), and the Korongata M.I.A. float.

Our Waimarama Branch is progressing very well. Brother Dave McDonald is President of the Branch, with Amheta Watene as 1st Counsellor, Brother Paui Ihimaera as 2nd Counsellor and William A. Watene as Recorder.

In charge of the Primary is Sister Alberta O. Riwai. She is doing a fine job. The children love her. She is also teaching at the Public School.

Sister Watene is President of the Relief Society, and leading the Sunday School is Bro. Ihimara with Sister Alberta O. Riwai as Secretary.

Things are a little brighter in the Ohiti Branch. Brother Ray Paki, a young man, has a big job as Branch President, but with his good wife as President of the Relief Society and her Counsellor, Sister Hana Halbert, they accomplish much good.

The Zion Elders, Elders Richards, Jarrard, Lauritzen and Phillips, are visiting the Te Hauke Branch regularly of late. Their visits are very much appreciated, but let us show more than that, let us really get active in the work.

Miss Manola Apatu, a very lovely girl and daughter of Mr. and Mrs. W. Apatu of Hastings, was wed to Sydney Jones Crawford Jnr., son of Bro. and Sister S. Crawford, Bridge Pa. Performing the ceremony was our District President, Brother James Southon. We take this opportunity in wishing them all the best in their life together.

The District Primary Officers assisted by all Branch leaders got together and turned on a good time for our children in the way of a Fancy Costume Party. This party was held in Hastings under ideal weather conditions, the afternoon was spent in games, and ice cream was the popular item of the day. Many and varied were the costumes and the Branches were well represented. Space will not permit the names of all our winners, but in conclusion on behalf of the parents we thank the District and Branch officers for this happy occasion.

Cheerio until next month!



WHANGAREI DISTRICT

Reporter: Dick Horsford

The main activity for the month was the Hui Pariha held in Whangarei last week-end with the Sunday Meetings held in the Town Hall. The average attendance for the two general sessions were 500.

We were very proud to have two elders ordained and added to our quorum, bringing our total to 87. The

Brothers were Te Rua Hui Hui Manihera and Gordon Kingi Davies.

When Sister Adelaide Anaru was called to serve in the Genealogy office of the Mission, the District M.I.A. organizations had to be released, and a combined M.I.A. presidency was set apart as follows: Bro. Horsford as Supt., Sister P. Mason 1st Counsellor, Bro. Bill Heta Jnr. 2nd Counsellor, Bro. Les Going Y.M. Secretary and Sister Raihi Wihongi as Drama Director with all other officers remaining the same.

The Saints are still working hard on their College and Temple assessment and at the end of last month we still had a credit of some £20. With the milking and shearing season getting in full swing we hope to build up a bigger surplus before next winter.

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WAIKATO DISTRICT

Reporter: David M. Evans

This month welcomes Tumuaki Ariel S. Ballif at the Huntly Branch and a complete reorganization took place. Brother Peter Heke was sustained as President with Brother Bunny Berryman as 1st Counsellor and with James M. Cune as 2nd Counsellor and Secretary. A vote of thanks is given to Pehi Tarawhiti, the former branch president, and his counsellors, Brother Bunny Berryman and Brother Peter Heke. We wish the new members of the branch presidency much success in their new callings. Also, there were two new elders ordained, Brother Tommy Berryman and Brother Steve Berryman, making the branch total to 8.

At the College Branch this month a change in the branch presidency took place with Brother Ron Bowen being released as 2nd Counsellor in the branch presidency and Brother Stone Whaanga sustained as 2nd counsellor. Many thanks to Ron for his untiring efforts, and good luck and all to the new man in his calling. The College

was also indebted to Brother Henry Eyring for his visit and talks to the College staff and then again for instructing the study class.

A successful concert was held under the direction of the branch two nights in a row in Hamilton.

The Sunday School, under the direction of Elder Henry Boren and Brother Blackie Thompson, from Hoe O Tainui, had a lovely visit around the College this month. They report that their area is progressing rapidly.

A district M.I.A. Gold and Green Ball was held in Hamilton with the hall decorated lovely, two orchestras and a beautiful floor show. Those attending enjoyed themselves immensely.

On the 25th of September the Sunday School from Te Kowhai, which is under the direction of Elder Lorenzo Bates, made a visit to the Hamilton Branch Sunday School and they enjoyed the instruction received there. This Sunday School, under Elder Bates' direction, is a fine addition to Waikato District.

In Hamilton Branch two new Deacons were ordained this month, Aland Marshall and Clem Huriwaka.

We would like to congratulate Sister G. M. McInnes for her baptism on the 10th of September. Also baptized was Sister Mere Riki.

A lovely wedding was held in the Hamilton Chapel this month when Sister Mary Ormsby of Horotiu was married to Brother Ronald A. Day. Congratulations to both. Sister Ormsby is the daughter of Brother David Ormsby.

Brother Harry Marshall is the new Elders' Group Leader at Hamilton and Brother Pehi Tarawhiti is the newly-appointed group leader in Huntly Branch.

There is a newly-organized Scout Troop in Hamilton as on the 20th September. Arnold Ormsby was commissioned as a Boy Scout Leader by the District Scout Commissioner. Five boys have already passed their Tenderfoot examinations.

Brother William Curnow was sustained as 2nd Counsellor in the Waikato District Presidency this month and is welcomed by those he will work with. He will be an asset to the district organization.

A renewed activity was reported from Pukekohe under the direction of TeAwa Whare Ponga this month, when the fresh vegetables came rolling in to aid in the Waikato District support. Thanks to the Saints in that area.



MANAWATU DISTRICT

Reporter: Moana Manihera

Greetings all.

Since the Hui Pariha held last September many changes have taken place in the Manawatu District.

The Levin area has been made a branch with Brother Mat Patuaka (Branch President), Bruce Murray (1st Assistant), Chappy McDonald (2nd Counsellor), Robert Weipeihana Snr. (Clerk). To these brethren we say, Kia Kaha, may God bless and direct you all. The Levin Sunday School is now under the Superintendency of Hemi Heremaia. From Levin we also hear that Brother Robert Wehipeihana has again been admitted to the Palmerston North Hospital. A prayer for a speedy recovery is extended to this brother. We also hear that this branch now has 100% attendance at meetings. There have been advancements in the Priesthood, which leads to progression in the Southern part of our district.

From Palmerston North: On the 4th October we were fortunate to have President and Sister Ballif and their party visit Palmerston North in the evening.

We heard that Brother Eric Steele was honourably released with a vote of thanks from the Branch Presidency and his father, a recent convert, Bro. John A. Steele, is now the Branch President, with Bro. Noel Auckram (1st Counsellor), Herbert Maxwell (2nd Counsellor and Clerk). The

Sunday School is now under Peter Howell; M.I.A., Warren Waka; Primary, Sister Phylis Mendenhall. To these officers we say congratulations and kia kaha. With the coming of Jay Cee Market Day the Relief Society sisters are on the ball, as they are having a stall. We congratulate Peter Howell in his advancement to Elder in the Priesthood.

From Tamaki, although the Branch Presidency has not been reorganized, all the organizations are undergoing changes and they should all show their colours in the near future. The M.I.A. Basketball (indoor) teams, both Young Men and Young Women, have been very successful this year. Both teams being Joint Holders of the Competition Cup, both hold the Knockout Cup and both second place in the Efficiency Cup.

To Elder Bott, who has been released after a few weeks in the Dannevirke Hospital, and to Morwena Meha and others afflicted we send health germs and ask God's blessings to be with these Saints. The Elders' Quorum is on the ball as each week they all go to Norsewood on Saturdays to tree felling, etc., where the wood will be sold and funds will go to the College.

Advancements in Aaronic Priesthood in Tamaki are Wanaga Kingi, Manahi Nikora, George Timu, deacons; Edward Pearse, teacher; Naera Tangaroa, Clive Harris, Arthur Nikora, priests; Guy Abbot and Eddie Thompson, elders. Congratulations e hoa ma. We are pleased to hear of the attendance at the Tapuata Sunday School and the Dannevirke Sunday School—both will soon be more than the attendance at the Chapel in Tamaki Branch itself. To Elder and Sister Bott we say, keep up the good work, don't let Dannevirke weather stop you.

On the 2nd and 3rd of October we were pleased to have President and Sister Ballif and their party visit Tamaki and much has been done to help the district. We send congratulations to Bro. Clive Harris who was

married to Kawa Waitere on the 7th October at the Chapel by Taylor Mihaere. On the 19th September a packed stadium of people watched L.D.S. play the N.Z. Reps. in Indoor Basketball, which resulted in a win for N.Z. 47 to L.D.S. 40.

The Hui Pariha held in Tamaki early September was enjoyed by all with sports for all in the morning, leadership meetings in the afternoon and two lovely programmes in the evening conducted by the Primary and M.I.A. A feature of the M.I.A. programme was the U.S. Revolt put on by the Palmerston North M.I.A. small group and the presentation of the Gleaner Cup to Moana Manihera by Elder Doman for 1st place in the Gleaner Essay. Sunday brought a spiritual unlift to all present and a wonderful Genealogy meeting brought our Hui to a close. On this note ends our news for the month.

(Editor's Note: We extend our apologies for inadvertently omitting the Manawatu District news in the October issue.)

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OTAGO DISTRICT

Reporter: Noelene Thomson

From Christchurch we hear that the sisters are still concentrating on building up the College funds. The jumble sale held a few months ago was so successful they decided to try another. By Friday, 16th September, enough goods were gathered and put on display to the public in the city. Their efforts were well rewarded.

The district M.I.A. competitions were held in Dunedin on the 24th September. At this time the speech contestants were decided, the drama rehearsed and a combined chorus practise was held. Volley and basketball also formed part of the activity. The week-end was thoroughly enjoyed by hosts and visitors alike, and the visitors truly appreciated the hospitality and suppers given them in the Dunedin homes.

On 1st October Brother Matt Thomson arrived home in Christchurch from a six months' mission at the College. His return will only be for a few weeks, however, as he and his family will be shifting to the College permanently.

STATISTICS

Births: To Elsie and Robbie Lash, a daughter, September, 1955, at Christchurch.

To Peter and Joan Van Twout, a daughter, 8th October, 1955, at Dunedin.

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KING COUNTRY DISTRICT

Reporter: Ruby Hooper

Hello again! After a short recess King Country is once again in the news.

During the month of September three more Sunday Schools were organized, bringing a total of eight now in the district. At Aria, Bro. Darcy Tangihaere was set apart as Superintendent. In Horokino, Bro. J. Vernon Hamana was appointed as Superintendent. On September 25th, Brother Waru Eketone, District Sunday School Superintendent, Sister Kahu Henry, 1st Counsellor in the Primary Presidency. Elders Scott and Smart travelled to Pureora to organize a neighborhood Sunday School and Primary. Bro. William Palmer was set apart as Superintendent with Bro. William Paul as 1st Counsellor and Sister Ada Ngawaka Gibling as 2nd Counsellor and Secretary. Gilbert Gibling and Betty Brown are the teachers. Sister Ada Gibling was selected as Primary President and an attendance of 32 was at the first meeting. These are the first Church organizations in this part of the district.

Word comes from the shores of Aotea Harbour that as soon as the surveying is completed work will begin on the construction of the Matakohai Branch Chapel. Everyone is looking forward to that day.

On October 1st a Region II. Convention was held at Te Kuiti to discuss and finalize plans for the coming convention at the College. Representatives from Taranaki, Waikato, and King Country were present.

Many thanks for the help rendered by three Saints from Auckland District in the recent "Pipi" drive for the College. They included Brother Willie Paki, Sister Nola Hetteg and son, John, and Sister Lil Joyce who were spending the week-end with Brother and Sister Paki.

Going into the waters of baptism this month was Matilda Sanft, wife of Richard Sanft from Morningside Saw Mill. Since that wonderful day they, along with their three children, have changed their place of abode to the L.D.S. College where they are now serving a two-year mission.

Also changing their address to the L.D.S. College is Piriki Apiti from the Matakowhai Branch. At present he is working at the farm.

Dan Ormsby of Te Kuiti was chosen to play on the King Country team for the K. C. Roller Mills Shield and then travelled to Auckland and won their match there, returning with another shield.

District President Wardell and Elder Petersen are being kept busy between Kawhia and Manaia.

We wish to welcome to our district Elder John Lewis, from Arizona, and hope he has settled down after being "nearly lost" in Otorohanga on arrival. He is labouring with Elder William Riddell who has laboured in Wanganui for the past 14 months.

Members at Kawhia have much to rejoice over, as we hear that there has been a start made on their new Chapel. They are now levelling the ground.

A good start has been made with a good attendance at the newly organized neighborhood Primary at Otorohanga with Sister Mae Te Kare as President.

There was a very good attendance at the King Country monthly district officers' meeting held in the Bandroom at Otorohanga September 11th where quite a few problems were thrashed out.

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BAY OF ISLANDS DISTRICT

Reporter: Tai T. Rakena

On July 30th a farewell party was held at Te-Kohatu-Ote-Haua for Sister Rachel Edmonds, a teacher in the Primary Organization of this Branch, who is leaving the district for Otahuhu, Auckland. An inspiring Primary service was held at this place on Saturday, 17th August, 1955, and the following Saturday an enjoyable Birthday celebration was also held there. All children and parents attended and shared the lovely spirit of the Primary that day.

On August 12th, 1955, the Special Interest class of the Tautoro M.I.A. held a very successful and enjoyable social evening at the Te Hungati Hall. Many people attended this function and "romped" to the lovely music. The person who was responsible for supplying this music was Ta Whiti "China" Tahere, a very competent guitarist, and a non-member. Supper was the highlight of the evening—cakes, trifles, etc.

As usual the District Genealogical Committee held its monthly meeting under the direction of Brother George Randell, chairman. The Elders' Quorum held their meeting also in conjunction with the above committee. These meetings were held on Saturday, 10th September, 1955.

Approximately nine months after the marriage of Mingo June Rakena, she was baptized into the Church on the 4th September, 1955. Her husband, Tai T. Rakena, baptized and confirmed her under the direction of the District President, Patariki Wihongi. Those who were present at the place of baptism were District President Patariki

Wihongi and Sister Mary Wihongi, Elders Jones and Hatch, Branch President Haki P. Wharemate, Brother and Sister Thomas T. Rakena Snr., Ngairo Komene, Henry Sadler and Rehu Sadler, Rose and Victoria Tai Rakena, Ellen McOnie, William McOnie, and Rangi-Tai Nuku.

The following Saturday, September 10th, an exhibitional bout was staged by Henry Sadler and Roy Stevenson, ex-New Zealand light and heavyweight champion, at the recreational hall at Kaikohe.

On the 2nd October another baptism took place in the Tautoro Branch. Those who were baptized by William McOnie were Peter Brown, Clarka R. Wharemate, and June Nonella Te Rangi. They were confirmed in the same order by Tuhiwai Wharemate, Tai T. Rakena and Haki P. Wharemate.

We are pleased to announce the engagement of Brother Henry Sadler of the L.D.S. College (home Tautoro) to Patsy Ngamo of Kihikihi.



AUCKLAND DISTRICT

Reporter: Louisa Schaumkel

The M-Men and Gleaner Girls' class of the Auckland Branch carried out their annual M-Men and Gleaner Week, beginning with the evening of October 2nd, following through a complete week of entertaining activities. Their first programme was taking charge of the evening Sunday Service, with talks given by Lini To'o, Tasi Tu'ua, and a duet by Heke Kewene and Annie Beazley, followed by a talk by Doug Williams, a number from the M-Men and Gleaner Chorus, and a talk by Louise Schaumkel. On Monday night they went to the Devonport Naval Base for an evening of watching an indoor basketball game between the Leipua girls and the Blacks. On Tuesday evening all attended M.I.A. where they put on a special programme for

the Mutual, with the "latest fashions from Paris." The following night the group attended "Laxdale Hall" at the Oxford Theatre. Thursday a refreshing swim was enjoyed by all at Helensville, followed by a light supper. A party was held at the home of Mitzie Rivers on Friday night, and the concluding night of Saturday was spent in a Dine and Dance for all.

The Leipua indoor basketball team, consisting of all members of the Church, Ofa Schaumkel, Ruby Schulke, Lata Wolgramm, Tasi Tu'ua, Margie Ahmu, and Louise Schaumkel, have had a very successful season. They won the championship in their league. Congratulations to this fine basketball team.

Congratulations are also extended to the L.D.S. basketball team who also had a very successful season by winning the Onehunga Indoor Basketball Tournament, and also the championship of their league.

On September 24th, Sister Gaoti Multalo exchanged wedding vows with Brother Falefatu Leauanae in the beautiful setting of the Auckland Chapel. After the ceremony a bounteous supper was served in the recreation hall by the Samoan Saints.

A Home Sunday School was organized on October 9th at Papakura under the direction of President Ballif and District President Alex Wishart and his counsellor, William Grant. We wish the members the best of luck in their work there.

Three returned missionaries from Samoa, Elders Orr, Harris and Abbott, spent an enjoyable week here in New Zealand touring the Island and visiting Samoan members of the Church. They returned to their homes on the "Orcades."

Elder Phil Mason, who has been labouring with the Samoan and Tongan people with Elder John Lewis, is recovering satisfactorily from his recent illness at Sister Hobson's Rest Home. Elder Harold J. Scott is now labouring with Elder Lewis.

Briefs from the North Shore:

Progress is the password for the North Shore and naturally that means ups and downs, trials and joys. Internal problems are the making of strong people, but if not watched can be the breaking also.

All auxiliaries are functioning well under the able direction of the Branch Presidency. The M.I.A. attended the Whangarei (Region I.) Convention with a contingent of six and will remember that wonderful gathering.

November will see another social that will mark another achievement in the advance of the Northern people. It will be a Masquerade, so all can come along now, not worrying about their natural beauty.

The Relief Society is extremely busy with their part of the Bazaar and all the ladies are making wonderful things for sale. Even the men are keen.

All are welcome to come to our meetings, but be prepared for anything. You may be asked to say a few words—but most of all we love to share the spirit that prevails at all Latter-day Saint gatherings.

From Tamaki:

After many weeks of careful planning and work, the Tamaki Building Committee finally successfully staged

their October Halloween Dance at Auckland Chapel. The nervous screams of horrible delight that echoed out of the spook alley eloquently demonstrated its entertainment value by receiving constant attention throughout the evening. The thrills, excitement, and spine-tingling devices provided therein proved particularly beneficial to those whose crowning glory somewhat receded, as it furnished many hair-raising experiences.

Due to the hall not always being available for Sunday School, alternative arrangements have been made to meet at the home of Brother Harold Hogan (Senior Sunday School) and Sister Tarawa (Junior Sunday School). Attendance of over 100 is now frequently recorded.

Home for the week-end, and most welcome indeed, was our College missionary, Mat Tarawa.

The regret felt by all at Elder Richard Mickelsen being transferred out of the area was only compensated by his being shifted close by and replaced by another fine missionary, Elder Buss.

A group of merry Saints met at the home of Brother Des. Billman to wish his wife, Ilene, and Sister Lani, a Hawaiian missionary, a happy birthday.

Vigorous preparations are now being made by Tamaki Saints to attend the Regional Convention at Whangarei.

THANK YOU, HORI HALL (Continued from page 353)

Brother George Hall served conscientiously to make the Maori article available to those who love reading about the Gospel in Maori. Even when he was scarcely able to write, his material was faithfully turned in.

To you, Brother Hori, the countless missionaries who have served as editor of *Te Karere* over the years, and the

Saints of the Mission, particularly the dear old-time Maoris who have been delighted to find their language carried on, join in expressing gratitude to you for your efforts in *Te Karere* and your faithfulness to the Church. May the Lord bless you that your testimony may ever burn brightly, to light the way for the coming generations of Latter-day Saints in New Zealand.

L.D.S. MISSION SUPPLY

Aaronic Priesthood Chorus Hymns.....	5	0
A New Witness for Christ in America (Vol. I.) (Kirkham).....	15	0
A New Witness for Christ in America (Vol. II.) (Kirkham).....	15	0
Articles of Faith (Talmage).....	12	0
A Voice from the Dust (Dee).....	£1	16 0
Book of Mormon.....	4	0
Book of Mormon Messages and Evidences (Harris).....	4	0
Cherished Experiences—David O. McKay (Middlemiss).....	£1	2 0
Children's Friend Story Book (Primary).....	18	0
Christ's Ideals for Living (Cloth) (Tanner).....	16	6
Paper Bound Edition	13	0
Doctrine and Covenants	12	0
Doctrine and Covenants Commentary (Smith-Sjodahl).....	£1	16 0
Genealogical Supplies.....	120	of these sheets for £1
Plain Post Binder Sheets, Family Group Sheets, Personal History Sheets, Pedigree Charts	2d.	
God Planted a Tree (Stewart).....	7	0
Golden Nuggets of Thought (Marler).....	7	0
Gospel Ideals	£1	8 0
Gospel Standards (Grant).....	17	6
His Many Mansions (Howell).....	18	0
History of the Church (7 Volume Set).....	£5	0 0
History of the Church (Per Volume).....	15	0
Hymn Books (Large Blue).....	8	0
Hymn Books (Small Yellow Selected).....	1	0
IP Book Filler Paper.....	3	0
Israel Do You Know? (Richards).....	15	0
I Talk About My Children (Stewart).....	12	6
Jesus the Christ (Talmage).....	£1	1 6
Joseph Smith, Prophet, Statesman (Durham).....	15	0
Joseph Smith, Seeker After Truth, Prophet (Widstoe).....	£1	5 0
Kia Ngawari (Sacred Maori Song) (Smith).....	1	0
Kirkham's Maori Grammar (Kirkham).....	2	6
Know the Bible (Alward)	18	0
Lehi in the Desert, World of the Jaredites (Nibley).....	17	6
Maori Hymn Books	2	6
Maori Bible Ready References	2	6
Matthew Cowley, Man of Faith (Smith).....	£1	5 0
Matthew Cowley Speaks (Deseret).....	£1	8 0
Millions of Meetings (Clark).....	16	0
Mr. Durant of Salt Lake City (Rich).....	1	0
Not by Bread Alone (Hinckley).....	12	6
Our Lord of the Gospels (Clark).....	£1	16 0
Outlines of Ecclesiastical History (Roberts).....	17	6
Personal Problems (Giesel).....	£1	3 0
Priesthood Supplies—Deacon's Class Manuals (PBO), Teacher's Class Manuals (PBO), Priest's Class Manuals (PBO).....	2	0
Elder's Class Manuals (Welker).....	4	0
Story Classics (Zobell).....	7	0
Story of Our Church for Young L.D.S. (Peterson).....	£1	2 0
Sundav, the True Sabbath of God (Gamble).....	15	0
The First 2000 Years (Skousen).....	£1	1 6
The Great Apostasy (Talmage).....	2	6
The Restored Church (Berrett).....	£1	5 0
The World and the Prophets (Nibley).....	18	0
Triple Combination (BM, DC, PGP).....	£2	10 0
Under the Midnight Sun (Zobell).....	7	0
Voice of Warning (Pratt).....	2	6
We Believe (Stewart).....	7	0
To Them of the Last Wagon (Clark).....	7	0

Blessed are the Merciful, for they shall obtain Mercy



WHY should we rail at the fallen? Why not rather weep, when a brother or a sister sins? Why hate them for what is their misfortune? The Heavens wept over fallen Lucifer, and even Michael, the archangel, contending with him for the body of Moses, "durst not bring against him a railing accusation?"

None but the tempted know what trials are; none but the fallen what the fallen suffer, or how they endured ere they fell. None but God can fully know the why and wherefore of their fall.

*"We see but half the causes of our deeds,
Seeking them wholly in the outer life."*

What we deem chance, may be destiny; what we term accident, design. A greater knowledge than man's, the knowledge of a God, can alone elucidate the mystery of mortal actions, as seen by the dim, uncertain light of the flickering lantern of human wisdom.

—From Life of HEBER C. KIMBALL,
by Orson F. Whitney.

★ ABOUT THE COVER . . .

The Hastings Chapel is being speeded to completion through united efforts. See article page 350.

A LATTER-DAY PROPHET SPEAKS

*He stood at the pulpit so straight and tall,
And o'er the gathering of Saints there hung a pall
Of silence as they beheld their Prophet dear,
Their President, Revelator, Prophet and Seer.
In silence they wondered at the beauty of his face,
Surely he belonged to a much higher place,
A place on higher levels 'mongst the angels afar,
For age, master of the old, this man's face could not mar.
His hair was as white as the whitest of snow,
And his eyes were the blue that the summer sky does show.
His skin, like a babe's, was soft and fair,
But his hand did shake as he waved the air.
For here was a man that was growing old,
Nay, not a man, but a king,
For not one that night doubted that he
Could foresee each happening, each thing.
"Thank you is a very inadequate phrase to express our
feelings tonight."
Were his first words as he stood there, so old, yet so upright.
And his eyes swept o'er the heads of the many Saints gathered
there,
Their hearts filled with love and with joy, yet with sadness
and despair.
For tonight he has come, yet tonight again he leaves,
So, though their hearts were filled with joy, to their eyes
there gathered tears.
He did not carry his speech in a book,
He did not learn it by heart,
Nay, he but opened his mouth and his hand in God's part,
Then words of wisdom did he impart.
For God knew all this great man's thoughts,
And knows them as well as His own.
For this man serves as His mouthpiece on earth,
And great things has God to him shown.
Each eye was on him whom God had sent,
Each ear was strained for each word
That fell from the lips of the man who lent
Himself and his all to the Lord.
So through him the Father did speak to us
That memorable Thursday night,
And sent words of counsel, good thoughts and advice,
That we might heed to the right.—VERNICE WINEERA.*

★ This original poem by Vernice Wineera, a 16-year-old Junior Gleaner from Porirua Branch, was outstanding among the many good poems that were received during the contest. Although the contest is now officially closed, "Te Karere" will welcome short original poems to be used in the magazine. Each one submitted will be carefully considered.—The Editor.

De Karere

THE MESSENGER



DECEMBER :: 1955

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(Established 1907)

OFFICIAL MESSENGER OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN NEW ZEALAND

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CHRISTMAS EDITORIAL

“**A**ND the angel said unto them, *Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Saviour, which is Christ the Lord . . .*” Few, if any, stories in all the world have the universal appeal that the scriptural record of the first Christmas has. Through the hundreds of years since the birth of Christ, people have thrilled to retell and relive the story of the humble birth of the Saviour of mankind. The birth of Jesus, however, would not have been such a marvellous occasion, one to draw the memory of thousands of people each year, as they pause to give Him homage, if the record were just one of a humble birth of a baby boy in a manger. Even the visit of the shepherds, the wise men, and the bright new star, would not have caused enough attention to merit the celebration of Christmas each year.

It was not merely the birth of Jesus Christ, but rather His life, His example, and His teachings which have made such a marked change upon the human family, that even those who exclude Christianity from their lives are influenced by it. It was the one perfect life in all history, and the redeeming blood of that perfect man, who makes the resurrection from the dead possible to all men. *“I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.”* (John 11:25-26.) *“I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.”* (John 8:12.) *“Behold, I am Jesus Christ, whom the prophets testified shall come into the world. 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 the which I have suffered the will of the Father in all things from the beginning.”* (3 Nephi 11:10-11.) *“Thus saith the Lord your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end . . . the same which knoweth all things, for all things are present before mine eyes; I am the same which spake, and the world was made, and all things came by me.”* (D. & C. 28:1-3.)



All these testimonies, given by Christ Himself, of His divinity and His mission, make far greater impressions upon the minds of man than the account of His birth. His Gospel, as presented in the New Testament and 3rd Nephi, as well as modern day revelation, will bring joy in this life and salvation in the life to come to any individual who will but accept it and guide his life by the pattern. It is not enough to pay homage at the holiday season, and then move back into the Christless routine of living for the remainder of the year. Christ 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, and will manifest myself to him.*" (John 14:21.)

The restoration of the Gospel of Jesus Christ, in its fullness, after the long night of apostacy, has again brought the teachings of the Master directly into action in the lives of all who will believe in Him. And with the restoration, new meaning has been brought to the words spoken of Him as He ascended into heaven:

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1:9-11.) Christ, Himself, in modern days has said, "*And it shall come to pass that he that feareth me shall be looking for the great day of the Lord to come, even for the signs of the coming of the Son of Man . . . And then they shall look for me, and, behold, I will come; and they shall see me clothed with power and great glory; with all the holy angels; and he that watches not for me shall be cut off.*"

Glorious was the birth of Jesus Christ, and even more marvellous was the perfect life which He lived on earth, with death and His resurrection the crowning events of His mission. But, to those who accept Christianity and live its principles, the greatest event of all time will be His return in "power and great glory" to the earth.

At Christmas time, and all during the year, our thoughts should look forward to that time, and our efforts be spent to prepare ourselves, and help our fellow men to prepare, to meet Him when He comes again.

—L.F.





He Kupu Aroha

The President's Page

By PRESIDENT ARIEL S. BALLIF

IT is Christmas time. The period of the year when we commemorate the birth of the Saviour, Jesus Christ, our Redeemer, and we are to do honour to His name.

What does it mean to you? Is there a tendency to abandon oneself to satisfaction of desire, forgetting ideals and values, or does it call forth a feeling of reverence for the day, with a desire to pattern your life after His.

His great purpose was to bring to pass the immortality and eternal life of man. His life was thus devoted to the glorification of His Father by uplifting His fellow men.

His was a life of service. Teaching correct principles, He applied them in His daily actions. He healed the sick, caused the lame to walk, and the blind to see. He comforted those in distress. He was constantly doing for others that which they could not do for themselves. He literally gave of Himself for them, for all who would believe. It is easy to give that which we have plenty of. It is easy to do something for someone if we feel sure they will do even more for us. But to give without thought of return and, more important, to do for others that which no one else could do, is truly service.

He taught us the true meaning of self-control, when He suffered the rebukes of those who persecuted Him. He said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you, and persecute

you." (Matt. 5:38-44.) This is control from within, not an action caused from the fear of harm or physical pain. Choosing to do the right when one is fully aware of what is right and what is wrong is real virtue.

When His birth was first heralded by the angels near Bethlehem, they concluded their message with "Glory to God in the highest and on earth, peace and good will toward men." The peace He taught and lived was based upon the great commandment of Love of fellow men. Love, as spoken of in the life of Christ, is the only way for peace to be established on earth. If we would be like Him, love must be the dominant virtue in our dealings with our fellow men.

Does our participation in the Christmas celebrations stimulate us to subject our lives to the will of our Father and cause in us a dedication of our efforts to the accomplishment of God's purposes, as was evidenced in the Saviour's last words, "It is finished." He did not mean the end of life as we think of it, nor the end of the suffering caused by physical pain, but an expression of achievement in that the great task assigned Him had been finished successfully. It was as if He had said, "I have completed the plan according to Your mind and will, my Father."

What about your Christmas? Will it be a true measure of your acceptance of the mission of the Saviour of Mankind?

Reminiscing

With ELDER JAMES H. KING

THOSE YESTER-YEARS IN NEW ZEALAND

IT is perplexing to know where to begin and how to begin to compare the yester-years in New Zealand with our time today. On the 11th of April, 1904, however, the *S.S. Sonoma* berthed at the wharf at foot of lower Queen Street and three elders—John Evans, Wilford Knudson and I—stood wondering if there would be anyone to meet us. There was Elder D. E. Davis, Mission Secretary, Elder Ester Hawkes, and the Ruffell family, who were members, there to greet us and help us through Customs.

Arriving at 53 Upper Queen Street, we found a little five-roomed cottage enclosed by a picket fence which served as Mission Office, Elders' Home, and Auckland Branch Chapel. There were eight of us and others to come in soon, as we had just missed "Hui Tau", the yearly conference.

We also learned that our Mission President was Charles B. Bartlett. We learned a lot of things that day and we also started learning pounds, shillings and pence and how to count it.

Just before the evening meal was served, Elder Davis stepped into the dining room, which was also the chapel, and announced that a street meeting would be held that night and the time turned over to the new elders. I know of one elder that wasn't very hungry until after the meeting.

Time for the meeting arrived and the elders had filled the coal oil torch and were ready to start for the appointed place, with the Ruffell family coming along. People gathered as we started singing and after a short prayer, the preaching began. We started with the Bible, Old and New Testaments, and then the Book of

Mormon, and I'm sure if we'd had more time we could have finished up with the Doctrine and Covenants and Pearl of Great Price. Elder Davis had warned us, though, not to talk over fifteen minutes, so he stepped up and caught up a few loose ends and the meeting came to a close as we handed out some tracts. They called this our "baptism of fire" and told us with a lot more study and practice we would make good elders.

The three principle modes of travel those early days included coastal steamers, going via Gisborne, Napier, or Wellington on the east coast, or New Plymouth via west coast. Some rail service, from Auckland and Thames, and from New Plymouth to Wellington, from Napier to Palmerston North, and from Palmerston North to Wairarapa and over Rimutaka Pass, there were no connecting lines direct to and from Auckland. The third way in most outlying districts was on horseback, over trails permitting only one-way traffic, single file, in many places.

Speaking about roads, I would like to refer back to the period when most of the Saints attending Hui Tau, either the one in the north or the one in the south, travelled on horseback and anyone seeing an ope (crowd) like this from a distance for the first time would think that some village had had a clean up day and had piled all the junk on the horses and were now looking for a place to dump it. Those poor horses, especially the pack horses, were laden with everything imaginable—bedding, blankets, wharekes, taiaha, sweet potatoes, puha, shell fish, wood, etc., etc. Sometimes two people would be on one horse, besides some blankets, or a mother with a child upon her

back, held there in a novel way known only to Maoris.

Well, since I have this crowd on the way to a Hui Tau, I might as well follow them up (but remember this was 50 years ago) and see that all is well. Connig around a bend in the road, with native forests on each side, we hear that call of welcome, "Haere mai! Haere mai!! Haere mai!!!" Everyone dismounts and walks slowly towards those who are bidding them welcome. This is when the tangi or weeping begins for those who have died since their last meeting. The tangi over, speeches of welcome are given by the highest chiefs of the tribe of the place where the conference is held, followed by the response of the visitors. This over, they are taken to the sleeping quarters which was usually the large tent, round, like a circus tent, and about 60 feet wide. All inside the tent was covered deep with straw. The tent was divided up so that Saints coming from different branches in the districts could be together. The beauty of this bedding down arrangement was that they were always ready for anything that was on the program. They slept in the tent, they ate there, the food being brought to them, and they were on time for all meetings, as the meetings were held there, too. And just in case someone might choose to take a few winks, the deacons were given long poles and instructed how to use them. In those days 350 in attendance was a large crowd. Now we call ten times that not too large, and they are growing larger each year.

When I arrived here in 1904, Elder M. C. Woods had just completed a chapel at Te Horo, which, incidentally, has been enlarged, and is still giving good service. At the Hui Tau at Moawhango in 1904, it was decided that Korongata, Hawkes Bay, needed a chapel, and that they had timber on the grounds ready to go ahead. I was instructed to buy some carpenter tools and proceed to Korongata with Elders M. C. Woods, Alfred Asper, Parley G. James, and as many Maori men and

boys as we could get. This project was completed and a Maori school started with Elder Joseph A. Noble as the first teacher, followed by Ernest L. Dee, then Elder Call and so on, and I think the last one was President Sidney J. Ottley in 1913. It served the community well and was not torn down until about 1950.

While at Korongata I might mention the coming of President B. J. Goddard and President and Sister R. K. Hardy in 1907. They came to tell us that our petition for a Maori school for boys had been granted, so all districts were alerted to look for land that would be suitable on which to build the College and Experimental Farm. It was decided that Korongata should get the College, so in 1912-13 it was built and at the Hui Tau held there in April, 1931, President O. D. Romney dedicated it as the Maori Agricultural College. And there it stood for 18 years, building character and faith into the lives of all those who attended. We have met in our travels dozens and dozens of men who came up and said, "I'm an old M.A.C. boy."

Looking at the ruins of the old M.A.C. and comparing the size of the new College at Hamilton, it is nothing less than marvellous the blessings that are coming to the Saints.

Once you found a sheep station, here and there along the coast, where it was easy to put the wool on boats for market. Now the whole country seems to have been taken over to sheep farming and cattle raising, not forgetting the countless milk cows that make up the dairy herds.

To provide feed for all these, the great forests have met with a tragic fate. With the trees went the beautiful ferns and flowering shrubs, and much of the beauty of the landscape was lost, as well as tons of fertile soil which had been washed away and carried by the rivers to the ocean. In early days it took a fairly heavy storm to muddy the waters in the rivers, but now even gentle showers rile them up. In olden days we could travel along

the winding trails for miles without walking in the sun, stopping here and there to quench our thirst from little streams of crystal water, pure and undefiled by man or beast. These springs today are gone with the forests that made them possible.

A word more about the methods the elders used in getting from place to place to carry on their work. Up to the time of President Bartlett, most of the elders working among the Maori people road horses and the elders doing European work used the trams or whatever they could find.

In 1904, President C. B. Bartlett decided the elders should not use horses as it was too hard for the horses because feed was so scarce in many places even in summer. The new mode of travel was "walking," travel on foot, which we all did for a couple of years. Much good missionary work was done during this period, more villages visited, more meetings held, and more Gospel conversations made. With the coming of President Louis G. Hoaglund, it was decided that we would use bicycles, so now we were on wheels, and have been since that time.

Many of the mission presidents have made their trips around the mission in various ways, but I have been unable to find out who was the first one to travel by automobile, unless it was President Matthew Cowley.

As of today, there are several privately owned cars in the mission, brought by the elders from America or purchased here in New Zealand for

use in carrying on missionary work, although bicycles and "hitch-hiking" are the most popular modes of travel for the younger set of elders.

One word in behalf of *Te Karere*. I recall the time when we had no mission paper and they used to type out a report sheet and have it mimeographed along with any instructions and mail a copy to each set of elders at the end of each month.

President Louis G. Hoaglund began to stress the need for a mission paper and made a trip through the mission urging the Saints to support the idea and take it to their friends. It was in 1906 that he wrote me in Hawkes Bay, saying that if I could secure 50 yearly subscriptions to the paper at five shillings per year we would be ready to go. Well, we got the subscribers, Saints and outsiders, and publication began. The publication came out every fortnight, first in Maori and then in English. As *Te Karere* being interpreted is "The Messenger," it was finally to call it *Te Karere*—and what a karere it has been to the mission during all these 48 years!

In closing I wish to pay tribute to two of my life-time friends, one with whom I attended school at the L.D.S. University in Salt Lake City. The other, an old missionary companion who laboured with me here in New Zealand and later returned home together via London. They are Sidney Christy, Nuhaka, N.Z., who died July, 1955, and Nathaniel Garn, Fielding, Utah, who died June, 1955. Hoatu ra e hoa ma ki te kainga tuturu.

"True glory lies in noble deeds."—Cicero.

o o o

"Life is a measure to be filled—not a cup to be drained."

o o o

"Years wrinkle the skin, but to give up enthusiasm wrinkles the soul."

o o o

"It is better to err on the side of initiative than inactivity."—B. C. Forbes.

o o o

Women driver: A person who, when obeying every rule, is blamed for slowing down some man who isn't.

Women's Corner

By SISTER ARTA BALLIF



IT is Christmas time. Are you busy with things to do and so befuddled you don't know what to do first? Then maybe you feel like the lady in this little jingle by Leroy Jackson:

*Duckle, duckle, daisy
Martha must be crazy,
She went and made a Christmas cake
Of olive oil and gluten-flake,
And put it in the sink to bake,
Duckle, duckle, daisy.*

If you are all in a muddle with things to do for Christmas you may as well have something nice to think about while you get yourself unmuddled. Here is a poem about the littlest angel. Elsie Binns is the author.

*The smallest angel saw them go—
Stepping, dignified and slow
Down the shining golden stair,
Through the frosty midnight air.
“Fear not! Fear not! To you we bring
Tidings of a new-born King.”
Cherubim and seraphim
Chanted thus their Christmas hymn.
The smallest angel saw them go—
Stepping, dignified and slow
Then, down the shining banister
He slid with tiny wings a-whir,
Down to where the Baby lay*

*Snug and warm in fragrant hay.
“Fear not!” he whispered, “little King,
You are the tidings that they bring!”*

And don't forget to remember, in your Christmas preparations, the loveliest of all Christmas poems:

*And there were in the same country
shepherds abiding in the field, keep-
ing watch over their flocks 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
to all people.*

*For unto you is born this day in the
City of David, a Saviour, which is
Christ the Lord.*

*And this shall be a sign unto you; ye
shall find the babe wrapped in swad-
dling clothes lying in a manger.*

*And suddenly there was with the angel
a multitude of the heavenly host
praising God, and saying,*

*Glory to God in the highest, and on
earth peace, good will toward men.*

—Luke 2:8-14.

Carry religion into common life, and your life will be rendered useful as well as noble.
—John Caird.

“Release Thyself from Bondage”

By ELDER JAMES N. CHAPMAN

AT our General Conferences held in Salt Lake City, a portion of one of the sessions is used for the Church auditor to give his financial report and he always concludes by saying, “The Church is in strong financial condition and free from debt.” Now, if twice a year each one of us could get up and say to the world, not that we are in strong financial condition, but that we are *free from debt*, then we could better carry on our shoulders the rest of the responsibilities that are required of us as Latter-day Saints.

Money, like time, should be spent wisely. We have to work hard for the money we earn and when we spend it foolishly, we are not only cheating ourselves, we are cheating our country and our Heavenly Father. Those of us who work for wages sell part of ourselves—our ability to work, our knowledge to perform—in exchange for our pay. And when we give anything of ourselves, we like to realize the value of our services.

There are many ways that we can get the most out of the money we earn. First, we must have respect for money. Money is just a medium of exchange, absolutely worthless in itself. It is what money will buy that makes it so valuable. So then there is our duty to see that we get the most out of our money.

Those of you who work for wages know each week exactly how much you are going to earn, so that lays a good foundation for you to prepare a weekly budget. This is very easily done. If you can determine how much money you are going to spend each week for tithing and College commitments, for food, for clothing, for shelter, and for various other expenses, such as entertainment, insurance, etc., you can balance this total with the money you receive each week. If you

are obligated to spend more money than you receive, then you will have to “tighten your belt” a little more by curbing your spending of things that you can get by without, such as limiting the movies you go to, the number of ice cream cones you eat, or by not taking your car out as often as you would like to. All these things add up. You spend 2/6 a day for ice cream or lollies and add them up for a period of a month and you can see that you have spent a sizeable sum and these are things that you can get by without.

If you budget your money, you will appreciate your job a lot more. You will also appreciate your home and your family life, because you are working together. You will realize the value of your efforts to earn a living as you are spending your money wisely.

Debt is a horrible thing. When you owe another man anything, you can't feel the true Christian spirit. We live in a day and age when it is easy to fall into the clutches of debt. “As President Clark has pointed out time and time again during recent years, many young people today feel that when they first get married they have to have a beautiful new home furnished completely with all modern conveniences. They positively believe that they must have in that home as many conveniences provided by modern science as their parents accumulated during the first thirty to fifty years of married life. The result is that they borrow far beyond their means to purchase those commodities and thereby mortgage their incomes for many years to pay off the debt on the instalment plan. Under those conditions certainly wages cannot stretch far enough to pay both the Lord and the wordly creditors. Since those to whom the bills are owned demand their pay, even well-

meaning Church members find themselves so involved with debts that they are unable to meet all of their obligations to their creditors and also pay their tithes and offerings unto the Lord. Usually under those conditions the result is that God is the one that is robbed." (From "Will a Man Rob God," pp. 120-121.) ". . . And again, verily I say unto you concerning your debts—behold, it is my will that you shall pay all your debts." (Doctrine & Covenants, 104:78.)

By establishing a budget in your home, you will be putting yourself in a better condition to serve the Lord. Paying your tithing each week will help us to be thrifty. None of us can afford not to pay our tithing. The money we have left, after our obligations to the Lord have been paid, must be spent wisely, for if we wisely pay our tithing and unwisely squander the money we have left, then we have cheated ourselves and have still robbed God.

It is amazing what you can do when you have dealt justly with your fellow men and it is equally amazing the good feeling that you receive on pay-day when you bring your pay envelope home and know that you have earned that and that it is yours. You are not in debt and you don't have to share your hard-earned wages by paying for something that you have already used.

"Never be argued out of your soul; never be argued out of your honour, and never be argued into believing that soul and honour do not run a terrible risk if you limp into life with the load of debt on your shoulders." (Bulwer Lytton.)

May the Lord help us to realize the importance of staying out of debt. It is His will that we RELEASE OURSELVES FROM THIS BONDAGE.

I HAVE FOUND TODAY

*I've shut the door on yesterday,
Its sorrows and mistakes;
I've locked within its gloomy walls
Past failures and heartaches.
And now I throw the key away
To seek another room,
And furnish it with hope and smiles,
And every springtime bloom.
No thought shall enter this abode
That has a hint of pain,
And worry, malice and distrust
Shall never therein reign.
I'll shut the door on Yesterday
And throw the key away—
Tomorrow holds no doubts for me,
Since I have found Today.*

—Author Unknown.

★

"Worry is a state of spiritual corrosion."

★

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon man than he can bear. Worry is rust upon the blade.
—Henry Ward Beecher.

The Spoken Word from Zion

By

ELDER RICHARD L. EVANS



WHEN TO SAY IT—AND WHEN TO BE SILENT

AS was observed centuries ago: There is a "time to every purpose . . ." And there are times when some things should be said, and times to keep silent. There are times when we are tempted to make cutting comments, when the quality of kindness (and good sense itself) would suggest that we keep silent. Sometimes on the playing field we see the dangerous practice of "piling on"—piling on and pushing the bottom player a little farther down into the dirt. In life there is also the practice of "piling on"—with words—and pushing people down a little deeper. Sometimes we see it among children. If one of them has made a mis-statement or a mistake, all present sometimes seem to outdo one another in embarrassing the unfortunate offender. But even as adults, too many of us, too often, are cutting in our comments and too sharp with our tongues. Too many of us correct others cruelly, with the wrong spirit, at the wrong time. Even in families, correction is often ill-timed; and the intended lesson may be lost by the resentment that comes with being embarrassed before others. There are times to speak up; there are times to

say what should be said. There are truths that must be spoken, falsehoods that must be challenged, mis-impressions that must be corrected, and facts that must be made known. But the ill-timed lashing of an uncontrolled temper or a loose and irresponsible tongue can do irreparable damage. No friendship, no household, no marriage, no society is strong enough to remain unmarked by unbridled sarcasm or by cruel comment. Whether uttered inadvertently or otherwise, we are responsible for the weight of our words, and we should weigh them well before we let them loose, having the good sense sometimes to be silent, and not to let temper or bad timing void the lessons that might have been learned. And on those occasions which must and do call for sharp correction, we should show "forth afterwards an increase of love toward him whom we have reproved," for love can make correction lasting, but hate only hardens the human heart. May God give us the good sense to know what to say, and when to say it, and when to be silent; and give us also the great quality of kindness so that what is said, will correct and not merely cruelly cut.

Here and There in the Mission

A large group of Saints from the Auckland District joined in bidding farewell to three missionaries as they boarded the *Oronsay* to return home on November 21st. A sing away was held on one of the outer decks until 11 o'clock when all visitors were required to go ashore. Then the group sang, did action songs and dances on the dock until the ship left.



Elder King

Leaving New Zealand for the fourth time, ELDER JAMES H. KING left countless friends among the Saints he has helped while serving four missions here. Elder King first came as a young man in 1904, serving until 1907. He also served during 1912 and 1913, and again in 1951 to 1953, returning for this mission in March, 1955. During this last mission, Elder King, with his companion, Elder Mecham, travelled extensively over the Island, seeking the lost and inactive members of the Church. He has perhaps seen more of the country, especially in back-block areas, and visited more Saints in their homes, than any other missionary in the entire history of the New Zealand Mission. New Zealand Saints will not forget this true servant of the Lord who gave so much labour and love to the developing of individuals and

branches in the Church here. As he returns to his home in Seattle, Washington, we send our prayers for health and happiness with him.

Also returning to his home in Farmington, New Mexico, after completing an honourable mission was ELDER RICHARD F. RICHARDS. Elder Richards laboured diligently in Auckland in the Mission Office the first 19 months of his mission, where he served as Mission Secretary. The remaining 11 months of his mission he served in Hastings as senior elder of the Hawkes Bay District. Elder Richards will be remembered for that friendly smile and his password "Kia Ora." His plans include a wedding during December to his fiancée who has waited the 2½ years he has been away. We wish



Elder Richards

Elder Richards and his bride happiness and success in their future life. The thanks of the New Zealand Saints are extended to him for his efforts to further the work of the Lord here.

SISTER HATTIE MAKAOKA-LANI, also receiving an honourable release, is returning to her beloved Honolulu. Sister Lani, as she is known to most of the New Zealand Saints, served an extra six months over her time, making a total of 2½ years

here. Her entire mission was spent in the Auckland District, although she has laboured in the areas of each of the three branches, serving on the North Shore and out in the Tamaki-Panmure area. With a great love for



Sister Makaokalani

the Maori people, Sister Lani has particularly enjoyed her labours among them. Her plans are not too definite for the future, but we send our arohānui and thanks to Sister Lani, as well as best wishes for a happy future.



Elder Davidson

New Arrivals:

Arriving October 29th aboard the *Alameda*, ELDER DANIEL W. DAVIDSON comes from Payette, Idaho. He represents the Payette Ward, Weiser Stake. Elder Davidson has attended the University of Utah, where his major was in electrical

engineering. He has recently been employed in construction work. He served as second counsellor in the Sunday School Superintendency in Burns Branch, in Oregon. Elder Davidson laboured for a few days in Auckland and then was assigned to the King Country District with ELDER CALVIN J. WARDELL.

On 11th November aboard the *Orcades*, five new elders joined the ranks of proselyting missionaries in New Zealand. From Pocatello, Idaho, ELDER RICHARD R. ROSKELLEY has been employed in a bakery and in a cheese plant since his graduation from Pocatello High School. He represents the Nineteenth Ward of



Elder Roskelley

the West Pocatello Stake. Before receiving his mission call, Elder Roskelley served as age group counsellor in M.I.A., ward chorister, a Sunday School teacher, and also a ward teacher. Elder Roskelley has been assigned to Napier, Hawkes Bay District, with ELDER MELVIN R. HUDMAN.

ELDER DENNIS E. WILDE comes from Salt Lake City, Utah, although he has spent most of his life in Lovell, Wyoming. He represents the Duncan Ward, Park Stake. Elder Wilde attended Henager's Business College. In Church activity he served in the M.I.A. and ward teaching. Elder Wilde sang a solo at the farewell of Elder Davidson, who arrived in New

Zealand a few days before he did. He has been assigned to labour with ELDER RONALD J. PHILLIPS in Hastings, Hawkes Bay District.

Another Idahoan, ELDER P. ZANE BUCKLEY, arriving on the *Orcades*, has attended Brigham Young University for two years where he was an enthusiastic member of Kia Ora Club. Recently he toured with that group to National Folk Dancing Festival at St. Louis, Missouri. Elder Buckley represents the Rupert Fourth Ward, Minidoka Stake. He served in his ward as a Sunday School teacher, Priesthood Quorum Advisor, First Counsellor in the M.I.A., and a Ward

served in Church capacities as Aaronic Priesthood Secretary, a Ward Teacher, and as Stake Master-M Counsellor. He has been assigned to the South Island, to labour with ELDER HARVEY M. TANNER in Christchurch.



Elder Wilde

Teacher. Elder Buckley has been assigned to labour in Waikato District with ELDER CARLYLE DOMAN.

ELDER PAUL D. HALVERSON, representing the West Jordan Second Ward, West Jordan Stake, has been assigned to Hamilton, Waikato District, with ELDER RALPH M. SHY. Elder Halverson has worked as a trackman at Kennicott Copper Company in Bingham, Utah. He has served as a Ward Teacher in his ward and is the first of his grandparents' family to serve a mission.

From Thatcher, Arizona, ELDER HAROLD N. REED is a farmer student of Eastern Arizona Junior College. Representing Thatcher Third, of the St. Joseph Stake, Elder Reed has



Elder Buckley

Recently arriving at the College, ELDER AND SISTER JAMES A. DENNIS and their son, STEVE, are from the Morningside Park Ward, Inglewood Stake, in California. Elder



Elder Halverson

Dennis was serving in the bishopric of the ward when he was called to assist with the College project here. He has also served as president of the M.I.A. and Superintendent of the Sunday School of the Inglewood Ward. Sister Dennis has been active in Primary work for nineteen years, in ward and stake capacities. Elder

Dennis, who was a painting contractor at home, is supervising the paint crew at the project. The Dennis' daughter, Carmen, who is married and has two children, is at home. Their son, Steve, plays the accordion and has been practising with the band at the College.

ELDER AND SISTER STAN BIRD, with their two daughters, BECKY and KATHLEEN MOANA, also recently joined the College staff. Elder and Sister Bird are also from Morningside Park Ward, Inglewood Stake, where Elder Bird served on the Stake High Council, supervising the Stake M.I.A. and youth activities. Sister Blanche Bird has been president of the M.I.A. Becky served on the



Elder and Sister Dennis and their son, Steve.

M.I.A. Stake Board as assistant sports director. Both Elder and Sister Bird have been active in M.I.A. most of the 23 years of their married life. Elder Bird served a mission in New Zealand from 1927 to 1930, labouring in Hauraki District the entire time. With an insurance brokerage and a plastic manufacturing company at home, Elder Bird has been set apart as treasurer of the building project and will do the accounting for the Temple-College project.

Mission Transfers:

ELDER VER-NON WAGES was recently appointed Assistant Mission Recorder. He will assume the responsibilities of Mission Recorder after the first of the year when Elder Lewis LaVar Newman is released from the position to return home. Elder Wages



Elder and Sister Bird with their two daughters, Becky & Kathleen Moana.

has been labouring in the office for the past few months.

ELDER ROBERT GARY SMITH has been appointed Superintendent of the Mission M.I.A. to replace ELDER CARLYLE DOMAN, who has been transferred to Waikato District. Elder Doman will serve as supervising elder of the Waikato.

ELDER DALE D. OPENSHAW transferred from Auckland District to Hamilton, Waikato District.

ELDER BOYD JOHN LAURITZEN from Hawkes Bay to Hamilton, Waikato District.

ELDER H. DEL VAR PETERSEN from King Country to Nelson, Wairau District.

ELDER THERON D. JORGENSEN, ELDER DAVID H. BELL, and ELDER VON DEL ANDRUS from Waikato District to Auckland District.

ELDER MAX R. HYMAS from Hawkes Bay to Auckland District.

SISTER JOAN DEAL from the College Office to Auckland District.

ELDER ELWYN P. TINGEY from Poverty Bay District to Auckland District.

ELDER JAMES K. ARBUCKLE from Wairau District to King Country.

ELDER ROSS W. PAXMAN from Auckland District to King Country.

ELDER DON STEPHENSON from Poverty Bay to Otago District.

ELDER LYMAN C. PEDERSEN and ELDER DAVID S. SUMMERHAYS from Waikato District to Poverty Bay District.



L.D.S. MISSION SUPPLY

“INSPIRING READING FOR AN INSPIRATIONAL CHRISTMAS”

Articles of Faith (Talmage).....	12/0
Jesus The Christ (Talmage).....	£1/1/6
Book of Mormon	4/0
Doctrine and Covenants.....	12/0
Triple Combination (BM, DC, PGP).....	£2/10/0
Golden Nuggets of Thought (Marler).....	7/0
God Planted a Tree (Stewart).....	7/0
We Believe (Stewart).....	7/0
I Talk About My Children (Stewart).....	12/6
For Time or Eternity (Peterson).....	15/0
Life Eternal (McKinlay).....	15/0
To Whom It May Concern (Ashton).....	£1/2/0
Millions of Meetings (Clark).....	16/0
Not By Bread Alone (Hinckley).....	12/6
Gospel Ideals (McKay).....	£1/8/0
Matthew Cowley Speaks (Deseret Book).....	£1/8/0
Matthew Cowley, Man of Faith (Smith).....	£1/5/0
Joseph Smith (Widstoe).....	£1/5/0
The First 2000 Years (Skousen).....	£1/1/6
Priesthood and Church Government (Widstoe).....	£1/0/0
Blue Hymn Books	8/0
Christ's Ideals for Living (cloth).....	16/6
The Story of Our Church for Young Latter-day Saints (Peterson)	£1/2/0

MERRY CHRISTMAS AND A PROSPEROUS NEW YEAR

Priesthood Page

RESPONSIBILITIES OF MELCHIZEDEK PRIESTHOOD QUORUM PRESIDENCIES

(Continuing instructions from August issue.)

ELEVENTH—To teach all quorum members how to perform all Church ordinances:

It is recommended that as often as necessary quorum presidencies give the members instructions on performing such ordinances as that of baptism, confirmation, administering to the sacrament, anointing and blessing the sick, and other similar ordinances. When new members come into the quorum, it is well for the presidency to see that those new members understand the Church procedure in regards to performing Church ordinances.

TWELFTH—To hold a presidency council meeting once each week:

It is the duty of all Melchizedek Priesthood quorum presidencies to hold a presidency council meeting once each week in accordance with the instructions given in detail in the April 1954 issue of *The Improvement Era*, pp. 266-267.

THIRTEENTH—To direct the holding of weekly group or quorum meetings:

The duty rests upon the quorum presidency to see that every group under their direction, or the quorum under their direction holds group or quorum meetings once each week and that the prescribed course of study be diligently pursued in that weekly meeting. (See *Ibid.*, May, 1954, pp. 346-374.)

FOURTEENTH—To hold and direct a monthly business meeting:

As was pointed out in the June issue

of *The Improvement Era*, the responsibility of not only holding the monthly business meeting but also providing the business, the programme, and directing all activities pertaining to the meeting rests upon the quorum presidency. (See *Ibid.*, June, 1954, pp. 464-465, 479.)

SIXTEENTH To direct the work of the standing committees:

It is the responsibility of Melchizedek Priesthood quorum presidencies to appoint the quorum standing committees and direct the work of those committees. (See *Ibid.*, April, 1954, pp. 266-267.) Matters which should be brought to the monthly business meetings pertaining to the standing committees could be brought there under the direction of the quorum presidencies. The success of these committees will be determined by the amount of direction given them by the quorum presidencies. In the past these committees have been appointed, but they have not functioned as they should have because they have not received sufficient direction from the quorum presidencies.

SEVENTEENTH—To attend various Church meetings:

Quorum presidencies are to set the example to all quorum members by being in attendance at all the meetings at which they are supposed to attend. They should make as near one hundred percent records as possible in their attendance at priesthood meetings, sacrament meetings, conference ses-

sions, their council meetings, and other Church meetings. Few, if any, excuses are accepted for quorum presidencies to be absent from their meetings.

EIGHTEENTH—To keep all God's commandments:

It is the responsibility of quorum presidencies to set a good example to their quorum members, and so they should live as near in harmony with all of God's commandments as possible. They are requested to obey the Word of Wisdom, to keep themselves morally clean, to keep the Sabbath Day holy, to have family prayers regularly and faithfully, to deal honestly, justly, and righteously with their associates,

to love the Lord their God with all their hearts, and their neighbours as themselves, etc. By doing so the Spirit of God will dwell with them and they will be able to direct the activities of their quorum in a pleasing and effective manner.

Summary and Conclusion:

In conclusion, this article has definitely shown that quorum presidencies are the responsible, active, directing heads of the quorum and are to manage all its affairs so that all quorum purposes will be achieved. They should act as a unity and not independently; and should appoint all committees and supervise and direct their work.

LESSON 12—DECEMBER, 1955

THE POWER OF EXAMPLE

Example is more forcible than precept. People look at my six days in the week to see what I mean on the seventh.

PRESIDENT BRIGHAM YOUNG SAID:

"There is neither man or woman in this Church who is not on a mission. That mission will last as long as they live; and it is to do good, to promote righteousness, to prevail upon themselves and everybody around them to live those principles that they may obtain Eternal Life."

A girl attending a college away from home said to her room mate: "You might as well know it, I'm a Mormon and I say my prayers." Fearless teaching by example. Unwittingly, every minute of our lives we either preach the Gospel by our actions or undo the teaching of others. Every day there are countless opportunities to teach what we believe without uttering a word. What do our children think of the Church as a result of our example? Do we "lie a little, cheat a little" in business, school, government affairs?

Yea, and there shall be many which shall say: Eat, drink and be merry, for tomorrow we die; and it shall be well with us.

And there shall also be many which shall say: Eat, drink and be merry; nevertheless, fear God—He will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbour; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the Kingdom of God. (2 Nephi 28:7-8.)

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 we 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.* (13th Article of Faith.)

A mutual superintendent driving some young people to participate in an activity refused to park his car in a "no parking" area, though they were pushed for time. His young folk knew he never exceeded the speed limit. They knew he did not just prattle about "honouring, obeying and

sustaining the law," but that he believed it and practised it in his life. Example?

"You may be the only Bible someone may read." What is your message? Do you meet your fellowmen as "ships that pass in the night? Or feeling that you may not pass again this way, do you make the most of every minute you live?"

There is a transcendent power in example. We reform others unconsciously, when we walk uprightly.

—Mad. Swetchine.

A Message from the Relief Society

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WE hope that this year has been a memorable one and that you have gained much from your participation in the work of Relief Society. We thank you for the friendly spirit you have shown us when we have had the privilege of visiting with you, and the co-operation which has been given in the many things we have asked of you. Now, we would ask again, and encourage during recess your work meetings and visiting teaching. Often at this time of year, a visit from a visiting teacher is the only contact some have with the Church and we definitely feel the need for constant, personal touch with our members. The work meetings provides us with the opportunity of preparing for a bazaar, finishing off articles or demonstrations which you have not been able to fit in with your regular meetings.

There have been many magazines returned to us, either through change of address, or a failure to collect from the post office. If this applies to you, contact Sister Wihongi and have the matter cleared up.

If we are to have clothes ready for the Temple, Sisters, then we need your help. Materials have to be bought and paid for. We thank the Auckland District and the Te Hauke Branch for their voluntary donations this past month. We suggest that all donations be sent through the district officers.

Results from the written article for this year were a little disappointing but those that did come in were very well done and of a high standard. In next month's *Te Karere* we will print the one representative of the Mission.

May we at this time wish you one and all a very happy Christmas and a bright and prosperous New Year.

"Giving, whether it be of time, labour, affection, advice, gifts, or whatever, is one of life's greatest pleasures."

"You are today where your thoughts have brought you; you will be tomorrow where your thoughts will take you."

SUNDAY SCHOOL

SACRAMENT SUPPLIES

A LIMITED number of **Sacrament trays are now available.** Price, £3/5/0. Paper disposable Sacrament Cups are also available. Price, 15/0 per 1000.

SUNDAY SCHOOL HANDBOOK CORRECTIONS

Budget:

Change paragraph one of page 71 to read as follows: The third Sunday in January of each year is designated as Sunday School Budget Sunday in the Sunday Schools of the New Zealand Mission. Every member of the Church on that day should be given the opportunity of contributing towards the Sunday School cause.

Make the following note at the bottom of the page: Any Sunday in January may be used for Budget Sunday if it is more convenient than the third Sunday and providing that it does not conflict with any other regularly scheduled programmes.

Teacher Training:

Change paragraph 5 of page 47 to read as follows: In the superintendent's department of the July District Sunday School Preparation meeting

. . . Change paragraph 6 of page 47 to read: Not later than the last week in March each Branch superintendency . . . Change paragraph 1 of page 48 to read: The Sunday School superintendent (and the heads of other auxiliaries which participate), no later than the first week in March . . . These prospective teachers should be called personally by the bishop, probably no later than March 15th. Change paragraph 3, page 48, to read: The organization of the class should be completed by the third week of March of each year, in order that all classes may meet for the first time on the last Sunday of each March.

Make the following note at the top of page 47: Teacher Training Classes may be organized and conducted at any time that they can be arranged during the year. Each teacher trainer should notify the Mission Sunday School Teacher Training Instructor when a new class is started, giving the names of those enrolled in the class.

Will all Teacher Training Classes now being conducted write to Sister Ada Bratton, 28 Avondale Road, Auckland, and give her the above requested information.

CHRISTMAS PROGRAMME

The Christmas programme for 1955 has been sent out in the Zion July issue of the Instructor. Extra copies of the programme are NOT available at the Mission Office.

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INSTRUCTOR

All Instructor correspondence should be sent to INSTRUCTOR, G.P.O. Box 72, Auckland. Margie Ahmu is at present the INSTRUCTOR director for the Mission.

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SACRAMENT GEM FOR DECEMBER

Jesus said: ". . . As ye would that men should do to you, do ye also to them likewise." —Luke 6:31.

The Mutual Improvement Association

“The Glory of God is Intelligence”

THE Mission M.I.A. Board wishes to extend their congratulations to all the M.I.A. conventions held during August and October in the different parts of the Mission.

We sincerely hope that each and everyone that attended these conventions were stimulated enough so as to carry out the M.I.A. programme in your districts and branches, and above all, we hope that you received a spiritual food for thought and a testimony of the Gospel.

Regarding Reports:

In the different districts in the Mission we would like to have branches report to their districts as soon as possible, and districts report to Mission Office. Regardless of how incomplete they are, we still require a report from you.

Activity Department:

MAORI CULTURE

The Maori language is the breath of the Maori Soul. It is a treasure. The Maori language in its fullness and beauty is one of the treasured possessions of the Maori Race and the corner stone of Maoritanga.

Maoritanga: its keynote is termed as the expression of distinctive racial personality in language, poetry, art, customs and usage, rite and ceremony, work and play. Maoritanga is the most sacred heritage of the Maori Race. Maoritanga is the art of the race, evidenced generally in carving, weaving and reed work.

The Maoris did not have grammar, but went by the sweetness and goodness of sound to the ear. The Maori grammar now used was introduced by different Pakeha professors and scholars: Patric Smythe, Williams,

etc., and various Maori scholars: Sir Apirana Ngata, Major Kahi Hara-wia etc. There are only fifteen (15) letters in Maori Alphabet as against twenty-six (26) in the English Alphabet. They are divided into:

- (a) Five vowels: A, E, I, O, U.
- (b) Eight consonants: H, K, M, N, P, R, T, W.
- (c) Two diagraphs: Wh, Ng.

Alphabet:

A	E	I	O	U
HA	HE	HI	HO	HU
KA	KE	KI	KO	KU
MA	ME	MI	MO	MU
NA	NE	NI	NO	NU
PA	PE	PI	PO	PU
RA	RE	RI	RO	RU
TA	TE	TI	TO	TU
WA	WE	WI	WO	WU
WHA	WHE	WHI	WHO	WHU
NGA	NGE	NGI	NGO	NGU

The original and traditional Maori dances were the Peruperu and the Haka performed by the men as a form of recreation, and an expression of the spirit of the frenzied war dance and the Maori battlecry. The art of wielding the Taiaha, Ptua and Mere originated as a means of defense against the enemy.

The original and traditional Maori dances done by the women were the Ngangahu and Kopikopi. The poi dance is also original, as likewise the stick games, and string games, Waiata or pao, chant, patere or poetry, whaka-tauaki or proverbs, karakia, Oriori Maori oratory, lore, customs, genealogy, cultural arts, Maori exiquette, all these with the religious nature of the Maori, form Maoritanga or Maori-dom.

The action song is modern and is a product of the twentieth century. It grew up through the example and teachings of Sir Apirana Ngata when he formed a young Maori party (Kotahitanga) and in 1917 he toured the whole of New Zealand organizing entertainment to raise funds for the Maori soldiers. After this tour the action songs became thoroughly established. Self-expression and perfection of action songs can only be attained to the extent that the body expresses feelings and ideas through its movements. It can only live as long as technique and criticism are provided by experts to stimulate interest in quality.

Improvement Era:

I would urge all M.I.A. District Superintendents to encourage the work of bringing the *Era* to their branches. Remember the *Era* is the "Church Magazine" and is the direct way to keep in contact with the General Authorities of the Church.

Remember that our beloved President David O. McKay writes articles of instruction to the members of this Church to guide and direct us in the paths of righteousness.

NEW SUPERINTENDENT APPOINTED TO LEAD M.I.A.

ELDER ROBERT G. SMITH has recently been appointed Superintendent of the M.I.A.



Elder Smith

Elder Smith arrived in New Zealand in September this year and has been labouring in Auckland.

☆

"The 'Era' should be the member's best friend."

*In a barn on Christmas day
Christ was born among the hay,
To save mankind from sin was given
Jesus Christ, the Son of Heaven;
When we hear the Christmas bells
They remind us of what our Church tells
Of Jesus, who, when here on earth,
Was surrounded by angels at His birth;
Shepherds, too, wise men from afar,
Following behind a very bright star.*

—By Wynne Smith of the Dunedin Branch
(9 years of age).

o o o

"Whatever parent gives his children good instruction, and sets them at the same time a bad example, brings them food in one hand and poison in the other."
—Balguy.

Genealogy

CONSTITUTION AND BY-LAWS

of the

JOHN HENRY JONES FAMILY ASSOCIATION

Organized January Tenth, 1948.

ARTICLE I—NAME

The Name of this organization shall be the John Henry Jones Family Organization.

ARTICLE II—OBJECT

The object of this organization shall be to perpetuate the memory and genealogy of the descendants and forefathers of John Henry Jones by cementing ties of fellowship and kinship between living members of his family, and to maintain family unity, by frequent association in a social way; by compiling acceptable family records of his descendants and ancestors; by unifying all genealogical, historical and biographical research attendant to the compiling of an acceptable family record; by doing all the necessary temple ordinances in behalf of all his dead relatives; and by pooling the resources and the efforts of the members of his family so that the history and genealogy of his ancestors may be passed on to alshlfcoeidsen may be passed on to all of his descendants.

ARTICLE III—MEMBERSHIP

This organization shall be composed of descendants of John Henry Jones and the husband or wife of any one of these descendants. Persons under sixteen shall be registered as Junior Members. Junior Members are not permitted to vote or hold office, and they are exempt from the payment of any dues.

Any person who is eligible may become a member of this Organization by complying with the following rules: shall

1. By presenting a request for membership with the Secretary of the Organization, which request is to be accompanied by the following items:

- (a) A pedigree chart showing his lineage from John Henry Jones.
- (b) A family group sheet of his family properly made out.
- (c) A brief sketch of his family history.

2. Payment of the annual dues, which shall be paid on or before the day of the annual meeting or reunion.

ARTICLE IV—MEETINGS

The meetings of this Organization shall consist of an annual meeting, and such other meetings or reunions as may be called by the executive committee, or at the request of the members of the Organization. The purpose of the annual meeting will be to elect officers for the ensuing year; however, failure to hold the annual meeting or the election shall not disorganize this Organization. The annual meeting shall be held at a time and place determined by the vote of a majority of the members of the Organization present at the preceding annual meeting. The annual meeting may be supplemented by such other business and activities as may be desired by the executive committee which will assist in the furtherance of the objectives of the Organization.

ARTICLE V—OFFICERS

The officers of this Organization shall consist of a President, two Vice-

Presidents, a Secretary, a Treasurer, a Genealogist, a Historian and a Temple Representative. The offices of the Secretary and of Treasurer may be combined and vested in one person, at any given election if desired by a majority of the members of the family present at the meeting. The officers shall be elected at the annual meeting of the Organization and their term of office shall begin at the close of the business session at which they are elected. The term of office shall be one year or the period between the annual meetings. All officers shall be eligible for re-election.

The President, Vice-Presidents, Secretary and Treasurer shall constitute the Executive Committee, and it shall be their duty as a committee to represent the Organization during the interval to carry out its resolutions to recommend the time and place of the annual meeting, to determine the order of business and the programme for the annual meeting, to fill official vacancies until the next annual meeting, and to perform such other work as may be delegated to them by the Organization.

ARTICLE VI—COMMITTEES

The members of this Organization shall elect all standing committees, which shall include a Committee on Social and a Committee on Temple

Appointments. These committees shall serve for a period of one year. All committee members are eligible for re-election. The aforesaid Temple Chairman will in all instances be the Chairman of the Committee on Temple Appointments. The duties of these committees will be provided in the By-laws.

ARTICLE VII—AMENDMENTS

The Articles and subsequent Amendments of the Constitution of this Organization may be amended by a majority vote of the members voting at the annual meeting, provided at least three-fourths of the members of the Family Organization eligible to vote are present at the annual meeting at the time of the voting.

The Mission Genealogy extends to all the Mission Christmas Greetings. May we rejoice in the knowledge that Christ was born a Saviour to all men. Let us follow His teachings and, in celebrating His birth, remember the true spirit of giving, even as good old St. Nicholas did.

Let us sing with renewed vigour "Glory to God in the Highest, and on Earth, Peace, Good Will Toward Men." It is by obedience to the Gospel of Jesus Christ that "Peace on earth" can be restored, because that means good will toward all men.

"MY DAILY CREED"

*Let me be a little kinder,
Let me be a little blinder
To the faults of those about me.
Let me praise a little more.
Let me be when I am weary
Just a little bit more cheery.
Let me serve a little better
Those that I am striving for.
Let me be a little braver
When temptations did me waver.
Let me strive a little harder to be all
That I should be.
Let me be a little meeker
With my brother that is weaker.
Let me think more of my neighbour
And a little less of me.*

“And They Shall Also Teach Their Children”

Scripture Reading:

St. Luke, 19-24.

Standard for January:

“The Lord Our God we will serve, and His voice will we obey.” Jos. 24-24.

Graduation:

Arrange with your Branch President to have a little time during Sacrament Meeting to graduate your 12-year-old children. All children step a class higher in January ready to commence their Lesson Work in February.

Keep Your Children’s Friends:

During the next year there will be published in your Children’s Friends helps to your lesson work.

PRICE LIST FOR 1956

Mission Primary Lesson Book, age 4, 5 and 6 years.....	7/6
Group 1 Lesson Book, age 5 years,	7/6
Seal	6d
Co-Pilot Lesson Book, age 7 and 8 years	9/6
Compass Seal, 1/3; Airplane Seal, 1/3	2/6
Top Pilot Lesson Book	9/6
Beacon Seal	1/3
Home Builders, age 9, 10 and 11 years:	
Lark Lesson Book	9/6
New Testament	6/-
Blue Lesson Book.....	10/-
Bando Green	1/9
Set Emblems, Lark.....	2/6
Set Emblems, Blue Bird.....	2/6
Set Emblems, Seagull.....	7d
Articles of Faith Cards, Large....	2d
Graduation Emblem	5d
Trail Builders, age 9, 10 and 11 years:	
Blazer Lesson Book.....	9/6
Activity Kit.....	2/6
Trekker Lesson Book.....	9/9

Activity Kit	2/6
Bando	1/9
Emblems Set, Blazer.....	2/6
Emblems Set, Trekker.....	7d
Minute and Roll Book.....	5/6
The Children Sing.....	9/-
Hand Book	2/6

Please Note.—These books can be purchased from the Mission Office, Box 72, Auckland.

The Children’s Friend from Miss Phyllsi Mason, Maromaku, Northland —15/-.

Keep this Price List for 1956.

LESSON WORK FOR JANUARY

Younger Groups:

Lesson 1. Page 174—Planning a Summer Walk.

Lesson 2. A Summer Walk.

Lesson 3 and 4. Review ,or a lesson that has been missed.

If your Nature walks are well planned the children will become very enthusiastic about them and will be more observant. For the 3rd and 4th weeks, if all the lessons have been taken, use your own discretion. New songs could be taught, or finger plays, or handwork. Cooking “dampers” over the open fire gives the children a thrill and they love doing it. Remember the Primary is held for *two hours*.

Co-Pilot Group:

Lesson 1. Page 210—Kindness to Animals.

Lesson 2. Page 218—Beauties of Nature.

Lesson 3. Page 224—Obedience.

Lesson 4. A Test Flight.

This completes our Co-Pilot Book and I sincerely hope that all have enjoyed it and have made the Test Flight. February you will begin on the Top Pilot Lesson Book and enter into

the activities of a Pilot. Keep your Co-Pilot Book as we will study it again next year.

Larks:

Lesson 1. Page 223—Gaily We Go Forward.

Lesson 2. Page 225—Time to Take Inventory.

Lesson 3. Page 216—Lark Doll Day.

Lesson 4. Page 231—The Sampler or Handwork.

By the end of January we should have completed the full year's course of Lark work and be ready to move forward into the Blue Birds Class. Teachers check to see the Lesson Work has been completed, all Lark Gay Days have been held, all AWARDS have been earned and presented, and have the girls complete all handwork started. Have all the aids, picture cards, etc., prepared in advance for the memorization games on the first Five Articles of Faith. If the girls have finished their handwork for Christmas Gifts refer to your Children's Friend for suggestions of articles that will only take a short time to make. Before the class ends the second week invite the girls to bring their dolls the following week, also their collection of cut-out paper dolls. Make your final day of the Lark Year a memorable one for the girls. Display to parents and friends the handwork completed. Perhaps the girls could serve some of the refreshments they learned to make earlier in the year (page 124-126). We would like, especially for Hui Tau, to have a display of Samplers or any Handwork during the year. Refer to the back of your book often for games, dances, etc., and have fun during the extra hour Summer Period.

I sincerely hope that you have all enjoyed this Lark course and that your Blue Bird year will be equally enjoyable and instructive. Have your Lesson Books ready to start 1st February. My greetings and thanks to all Lark Teachers and a happy hello to all Lark girls from Sister Muriel Kekoe Kay and baby Carolyn.

Trail Builders:

Lesson 1. Trail of Spirituality.

Lesson 2. Trail of Knowledge.

Lesson 3. Trail of Health.

Lesson 4. Trail of Service.

Make these days active revision of the four trails so that now they have completed the Trail Builder course, the boys understand the trails and their importance, and will be ready to begin the Trekker Course when the new year starts. Teachers, have your Trekker Books in plenty of time to begin on time, and read the course over so that you have an overall idea of the year's work, and make each lesson a part of the complete object. Teach the boys the Trail Builder song if they do not already know it. Keep your Trail Builder Manual safely as this will be used again when the other sections of the Course are completed.

Secretaries:

Thanks to all those of you who are reporting regularly. Unfortunately, there are still some Branch, Home and Neighbourhood Primaries who are not prompt enough in sending their reports to the District and are thus holding up the work and spoiling our Mission report as well as your District report.

Reports are IMPORTANT so don't neglect your duty by thinking "our Primary isn't very large, so it won't matter if I don't report."

The worth of souls is great and we want to see and hear of all that you are doing and to see how best we can help you.

Remember.—Mail your reports to your District Primary leader as soon as possible after the last Primary of each month, then she can be on time with her report and send a true and complete report to us. District leaders, please list the names of ALL PRIMARIES that should be reporting and contact them if they are failing to do so. Contact and a feeling of the importance of a secretary's job will help us to reach our goal of 100% reports ON TIME.

Featuring the Districts

AUCKLAND DISTRICT

By Louisa Schaumkel

Many of the Auckland Saints, after considerable preparation, travelled to Whangarei to attend the Region Four M.I.A. Convention over Labour Week-end. The Auckland District was successful in winning many of the competitions. The Whangarei District should be congratulated on their organization and co-operation as host district for the Convention. All who attended enjoyed the Convention and returned with inspiration and a determination to do more in the future.

Laughing and screaming were shared by the M-Men and Gleaners at Grey Lynn Park on Guy Fawkes night when all gathered to set off fireworks and crackers. Afterwards, the group gathered at Sister Schaumkel's home for sing songs and games and a sumptuous supper. It was a night to be remembered by all.

On Sunday evening, November 6th, an excellent programme was presented by the Auckland Branch Relief Society sisters. Well timed and interesting, the programme was enjoyed by all in attendance. A particularly lovely centre-piece of roses and gladioli added to the beauty of the chapel.

The Auckland Branch M.I.A. successfully staged a "Summer Swing" dance at the recreation hall which was decorated with lovely summer flowers. A very enjoyable sports evening was held on Tuesday, 15th November, at the Maori Youth Centre by the M-Men and Gleaners, playing indoor basketball and table tennis. The Scouts and Explorers also had an enjoyable swim at the Tepid Baths.

We regret the transfer of Elder Carlyle Doman, Elder Ross W. Paxman, Elder Dale D. Openshaw, and Elder LeRoy J. Rasmussen, but we thank them for the great work they have done. We extend a welcome hand to Elder Elwyn P. Tingey, Elder

David H. Bell, Elder Von Del Andrus, and Elder Max R. Hymas to carry on the great work here in Auckland.

The Tamaki group journeyed to the M.I.A. Convention at Whangarei and saw much, heard much, enjoyed much and came home determined to do much more to add to the enjoyment and inspiration of such future occasions.

With thoughts newly charged with enthusiasm, the young folk of the branch commenced their M-Men and Gleaner Week on Monday with "A Night at the Flix," on Tuesday "Special Assembly Programme," on Wednesday "A Moonlight Picnic at Mission Bay," which turned into a tour of Auckland, including the ascent of Mt. Eden and "Food n' Fun" at One Tree Hill, because of showery weather, on Thursday "Games Evening" at the Hollis', on Saturday "Guy Fawkes" and "Campfire Picnic Party" at the beach, concluding on Sunday with a "Fireside."

Congratulations go to President Graham Taylor, Brian Hollis and Sisters Kura Palmer and Sarah Tarawa for their splendid effort in organizing such a wonderful week's activities.

Brother Peter Henderson has been appointed Tamaki Branch choir conductor, and is very quickly gaining the confidence of his group.

The Tamaki Branch's energetic Relief Society Sisters' stall at the Auckland Branch's annual Relief Society Bazaar realized a surprising sum of over £60, a commendable sum from such a small group.

Brother Ron Tarawa's wife, Maria, has presented him and the branch with a new bouncing baby boy.

Choir and chorus practices with Brother Walter Smith have now begun in preparation for a two-night concert in December. The proceeds will be entirely donated to the Tamaki Branch building fund.

From the North Shore, the Relief

Society sisters are taking time out to recuperate from efforts which made their stall at the Auckland Branch Bazaar a tremendous success, and also to prepare for a record-breaking year next year in Relief Society.

Still growing, the Branch has two new families who were recently baptized into the Church. Jesse and Elsa Rood were baptized on October 3rd. Since their baptism the Roods have a new baby boy, Gregory.

Brother George Howe and his wife, Priscilla, and three of their children, Danny, Terry, and Judy, were also baptized recently into the Church. The North Shore Branch certainly welcomes these new members into the "family."

Johnny Roberts, son of Brother and Sister William Roberts, was baptized on 5th November, 1955.



HAWKES BAY DISTRICT

By Ella Hawea

Greetings, everyone!

The saying, "no news is good news," is correct as far as the Bay is concerned.

Our shearing activities are at its peak now and with the weather favouring us, many gangs should be finished by Christmas.

Plans are under way again for every earner to donate one day's pay to the College support.

Of Church-wide interest as otherwise, was the marriage of Nancy Randall of Hastings and George Kaka, Kaikohe, which was solemnized in the Korongata Chapel with Elder Biesinger performing the ceremony. Born in Korongata, Nancy pleased many friends and relatives by this gesture. The reception was held in Hastings. The family have resided here for the past seven years. After a brief honeymoon, they will go to the College where George has been for the past three and a half years as one of the leading "brickies" under Elder Childs. The Zion Elders and their wives from the College attended. It was a pleasure meeting them and seeing Elder and

Sister Childs again! We wish this fine couple all the best in their wedded and future life.

Cheerio for now, everybody!



KING COUNTRY DISTRICT

By Elder Del Var Petersen

Greetings to our dear friends and Brothers and Sisters from the King Country District.

October 23rd marked the eventful day in the life of Terira "Lila" Te Hia from Mokau who began his mission at the College. He is working on the painting crew. On the 26th the District Presidency organized the King Country missionaries at the College into a group with John Hunt as President and Duke Eketone as counsellor. The group will report to the District Presidency their needs and their well-being monthly.

The district was represented in the speech and athletic events at the Region II. M.I.A. Convention which was held labour week-end at the L.D.S. College. Much inspiration was gained and the members returned with a renewed enthusiasm for the M.I.A. work.

Football and basketball were again in season on November 5th when the Aria Branch held a field day to raise money for the district budget. The events were well attended and everyone enjoyed a wonderful time. The day came to a close with a dance held in the Pio Pio Memorial Hall where the College Orchestra furnished the music. Our thanks are extended to those who helped to make this day a success.

Going into the waters of baptism this month were Marma and Jim Newton from Otorohanga. Jim spent his last school holidays working at the College and Marma is helping in the Otorohanga Neighbourhood Primary.

A ten-pound baby boy was born to Mr. and Mrs. James Northcott on October 5th. To the parents we give our most hearty congratulations.

With the various auxiliary organizations and the help of the Zion Elders, the work of the Church is

moving forward throughout the district. Cheerio until next month.

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MANAWATU DISTRICT

By Moana Manihera

Greetings of Merry Christmas and of good cheer are extended to our President and his wife, our College missionaries (all of them), and our missionaries in the field and abroad from Manawatu.

From Levin news is of increased attendance since the area has been made a branch. The district officers during the month of November visited these people with a word of encouragement and were pleased to see their progress. Congratulations are extended to Elder Tew and Edwards for their help towards the attendance at meetings—although the shearing season has put a lull over the branch.

From Palmerston North. With the little change in the branch, activities are going along the same as ever. The Relief Society held a very successful stall on Market Day and the sisters and investigators are to be congratulated for their wonderful efforts and work. News! Yes, the Primary has again been organised and we would be pleased to see all the children along at 10:30 on Saturdays at the Chapel. The M.I.A. has had a very successful year and after tests on their studies (members and investigators all passing with flying colours) they are embarking on their summer programme of dances, hikes, etc. A day to remember—yes—for on the 5th of November seven people were baptized members of our Church. They were Mr. and Mrs. Edward Clarke, Mr. and Mrs. Clive Irving, Mr. and Mrs. Trilford, and Grant Waka, and they were all confirmed on 6th November. Congratulations, brothers and sisters. A visit was paid to the branch by Brother Clements early November. He hails from the South Island. Sunday School and Sacrament meetings each week are indeed inspiring and everyone is invited to call in and enjoy for themselves the wonderful spirit present.

From Tamaki—we welcome home after three years at the College George Marsh and his wife. It is wonderful to have them home and there is plenty for them to do in the district. The stork has again visited the branch and to Rangi Moana (Tike) and Jim Poutu their first son was born on 31st October. On the 3rd November to Brother and Sister Rau Karaitiana twins were born, a boy and a girl. A double blessing indeed. The shearing season has left a lull over the branch with decreased attendance each week. Nevertheless, services are held each week, Sunday School at 10:30 and Sacrament Meeting at 7:00 and you are all welcome. The Primary is going along fine and the M.I.A. invites all to attend at 7:30 on Monday nights. A very successful Guy Fawkes evening was held by the School and was thoroughly enjoyed by all.

Again, Season's Greetings to all readers. A MERRY CHRISTMAS.

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OTAGO DISTRICT

By Noelene J. Thomson

This district has been blessed once more by being the hosts for the Region IV M.I.A. Convention. The A. & P. Show and Camping Grounds at Christchurch afforded ideal facilities for billeting, cooking, sporting events and indoor activities during Labour Week-end.

Amid perfect weather conditions the convention was opened formally by Brother Puoho Katene, regional chairman, on Saturday morning. He conducted a short preliminary meeting at which all regional officers were introduced as well as the mission authorities. As this week-end was also Otago's district conference, we were privileged to have President and Sister Ballif with us. Mission M.I.A. Board members present were Sister Mary Bryan, Elder Carlyle Doman and Brother Eric Tahau. After being instructed on the purpose of convention and how to go forth with the correct spirit, we proceeded outdoors to the sports field. After the march past, the field events were run

off. We were very happy to have several members from the Wairarapa District down this year, and to see them participate in everything possible. For those who "spectated," there was a conveniently freshly painted grandstand.

During the afternoon the speech and musical competitions were run off smoothly, and in the evening the drama, followed by a variety concert, was presented. Otago would welcome some competition in drama from the other districts next year. On Sunday the usual district conference sessions were held, Priesthood and Relief Society, general morning, afternoon and evening sessions.

Of great value, we felt, was the Leadership Meeting at mid-day, conducted by President Ballif. We felt the questions answered and instructions given by him will help us greatly in our organization throughout the district. Time was also given to Sister Bryan for instructing the M.I.A. workers. Primary and Sunday School instruction classes also took place on Sunday.

After the conclusion of the evening session, Firesides were organized. The congregation was divided into three groups according to age, with each one of the M.I.A. Mission Board members leading a group.

On Monday morning basketball was played, and in the afternoon volley and softball.

This brought to a close convention 1955 and it was with sadness we bade farewell to visitors who gradually left the show grounds during Monday evening.

Since convention week-end is now over, we are hoping to keep the spirit of it in our lives and use the knowledge gained in filling our positions more capably.

TARANAKI DISTRICT

By Mana Manu

From the heights of the snow-capped mountains comes news of the activities of this part of the Lord's vineyard.

Taking the platform of honours for the district is New Plymouth Branch in the recent baptism of Mrs. Muriel Wallace at the Omata Beach. Nevertheless, the gain will be Auckland's because prior to baptism, Sister Wallace's husband was appointed District Medical Officer to Auckland.

A visitor of interest to Wanganui Branch was Dr. Paewai and wife with the touring football team from North Auckland in which Dr. Paewai was manager.

Many of our young folk suffered the pangs of disappointment in not attending the Convention and with the keen disappointment comes the feeling of accomplishment in the gratitude expressed by the family of Brother Moki Arthur to all who travelled to Porirua to attend his funeral. To this fine family we send our arohanui with the words, "He was a happy and patient sufferer."

All District Officers attended the Leadership meeting held at the home of Brother Jack Prime under the direction of Elder Wardell. Also congratulations are given to Brother Prime in establishing a Home Sunday School and holding the responsibility of teacher, deacon and elder.

The presentation by the Manaia Relief Society of "And ye shall do the work ye see me do," was a stirring and revealing programme. The presence of Sister Hinerau White, District Relief Society President, was felt by the President of the branch and her officers but due credit is Sister White's for a wonderfully set out programme. Our health germs are sent to her family with get-well wishes.

Also to Brother Dodie Wineera and wee "Chicken" who are in the Hawera Hospital we pray for a speedy recovery.

The Elders' Quorum have been having an overflow of work in building for the Temple project fund.

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WAIKATO DISTRICT

By David M. Evans

In the Hamilton Branch the Sunday evening programme was presented by the Relief Society. The theme was "The Road to the Temple." Sister Una Thomson, District Relief Society President, was there. All the flowers were white to represent purity. It was an inspiring evening.

In branch teaching for October, 24 homes were visited by the following elders: Elders Shy and A. Ormsby, Brothers Hodge and Ron Whatu, Elders Summerhays and Bourne, Elder Anderson and Brother Sanders, Brothers Piper and Day, and Brother Marshall. Come on, you other elders!

Our Sunday School is flourishing with the highest attendances—the average is 73.

The M.I.A. Fireside for October had Sister Wilcox as guest speaker.

On October 25th, Sister Biesinger spoke to the M Men and Gleaners on "Growing Up." This talk was appreciated greatly. We all went to a Guy Fawkes party out at Brother Sanders' estate. Over 50 attended and enjoyed themselves. On the 8th of November a "Halloween" party was held at the Chapel. Nearly 60 brave souls were there and had a lot of fun. The Primary is functioning as usual and acknowledges gratefully the aid and inspiration given by Sister Ririe, our new District President.

Under the direction of Sister Una Thompson and her counsellors, a Relief Society bazaar was held September 20th in the Kai Hall at the College. All branches and sections of the Waikato District Relief Society attended and donated all types of foodstuffs, clothing and candies, etc. Financially and spiritually, it was a wonderful

success. The proceeds were to go to the Temple Clothes Fund.

The Second Quorum of Elders met as usual on the second Sunday of the month at the College Branch to discuss the affairs of the Priesthood. The District leadership meeting was held on the last Thursday of the month in Hamilton and the branch and district officers attended to receive instruction, etc.

The M.I.A. Regional Convention was held at the College Branch with a record attendance and the facilities of the College were turned over to the Mission for this day. The convention was a huge success.

Elder Stanley Bird and his wife arrived from Zion this month and will be in charge of the book-keeping and office at the College. Elder Bird is a former missionary here. He will assist in the work in the district along with the rest of the Zion Elders working at the College.

Elder Jim Dennis and his wife, from sunny California, arrived this month also. Elder Dennis will supervise the painting crew here at the College. He will also be assigned to work in the district.

Under the direction of Brother Joe TeNgaio, Dick Marshall and Emma Tonga, a sports day was held at Opoutia on Saturday, October 5th. This group, who have been having record attendances in their Sunday School, had a wonderful day of fun and frolic.

It is also reported that the Mangatangi Sunday School group, under the direction of Tangi Paki and Elder David Ririe, have been having a number of investigators attending their Sunday School regularly.

A series of concerts are being held this month by the College Concert Party. The proceeds are for the Waikato District support. Look for the dates and all attend.

WELLINGTON DISTRICT

By Tiripa Katene

Greetings to all! Especially to our folks at the College, Hi Jury, David, Maahu and Brian.

A group from this District attended Region 4 Convention which was held at Christchurch. Reports were that it lived up to all expectations of "The Greatest Event of the Year."

The district is thrilled with the progress and achievements that have happened over the past month. We are very happy with Sister Vernice Winneera having attained honour placing in the *Te Karere* Poetry Contest. A keen and active person, Vernice has excelled in this field. At the recent Convention she represented this district in the speech contest which she won and will represent this region. For her poem she chose her own composition, "Mercy." Congratulations are extended to her.

From Porirua comes the news of more appointments. Released from M.I.A. superintendent is Brother Paul Dunn who has now been appointed as branch secretary. Replacing him as superintendent of the M.I.A. is Brother Percy Te Hira with Akapikirangi Arthur as assistant.

On the 20th October death overtook one of our leaders, Brother Karewa William Arthur, who was second counsellor in the Porirua Branch Presidency. The funeral rites were conducted by Branch President Douglas Whatu at the L.D.S. Chapel. Speakers were our District President, John Elkington, and Elder Gary Hulshoff, with musical numbers rendered by our missionaries at the College, who had journeyed back to attend.

At the graveside, the dedicational prayer was offered by Brother Turaki Manuirirangi. A large representative of friends, both Maori and Pakeha, had gathered to pay their last respects. Brother Arthur, who was an active and happy man, will be greatly missed. To his wife and family, our deepest sympathy is conveyed.

The branch is still creating ways of raising funds for chapel needs. On November 5th a successful evening was held to celebrate "Guy Fawkes." A spot was selected with a huge bonfire being built and stalls erected which held all varieties of food for sale. Before the fire was lit, judging took place of the Best Guy competition. Lucky winners were Andrew Parata, first, and Ria Solomon. With this over, the fire was lit and a happy time began with a loud bang.

The Relief Society, under its president, Sister Charlotte Solomon, presented on November 6th an enjoyable and inspirational service. The theme, "The Road to Peace," was adopted, with speakers being Sisters Esther and Elsie Elkington. During the service gift presentations were made by the Branch President to Sister Patricia Solomon, who topped the list for points in the Relief Society Monthly Project work for the year, and Sister Charlotte Solomon, who took second placing.

From the Hutt Valley comes news of the appointment of Brother John Daymond as branch secretary. Also, Brother Daymond has been ordained in the Aaronic Priesthood to the office of a priest. More concentration is given in this branch to the Sunday School work, with the results being that attendance at Mangaroa and Hutt Valley have scored high.

Officers of the Relief Society are Sister Diana Naylor, president, with Sister Joy Walker as first counsellor and secretary, and Sister Katherine Domney as second counsellor. These sisters are doing wonderful work and on November 6th they conducted an inspirational service. This was rather an occasion for them, as it is the first time a Sunday Service had ever been conducted by the Relief Society in this branch.

From the Wellington Branch comes news of their branch conference which was held on 30th October. Wonderful inspiring messages were given during the various meetings and certainly one felt their testimonies strengthened. In

the evening, the M.I.A. conducted the service where their messages and beautiful music brought a wonderful day's conference to a close.

After entering the waters of baptism, the Wellington Branch welcomes Graham Addley into the fold. They are happy to have him a member of the Church and the Branch.

To Mission Authorities, missionaries and readers of *Te Karere*, not forgetting Elder Grover, and our district missionaries at the College, the District joins with me in wishing all "A VERY MERRY CHRISTMAS."

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WHANGAREI DISTRICT

By Dick Horsford

On October 8th the month Elders' Quorum Meeting was held at Te Horo with 33 elders present. Brothers Duncan and Hono Wihongi have given some fine talks at these meetings and those who have attended feel that they have gained much. The last Quorum meeting was held in Whangarei on November 12th with an attendance of 20 elders. This date was the same as the Hui Pariha at Kaikohe and the A. & P. Show in Whangarei, with a subsequent fall in attendance.

All the members of a recently concluded Teachers' Training class held in the Maromaku Branch received passes and the sought after certificates were presented on October 9th by the class's teacher, Sister Gwyneth Hay. The class members were Sisters Irene and Doris Going, Phyllis and Myra Mason, Muriel Kehoe, Mary Going, and Edna Horsford, and Brothers Les Going and Stan Hay.

The people of the Whangarei District feel very grateful for the M.I.A. Convention recently held in Whangarei, and thank those people from Hauraki, Auckland and Bay of Islands for their attendance and participation; and, above all, thank our Heavenly Father for such pleasantly unusual weather for a Labour Week-end, which contributed largely to the successful week-end.

Elder and Sister L. J. Bott were recent visitors to the district, staying for a few days with Brother and Sister Mason. We trust that Elder Bott, who is on a recuperating holiday upon his doctor's advice, will feel much improved when he returns to his field of labour.

A Sunday School was recently organized at Portland after much attention has been given the area by the missionary sisters. Owing to the absence of local Priesthood, Brother William Heta, Jr., was called to act as superintendent from the Whangarei Branch.

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MAHIA DISTRICT

By M. M. Taraowhiti

Sister Caroline Nepia, the daughter of Tom and Mihi Nepia, needs to be congratulated on winning the Wairoa College girls' oratory.

Brother Tom Nepia has been a patient in the Wairoa Hospital for these last couple of months. We in this district want to send you a hearty health germ.

The Seventh Elders' Quorum, under the direction of William Christy, travelled to Gisborne to hold its monthly meeting. The few women who made the trip with their husbands found it worth while, and returned home spiritually full.

Brother Ben and Sister Angus Christy are the proud parents of twin daughters.

Huia Christy leaves this week for Auckland to train for a trip to Australia early next year. Huia represents the Eastern division in our district in a queen campaign to raise funds for a swimming pool in Wairoa.

The College project bug seems to be quite active in our district. The children are donating all their pennies, etc., to help this worthy cause. Sister Ataria has been working hard with her husband in furthering this work in the Nuhaka Branch.

To all the "T.K." reporters, and the districts you represent, we in the Mahia send you our seasonal greetings.



WE EXTEND OUR BEST WISHES FOR A

Merry Christmas

AND A

Happy New Year

TO ALL THE SAINTS AND
MISSIONARIES
OF THE NEW ZEALAND MISSION



MAY THE LORD BLESS WITH GREAT
SUCCESS ALL YOUR EFFORTS FOR
THE UPBUILDING OF HIS KINGDOM
HERE.

THE MISSION OFFICE STAFF.

★ ABOUT THE COVER . . .

Elder James H. King. See article page 386.



AUCKLAND ELDERS' TEAM WINS INVITATION BASKETBALL TOURNAMENT

ON SEPTEMBER 24th a team of Elders from the Auckland District of the New Zealand Mission entered the Onehunga Invitational Basketball Tournament, and won the championship. Among those teams defeated were winners of what is considered Auckland province's best league. A new basketball, given the Elders' team in addition to the trophy, was presented to a team of deaf players called the "Deaf Demons," also participating in the tournament. Those in attendance, as well as officials, other teams and visiting dignitaries were impressed by this gesture of the Elders.

The Elders' team is not a hand picked team, but composed of proselyting Elders labouring in the Auckland District. Practices are held on Saturday morning and one night a week a league game is played, but the games are so arranged to permit the Elders to hold cottage meetings with their investigators either before or after the game.

The team, with the aid of one Samoan member, Olsen Ahmu, were winners of the Maori Community Centre Basketball League the past season and also won the handicap tournament of that league, giving handicaps of up to 35 points. In addition, the Auckland Elders concluded their very successful season with the winning of a one-day knockout tournament held by their league.

Other Elders' teams throughout the Mission have also made outstanding records during the past basketball season.